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Can the Living Talk with the Dead?

(This article is published by request.)

IN ONE of Melbourne's radio papers the claim was made in recent times that the spirit of Sir Arthur Conan Doyle would speak at a particular spiritualistic seance, arranged by a certain radio announcer. After this seance the same radio paper reported as follows:—"Although direct contact with Sir Arthur was not made, the famous author and spiritualist, spoke through a lifetime friend, now also deceased."

The above claim, and others of similar nature, no doubt make great impressions on many people, the majority of whom do not consult the Bible to prove the possibility of departed friends being - able to communicate with anyone on earth. In this article the teachings of the Bible are presented on this most important subject—"Can the Living Talk with the Dead?"—and it is hoped that it may solve any difficulties in the minds of any of our readers, as well as confirm the truth on this question in the minds of all who are walking in the steps of our Lord.

It may be asked, What could be the motive in the desire of anyone to communicate with a departed relative or friend? At once we realise it is the heart-desire not to be separated from loved ones; in other words, there is a longing, a yearning for a continuation of those tender ties which rightly bind loved ones together on earth. Thus, we see clearly, that this fellowship with dear relatives and friends was never intended to be broken; in other words, we were never intended to die, and mankind would never have died had there been obedience to a loving Creator by our first parents.

"The wages of sin is death" is the Scriptural declaration throughout the Word of God, but it is the longing and yearning within the human breasts for lasting association with loved ones, which, while right in itself, can lead to the greatest deception possible, when the truths of God's Word are either ignored or misunderstood. And, strange as it may seem, it is nevertheless true, that God permits misunderstanding of His Word, or ignorance of its truths, in all who are not sincere enough to really wish to know the truth, the whole truth, and nothing but the truth. Possibly we have all met people, who, in their bereavement, are so strongly influenced by the desire to continue in contact with a departed loved one; so absorbed with the desire to receive a message as to the welfare of the one beyond, that they completely isolate themselves from God and His Word. In other words, they want their own will done, they want their own desires fulfilled, irrespective of what God's plan is, and what God has decreed is best for His human family. Satan, of course, is active to take advantage of all who are so minded, and Paul tells us of such that "God shall send them a strong delusion that they should believe a lie," while in this state of mind, "Because they receive not the love of the truth, that they might be saved."-2 Thes. 2:10, 11.

Let us now examine the Apostle Paul's wonderful presentation of the subject of death and the future life, found in 1 Corinthians 15.—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; 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. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. 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. But every man in his own order; Christ the firstfruits; afterward they that are Christ's, at his presence." (1 Cor. 15:12-23.)

What, we ask, are the two outstanding facts Paul presents in the above passage of Scripture? They are, that both Death and the Resurrection are real, are absolutely true. So true is death, says Paul, that if there be no resurrection, then all hope of future life is lost. Does Paul contradict other statements in the Bible? Does he disagree with Christ? No, he does not! Who, then, would set themselves up as authorities and contradict Christ, Paul, and all the true servants of God? There are thousands of preachers who are doing this, by proclaiming the immortality of the soul; in other words, they are declaring that there is no death, when the Scriptures plainly state, "The wages of sin is death."

However, does someone say there are passages in the Bible which seem to indicate that those passed on in death

are still living? Yes, we admit that some parts of God's Word, on the surface, seem to so teach; but no one is entitled to form any conclusion, on any subject, on a mere surface reading of the Scriptures. Let us investigate. Turning to Matthew, chapter 17, we read:—"After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here, if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." (Matt. 17: 1-4.) At first thought it would appear that Moses and Elias were there with Jesus and the three disciples on the mount, but reading on to verse 9 of this chapter we find the words—"And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." "Tell the vision to no man," and at once it will be seen that the transfiguration on the mount was a picture, or representation, of some important event Jesus wished to impress upon the minds of the three disciples. Turning to verse 28 of the previous chapter, we read our Lord's words—"Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Here, then, is the explanation of the "vision" on the mount. Our Lord presented a picture of the kingdom to the minds of the disciples, Moses and Elijah being made to pass before their mental vision to represent the two phases of the kingdom, while of course these two ancient servants of God were dead in reality, and are still dead until the resurrection day. It will be seen, then, that the passage in Matthew 17 is describing in picture form a very important part of God's plan, just as the Apostle Paul was "caught up to the third heaven" in vision-2 Cor. 12:1-4—and the Apostle John received the wonderful Revelation of Jesus Christ, while he was "in the spirit on the Lord's day."

It is important to note how clearly the Scriptures describe the death condition of the ancient servants of God, as well as those who lived since our Lord's first advent. Of David, the one "after God's own heart" we read—"So David slept with his fathers, and was buried in the city of David." And again, of Solomon it is recorded—"And Solomon slept with his fathers, and was buried in the city of David his father." (1 Kings 2:10; 11:43.) These are but samples, describing the death of the human race, the word "sleep" being used to represent the hope of an awakening from the sleep of death in the resurrection morn; which hope God had already purposed in His great Plan of the Ages, long before Christ paid the penalty of death registered against mankind, to effect their liberation in due time.

Now, in Acts, chapter 2, we find a most interesting and informative contrast between Christ and David presented by the Apostle Peter on the day of Pentecost. After describing how the Lord had been taken and by wicked hands had been crucified and slain, Peter declared—"Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." How differently, however, does he present the truth concerning David, as follows—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." (Acts 2:24, 29, 34.) No, indeed; David, along with mankind, was in the sleep of death when Peter spoke, but not so our Lord Jesus Christ. And if further confirmation of the condition of death is required, surely the words of Jesus should be fully sufficient—"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man." (John 3:13.) Our Lord spoke these words in prospect of His ascension which took place after He had paid the penalty of death on behalf of fallen humanity.

How important it is to realise, also, that even Christ's resurrection from death was not immediate, when He died on the cross. Our Lord had repeatedly informed His disciples that He would be killed and the third day He would rise again, (Matt. 20:18, 19), and the Apostle Paul makes this matter very plain in the opening verses of his wonderful resurrection chapter to the Corinthians—"For I delivered unto you first of all that which I also 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. (1 Cor. 15:3, 4.) (See also Rev. 1:18.)

How clear it is that our Lord was actually dead until the third day after His crucifixion; He knew nothing; He had gone to the Bible hell to pay the death penalty against mankind. Thus, the thief on the cross who had asked Jesus to remember him when He came into His kingdom did not go to paradise that same day, inasmuch as Jesus was in the death condition until the third day. However, the thief will be "remembered" when paradise is established on earth in the kingdom age, and the general resurrection takes place at that time. Our Lord's own words are—"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, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5:28, 29.) As Paul also declared—"There shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:15.) The just, or those who have done good, will come forth to the heavenly inheritance; while the unjust, or those who have done evil, will be raised up out of death as human beings on earth, "to learn righteousness, when the Lord's judgments are abroad in the earth." (Isa. 26:9. See also Acts 17:31.)

It is helpful also to note the record concerning Stephen, the first Christian martyr, as presented in Acts 7:60—"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Yes, and Paul's statement to the Thessalonians is in full agreement—"I 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." (1 Thes. 4:13, 14.) This is a comforting message indeed, to know that those who had passed away in the Lord all down the Gospel Age would be abundantly provided for in the first resurrection, at our Lord's second advent. The Apostle Paul had 'the same hope for himself, as he did not expect to receive his reward when he died; he knew he had to sleep in death until the resurrection morning.—"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 that love his appearing.” (2 Tim. 4:8.)

Therefore, it is absolutely impossible to communicate with departed relatives or friends; the dead are dead; “the dead know not anything.” “There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” (Eccles. 9:5, 10.) The only hope of future life, then, is based upon the resurrection of the dead, and this is a gift of God, through the sacrifice of ☐ Christ.—“The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.” (Rom. 6:23.)

What shall we say, then, about supposed messages from those beyond the veil of death? There is one passage of Scripture in the Old Testament in particular which has given considerable concern to some people, and which it would be well to examine. It is found in 1 Samuel 28, and records an interview between Saul and the witch of Endor. In brief, Saul had been forsaken by the Lord and sought information from this woman who was under the influence of evil spirits; this can be proved by a careful reading of the whole passage. This woman, or spiritualistic medium, was deceived by the evil spirits into thinking that she was receiving a message for Saul from the deceased prophet Samuel. Saul was also deceived by the procedure, for of course Samuel was dead, and could not be interviewed. The wicked spirits, having fuller information than humans about events taking place in the life of Saul, gave the witch the message, supposedly from Samuel, which Saul himself expected, in view of his departure from the favor of God. This witch was herself deceived, and thus we have in this incident the basis for all the deceptions today in spiritualistic seances, and other false systems where the evil spirits hold sway.

In Genesis 6 we have the record of some of the heavenly angels taking human form, remaining on earth and marrying the daughters of men, contrary to the will of God. These, at the time of the Flood in Noah’s day, returned to spirit form, and have since been restrained from appearing as human beings. The Apostle Jude writes of these wicked angels as follows:—“The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.” (Jude 6.) The Apostle Peter also writes of these fallen angels in 2 Peter 2:4,—“God spared not the angels that sinned, but cast them down to tartaroo (the earth’s atmosphere), and delivered them into chains of darkness, to be reserved unto judgment.”

These fallen angels work in darkness only, but they deceive all those who go into darkness to obtain their information which is thought to be truth. These wicked angels impersonate the dead, and deceive the witches or mediums as well as those who seek for their messages instead of searching the Word of God for information on any subject. Some people have been known to visit spiritualistic mediums as a means of entertainment, or in a light-hearted manner for some amusement, but such are truly playing with fire. On receiving messages which are found to be true, and which the mediums could not have known without superhuman information, the unsuspecting are often caught in the subtle deceptions and are thoroughly deceived, so that it is only with great difficulty that they could ever free themselves, even if they felt the power holding them was from an evil source. Such is the unhappy condition of a great number of mediums; having given themselves over to the power of the evil spirits, they are under the sway of the devils to such an extent that they feel they must go on and permit their bodies to be used by the unseen powers of evil. Only by the Lord’s power and a determination to resist these fallen angels steadfastly by communion with the Lord in prayer, could anyone be delivered from their domination. How much better it is to shun all association with any systems of men whose teachings support Satan’s lie, “Ye shall not surely die,” in opposition to God’s decree—“Dying thou shalt die,” and “The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”

How evident it is that Sir Arthur Conan Doyle was deceived during his life-time by the fallen angels, and his name is still used to try and impress this error upon all other unsuspecting people who do not take the Bible as their guide in the present life, nor to understand the hope for that life which is to come.

The Apostle Peter explains our Lord’s great example to these wicked spirits in prison in 1 Pet. 3:18-20,—“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit. By which also he preached unto the spirits in prison, which sometime were disobedient . . . in the days of Noah, while the ark was a preparing.” Our Lord preached by His faithfulness in sacrifice for humanity, even the death of the cross, and His wonderful resurrection to the Father’s throne would also greatly impress these fallen angels, and possibly assist them to repent and return to God’s favor when they have the opportunity in the Kingdom Age. Of this time when the fallen angels will be judged, we read—“Know ye not that we {the saints, with Christ} shall judge angels?” (1 Cor. 6:3.)

Further, the Apostle Paul reveals that the faithful saints are also an example to the evil angels, as well as to men, during this Gospel Age. He declares—“For I think that God hath set forth us the Apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men.” (1 Cor. 4:9.) It is a searching thought to realise that the conduct of God’s people, when favorable, could even influence those angels which still seek to deceive mankind and keep them from the truths of God’s Word.

And so, it is appropriate for the Lord’s people to ask themselves, What kind of a spectacle are we presenting to angels and to men? Are we faithful to the truths of God’s Word respecting the condition of the departed, as well as all other subjects? Are we assisting to counteract the erroneous teachings promulgated by fallen angels through deceived agents on earth? We remember the words of Paul—“I was not disobedient to the heavenly -vision”—and while we do not receive visions in the same manner as Paul, nevertheless, we receive heavenly truth as we are worthy and able to partake of it, and we also must be true in our witness, not presenting our own likes or dislikes, but the sure Word of God to all who have ears to hear. (See Rev. 20:4.)

Melbourne Christmas Convention.

As announced previously the Annual Convention will be held (D.V.) in Melbourne for the four days 25th December to 28th December next, in Masonic Hall, 254- Swan Street, Richmond, and all friends interested in the Bible are welcome. Additional meetings will be held on New Year's Day in the same hall. Programmes are now ready, and further information is obtainable from the Class secretary—Mr. J. Hiam, 44 Heath Ave., Oakleigh, S.E.12, Victoria.

Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greetings Cards and sent them along with the request that the proceeds from the sale of them be donated to the General Tract Fund to assist in the work of the Institute. This is very much appreciated, in the service of the Lord.

There are five varieties of these cards as follows:—"Just for To-day," "One Here and There," "How Readest Thou?", "The New Leaf," and "The Best of Wishes—Faith—Hope—Love." It should be understood that these are not Christmas Cards, but are suitable for general greetings. The price is 3/- per dozen, post paid. Samples sent on request.

Tracts.

The article "Do World Events Foreshadow Armageddon?—Will Australia Be Involved?" which appeared in October's "Peoples Paper" is now available in tract form. A sample copy of this tract is enclosed with this month's "Peoples Paper" to all readers, and supplies may be obtained for wide distribution. Other tracts also available, such as "Freedom From Fear," "Refrain Thy Voice From Weeping," "Is Communism a Danger to Christianity?" etc.

Seldom can the heart be lonely,
If it seek a lonelier still;
Self-forgetting, seeking only
Emptier cups of love to fill.

'Twill not be a fruitless labour
Overcome this ill with good;
Try to understand your neighbour,
And you will be understood.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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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 -dings 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 for 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 (1 Pet. 4:12; Rom. 5:3-5), and is needful for our perfecting in holiness (1 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 M.S.S. 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.]

(4)
(5)

New Telephone Number.

The Berean Bible Institute, and Frank and Ernest broadcasts have a new telephone number in Melbourne —WY 3500.

January's 'Peoples Paper.'

It is expected that a booklet will take the place of January's "Peoples Paper" and this will be posted out with the February number of the "Paper."

Watch and Pray.

Communion with the Lord in prayer brings:

(1) Increased confidence in the Lord's supervision of our affairs.

Increased faith in all the great and precious promises of His word.

Increased realisation of His leadings, past and present.

Increased love for all the Brethren in Christ. Increased solicitude for their welfare and spiritual progress.

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"Do the Dead Know Anything?"—The full and satisfactory answer to this question is given from the Bible in this 24-page booklet. Price 5d. per copy; 6 copies for 2/-, posted.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY; 294 M. , 8.15 a.m.

Brisbane, 4KQ, 435 9 a.m.

Perth, 6KY, 227 M. 4.45 p.m.

Gathering at Geelong.

A helpful time was experienced in Geelong, 45 miles from Melbourne, on the afternoon and evening of Saturday, 22nd November, when a number of the Melbourne friends joined the members in Geelong for fellowship around the

Word of God.

A Bible study on Eph. 2:1-7 proved encouraging and instructive as the main features of the high calling were brought out from the Apostle's helpful presentation in this passage. It was seen that as a result of God's great mercy those who come in the appointed way, through faith in Christ's sacrifice, may have the privilege of presenting their justified humanity to God in sacrifice. God's acceptance of the offering would result in the "quickening," begetting of the holy spirit, for the heavenly inheritance. All such are then privileged to dwell with Christ in the heavenly places, as they feast upon the spiritual truths which will nourish the new life in preparation for the first resurrection, which will be gained by all who prove faithful unto death in the steps of Christ.

Three addresses added encouragement also, and all present seemed to enjoy the occasion, and gave thanks to the Lord for His blessing upon the gathering. The Love Feast, with appropriate hymns and closing prayer, concluded a profitable day of refreshing on spiritual things.

A Lamp for the Footpath.— (J. R. Miller.)

God's word as a guiding lamp is a lamp unto our feet, not a sun flooding a hemisphere. It is not meant to shine upon miles and miles of road, but in the darkest night it will always show us the one next step; then when we have taken that, carrying the lamp forward, it will show us another step, and thus on till it brings us out into the full, clear sunlight of coming day. It is a lamp, and it is designed to lighten only little steps, one by one. We need to learn well the lesson of patience if we would have God guide us. He does not lead us rapidly. Sometimes we must go very slowly if we wait for Him. Only pace by pace does He take us, and unless we wait we must go in darkness. But if we wait for Him, it will always be light for one step.

By Thy Words.

"There goes a man I envy," said a young man to an older companion. "You envy him? I wonder why," was the reply. "Oh, he is so smart and clever and says such witty things about people." "Yes," said his companion, "he says many clever and cutting things. I have never heard him say anything kind."

How much better it would be to emulate those who, like the Master, give utterance to "gracious words," helpful, comforting and encouraging. How often retorts are made in desire to appear clever, which wound deeply. What pain can be caused by one careless word, and what comfort and pleasure can a kind word fittingly spoken bring to the hearer.

The Babe of Bethlehem Good Tidings to all People.

THE STORY of the birth of Jesus is always refreshing and stimulating to the followers of the Master, no matter how often it is related, though of course this subject comes more particularly before the minds of God's people at this time of the year. Had our Heavenly Father so desired He could have sent our Lord to earth as a fully mature man to pay the sacrifice for the sins of mankind, but apparently God saw some good purpose in Jesus being born as a babe, and spending thirty years in contact with fallen humanity as He grew up to manhood's estate.

When we read that Christ was "touched with the feeling of our (the Christians') infirmities," (Heb. 4:15), during the 31 years of His ministry, following His consecration at thirty years of age, we can understand better how He is our sympathetic and faithful High Priest, able to succor with tender feelings all His dear people who strive to walk in His steps of sacrifice. Likewise, the thirty years of knowledge of sinful humanity, which our Lord gained by close contact with the fallen race, no doubt confirmed His desire to endure all things necessary to redeem such a world of sinners lost and ruined by the fall, in addition to delighting to do His Father's will, and at the same time would more perfectly fit Him to become the Mediator between God and mankind when the great work of restitution commences in the age to come.

There can be no doubt that knowledge gained by experience is the most valuable to all God's creatures, and the length of time during which this valuable knowledge is attained and acted upon is usually a test of fidelity as to the worthiness of the recipients. In our Lord's case we may reason that during the thirty years, from His birth as the babe to the time of His consecration, He would have ample time to meditate upon His great mission to earth, and if ever there entered a thought in His mind to repudiate His contract with His Heavenly Father to redeem mankind by His death, we know there was ample time for it to germinate in those thirty years of waiting. The fact that Jesus so fully delighted to do God's will and entered into complete consecration immediately He attained manhood's estate at thirty years of age, proves at once that the waiting time on earth confirmed the devotion of our Redeemer to God's plan for Him.

Further, the fact that our Lord did not complete His sacrifice until after 3½ years of "bearing His cross" adds weight to the Apostle's declaration concerning Christ—"Though he were a Son, yet learned he obedience (proving His obedience) by the things which he suffered." (Heb. 5:8.) During this period in which our Redeemer "poured out His soul unto death" there was ample time again for regret that such an undertaking had been entered upon, had there been the slightest inclination in that direction. The tempter was of course resisted so resolutely at the beginning of Christ's ministry that there was never an opportunity to return with his subtle deceptions, and God's will that our Lord spend a period of time "enduring the cross, despising the shame," revealed the knowledge and wisdom of God that true faithfulness is a quality of character which increases with the passing years, despite the experiences permitted by an all-loving Heavenly Father.

So it is with all God's true servants, even with those whom God used over the centuries prior to our Lord's first

advent; they proved their obedience over lengthy periods of devoted service, yet there was freedom of choice, as the Apostle declares—"And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." (Heb. 11:15.) In other words, if Abraham had regretted answering God's call to—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," (Gen 12:1), he had full opportunity to return, for God does not coerce any of His servants.

Likewise, the followers of the Master during this Gospel Age, down to our own day, are necessarily tried and proved over quite lengthy periods of time in most cases, just as was our Lord and Forerunner, and God's ancient people. So, as we approach another Christmas season and the opening of another year, we do not do so with any feeling that the Christian way is long and tiresome. Rather do we give thanks to our Heavenly Father for His blessings and privileges in the service of our Master, and take the opportunity of using another Christmas season for witnessing to the angel's message which was proclaimed at the birth of our Lord as the babe of Bethlehem,—“Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.” (Luke 2:10.)

What scope of truth does this prophetic message open up for the Lord's people to proclaim to those who have ears to hear; what joy thrills our hearts as we think upon the lowly birth of Jesus, God's Messiah, coming to earth as the helpless babe, spending thirty years away from “the glory which he had with the Father before the world was,” and then enduring the further 31 years of “contradiction of sinners against himself,” and being “obedient unto death, even the death of the cross,” because of His delight to co-operate in the Father's plan of “bringing many sons unto glory,” and “that he by the grace of God should taste death for every man.” What joy also it is to realise and proclaim that following our Lord's great sacrifice “God also hath highly exalted him, and given him a name which is above every name.” (Phil. 2:9.) “Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Heb. 7:25.) And what a privilege to make known that following the raising up of this “people for God's name” to the heavenly inheritance, that the “good tidings of great joy,” of salvation from sin and death, should indeed be to all people—all the families of the earth—during the “times of restitution of all things.”

It is well to be reminded of the words of our Lord—"He that shall endure unto the end, the same shall be saved," (Matt. 24:13), and this enduring is not of a passive nature. No, the Lord requires His people to exercise zeal and activity in His service over any length of time it may be His good pleasure to grant. What if the harvest of the Gospel Age has continued longer than some of God's people thought it would twenty, thirty, forty or more years ago? Has not the longer time than expected proved a great blessing in the Lord's vineyard? Truly it has for those rightly exercised by His spirit. Apparently the extra time has been very truly required to find the remaining grains of “wheat” for the heavenly garner, and the members enduring well on earth have had their lives sanctified, and their characters mellowed and enriched with the passing years.

May the coming Christmas season be a means of blessing to all whose hearts and minds are lifted up to God in praise and thanksgiving for the gift of our Redeemer, our Saviour, Christ the Lord, who came as the babe of Bethlehem so long ago. Yes, “though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.” (2 Cor. 8:9.) Some of our brethren will be assembling in Conventions over this Christmas period at hand, others will be gathering in their home classes, others are isolated, but wherever God's people dwell, there also will His spirit dwell, as they seek to serve Him in spirit and in truth, by meditating upon His Word, for their own upbuilding, proclaiming the glad tidings to others, and generally “redeeming the time, because the days are evil.”

A Christmas Prayer for You.

I will pray this prayer today for you,
May the love of God abide with you;
Wherever you go, wherever you stay,
May the peace of God bless you today;
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.

He who goes about doing God's will, goes about clothed in God's beauty.

—Luther.

Question Box.

QUESTION—Can you explain the Saviour's words to Nicodemus,—“Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.” (John 3:5.)

ANSWER—It is evident that the Lord was referring to the heavenly phase of the kingdom. The Jewish nation was a consecrated nation, a covenanted people. They were all baptised into Moses in the sea, and in the cloud when they left Egypt. God accepted them in Moses, the mediator of their Law Covenant, at Mount Sinai; but, at the time Jesus was speaking, they had forgotten their covenant; some were openly living as publicans and sinners, and many others were self-righteous hypocrites. John's ministry, therefore, was repentance and baptism for remission of sins—a return to God and to a recognition of the covenant made; the baptism signifying the repentance and reformation of heart and

life. Nicodemus was a Jew, and no Jew could become a follower of the Lord Jesus and enter into the Kingdom until first he had experienced this reformation and had been baptised, "born of water." In addition to this there must be the begetting of the spirit, and then in the resurrection, the birth to the spirit nature—"born of the spirit." Only those who experience this complete reformation of heart and mind, and who are "changed" in the resurrection, will ever enter into the heavenly phase of the kingdom of God.

New Address for Perth Meetings.

The secretary of the Perth Bible Class has advised that a new meeting hall has been procured for regular Sunday meetings at 3 p.m., and 5.45 p.m. as follows—The Literary Institute, 1st Floor, Corner Hay and Pier Street, Perth. All interested in the study of the Bible will be very welcome.

If none were sick, and none were sad,
What service could we render?
I think, if we were always glad,
We scarcely could be tender.
Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation.
If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart
Life would be disenchanted.
—Beaumont & Fletcher.

So adorn the doctrine, that those may be won by the life who will not be won by the word.
—F. R. Havergal.

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Faithful and Unfaithful Use of Talents.

"Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 25:30.

WE WHO delight to be known as Christians, followers of Jesus, have heretofore been very careless in our study of God's Word, and have thus been disrespectful to our Teacher, and have gotten ourselves into a world of trouble and confusion of thought which is driving many into unbelief. We must learn to be more critical in our reading of the Word of God. We must not assume so much, but must carefully note the Master's exact statements, that we may be able to distinguish between His literal utterances and His parables, dark sayings, figures of speech.

Take, for instance, our text. How few have ever sought to weigh it and to draw proper inferences from it! The usual custom is to conclude that it refers to an eternity of torture into which the majority of our race enter at death; whereas no such conclusion would be a reasonable deduction from the narrative from which the text is taken. It is part of a

parable, every element of which is figurative. Whoever reads the connection will perceive that the person or class mentioned as going into the outer darkness is not represented as going into death at all. Furthermore, the phrase "outer darkness" could not refer to such a place as is generally pictured by evangelists as the future abode of the non-elect; for that place is invariably said to be the very reverse of dark, and its inmates to be shut in—not cast out!

It should be noted that the person or class referred to in our text as cast into outer darkness, where there shall be weeping and gnashing of teeth, is a Christian—not a worldling, not a stranger, alien, foreigner to the Divine promises, but one of the Lord's recognised followers. The punishment comes upon him, not because of murder, theft or blasphemy, not through immoralities, but because of neglect of opportunities of service. Had he been guilty of gross sin, he would not have been recognised of God as a follower of Christ, regardless of any profession he might make to that effect. Having become a consecrated believer in the Lord, he had received a talent of privilege and opportunity in the Master's service, and this he had neglected to use.

From this viewpoint many Christian people should be startled and thoroughly awakened by our text; for undoubtedly many are in the very position described in the parable. An investigation of the matter, which comes close home to themselves, will assist them in the exercise of common sense in the interpretation of this Scripture; whereas the general tendency seems to be to permit unreason to interpret such texts as these, which are always inferred to belong to the very grossest, immoral enemies of God and the principles of righteousness. The majority of people are much more merciful in thinking about matters which are applicable to themselves; for their love is not yet sufficiently developed to enable them to feel an equal interest in their neighbour—yea, in their enemies.

Let us examine the parable as a whole, in order that we may make no mistake in the application of any of its parts. (Matt. 25:14-30.) It represents the entire Gospel Age—from the time when our Lord ascended on High, going to the far country, even Heaven itself. He left His interests in the hands of His servants—the Apostles and believers in general; and in their hands these interests have remained ever since. The whole narrative shows that not merely nominal Christians are meant by the servants, but true Christians—fully consecrated believers. These alone have the talents belonging to the Lord in their charge for use in His service, "every man according to his several abilities."

In olden times a talent represented a sum of money, but all will agree that the real thought in the parable is that these talents represent not only financial ability, but also social standing, education, mental equipments, etc.

Those who hear the Lord's voice calling them as sinners to repentance are not as yet His servants, nor are they entrusted with any of His talents. They are still strangers, aliens and foreigners, without God and having no hope. (Eph. 2:11-13.) But after they have learned of the grace of God in Christ and of the provision made in Him for the covering of the sins that are past and of the blemishes which are present, then if they rejoicingly accept Him as their Saviour they thereby take the first step toward God. Being thus justified by faith, they have peace with God as respects their former sins and the condemnation under which they realise that they have rested. (Rom. 5:1.) But still they have not yet become servants of God. However, they are in that attitude of mind where the Lord would be willing to accept them as His servants; and hence the Apostle invites such, saying, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, and your reasonable service."—Rom. 12:1.

In his consecration the believer thus lays at the Lord's feet his life, his time, his influence, together with whatever property or mental endowment he may possess—all for the Lord, "to be used in joyful service for the glory of our King." It is at this juncture that the Scriptures represent that we are begotten again by the holy spirit to newness of life, newness of aim, newness of purpose. "Old things have passed away; behold, all things have become new." (2 Cor. 5:17.) It is these New Creatures whom God recognises as His servants, consecrated in His service; and it is this class which is represented in the parable under discussion. To these servants He gives various talents to be used by them.

Someone may ask, "What are these talents?" We reply, The very talents which they possessed before consecration, and which in consecration they laid at the Lord's feet. These He now gives over to them, gives into their custody, thus making them stewards of their own time, influence, means, education, mental ability, etc. From this viewpoint we can see how some have one talent, others two talents, and still others five talents; for no two of the Lord's people are exactly alike in mentality, in influence, in opportunity or in wealth. Each, however, is responsible for exactly the amount thus entrusted to 'his stewardship, plus whatever increase he may be able to effect; and his love for his Master and his loyalty as a servant are to be tested by the degree of activity he will exercise in the use of these talents, opportunities, etc., under his care.

Although the parable represents the faithfulness of the one having the five talents and of the other having the two talents, and the unfaithfulness of the one having but one talent, this we are to understand is merely an illustration. It is possible for the person having the one talent to be faithful, and equally possible for those having two or more talents to be unfaithful. Indeed, our experience has been rather along the line that those possessing the most talents are as likely to be amongst the unfaithful as are those who have but the one talent. It is not unreasonable to suppose that by far the majority of those consecrated to the Lord have possessed only one talent.

Hence the Lord's statement of the parable is undoubtedly the most appropriate one, applicable to the larger proportion of His people who will prove derelict, unfaithful, in the use of their consecrated ability in His service. As a matter of fact, the Lord tells us that not many of those who have money talents will accept His invitation at all. Not many of them will make consecration of themselves, so as to place their natural talents at His disposal or make it possible for them to become stewards of the same. The Scriptural statement, we remember, is that "not many great, not many wise, not many learned, not many rich, not many noble, according to the course of this world, but rather the poor, rich in faith, hath God chosen to be heirs of the Kingdom."—1 Cor. 1:26-28; James 2:5.

"After a long time the Lord of those servants cometh and reckoneth with them." The reference here is undoubtedly

to our Lord's Second Advent, and indicates that then His first work will be with the Church, not with the world. To this agree the words of the Apostle Peter: "Judgment must begin at the house of God." (1 Pet. 4:17.) In this we have a most positive assurance that the servants of the parable are not worldly people at all, who have neither lot nor part in this matter, and who are not in any sense of the word stewards of the grace of God. True, the Lord causes His sun to shine upon the just and the unjust, and His rain to fall upon good and bad alike. But He recognises none as His servants except those who have come to Him in the appointed way—"No man cometh unto the Father but by Me."—John 14:6.

From the Scriptural outline of the "times and seasons" it is evident that we are now living in the very time of the Second Advent of Christ—the time during which He is reckoning with His servants, preparatory to assuming the Kingdom control of the world. This transfer of the world to Immanuel's Government will be accomplished through the overthrow of present institutions—financial, political, social and religious—in "a time of trouble such as was not since there was a nation."—Dan. 12:1.

This reckoning of course must include the resurrection change of all the faithful in Christ Jesus, mentioned in the Apostle Paul's description of the First Resurrection. (1 Cor. 15:42-44.) Those who during this Gospel Age have been faithful to the Lord in the use of the talents committed to them are in line for the glory, honor and immortality of this First Resurrection, by which they will enter into the joy of their Lord. The Apostle's statement respecting these—that they will differ in the degree of glory received "as star differeth from star in glory"—is corroborated, if not directly by this parable under consideration, at least by the corresponding parable of the pounds. (Luke 19:12-27.) There the rewards are specified in parabolic form; Our Lord declared that one of the faithful should have authority over ten cities, another over five, etc., in His Kingdom.

But now comes the particular feature of the parable from which our text is taken. The servant who had but one talent entrusted to him hid it in the earth. In excusing himself for not having made better use of it, he intimates that his heart was filled with fear instead of with love for his Lord; for he thought of his Lord as unjust, hard, unmerciful, unloving, exacting. He had a bad theology. Alas, how many Christian people are in a similar plight! Having a wrong conception of the Lord's character and purposes, they are deterred from using in His service what talents they possess. Evidently this class is pictured most distinctly in this parable. The hiding of the talent in the earth is full of meaning. It implies that the opportunities and abilities consecrated to the Lord are being buried in earthly interests, earthly affairs—business or pleasure, family or society or what not—to the neglect of the stewardship, and hence to that extent in the repudiation of the original consecration.

If you, my dear brother or sister, are not in the place of this unfaithful servant, you probably recognise the likeness of some of your fellow servants. They are not bad people; they are not wicked. They are moral, honest in their dealings with their fellow men—though not honest with the Lord in the use of their consecrated talents. Now that you see the person or the class represented by the unfaithful servant in the parable, doubtless your love and your sympathy begin to exercise themselves toward these dear neighbors, friends and relatives. You begin to hope that in God's mercy they are not to be sent to eternal torment because of their carelessness in respect of their consecration vow.

Although there is nothing in the parable to indicate eternal torment for this class of unfaithful servants, nevertheless the punishment outlined is certainly bad enough, severe enough. Our hope is that this article may prove helpful to some who are now in this attitude, to the intent that before their earthly accounts are called for they may take their talent out of its earthly investment, and with redoubled energy and zeal apply it according to their original covenant, hoping in the mercy of God for forgiveness of their previous laxity; and that by His grace they may yet hear His words: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The first part of the punishment meted to the unfaithful servant is the loss of the talent—the loss of the opportunity and privilege of service as a co-laborer with the Lord. This implies that the unfaithful one can have neither part nor lot in the Kingdom—cannot be accepted as a member of the glorified Body of Christ. His failure to use his consecrated talent signifies his failure to make his calling and election sure.

The second feature of the punishment is the being cast out from the light and from the privileges enjoyed by those who are the Lord's faithful followers. To be thrust into the outer darkness of the world is to lose what light, privilege and appreciation of spiritual matters had been previously enjoyed. The third feature of the punishment is that the unfaithful servants shall share in the great time of trouble with which this Gospel Age is to end—the time of anarchy and confusion which the faithful class of the Lord's people shall be accounted worthy to escape, as our Lord declared.—Luke 21:36.

The parable merely mentions the punishment of the unfaithful servant without showing what the result will be—how he will be exercised by the tribulations through which he will pass. But the great Teacher who spake the parable sent a message later on to His people in which He indicated just where all unfaithful servants may be found, and through their tribulations be enabled to some extent to recover their standing and obtain a share in the Divine blessing—although not in the Kingdom class. We refer to Revelation 7:9-17. There we see the unfaithful servants after they have passed with weeping and gnashing of teeth through great tribulation, which will have been the experience of this class all down the Gospel Age, and which finally marks the full end of the Age. We see that their severe experiences will work with many of them such a change that they will gladly acclaim their Lord, and rejoice to be serving in His Temple and before His Throne, though not in the Throne as members of the Bride of Christ.

Faithfulness in the use of their talents would have given this class a place with their Lord in His Throne, even as He promised. (Rev. 3:21.) But in His great mercy, while rejecting them from association in the Throne and while causing them to pass through merited tribulation for their unfaithfulness, He will nevertheless permit them to come up through that tribulation, washing their robes in the merit of His sacrifice. To those who are rightly exercised by these

experiences He will give the palm of victory, but not the crown; for this is reserved for the faithful servants alone.

But it is not our thought, nor that of the Scriptures, to guarantee that all of the consecrated shall be either in the Throne or before the Throne, shall be -either crowned with our Lord as joint-heirs or else stand as servants with palms of victory in their hands. The Scriptures, bring to our attention still another class amongst the truly consecrated, namely, such as are described in Heb. 6:4-8 and 10:26, 27. "There is a sin unto death,"—the Second Death. But this sin is some thing beyond the sin of hiding the talent in the earth—neglecting the covenant made with the Lord. From that wilful sin unto death there is no hope of recovery, either in this Age or in that to come.

Let us arouse ourselves, dear fellow servants of the King of Glory. Let us use every talent that we possess to "show forth His praises who bath called us out of darkness into His marvellous light." Let us develop in our hearts more and more the graces of the holy spirit—meekness, gentleness, patience, brotherly kindness, love. "For if these things be in you and abound, they will make you that ye shall be neither barren nor unfruitful in the service of the Lord; . . . and so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1 : 8- 11 .

Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greetings Cards and sent them along with the request that the proceeds from the sale of them be donated to the General Tract Fund to assist in the work of the Institute. This is very much appreciated, in the service of the Lord.

There are five varieties of these cards as follows:—"Just for To-day," "One Here and There," "How Readest Thou?," "The New Leaf," and "The Best of Wishes—Faith—Hope—Love." It should be understood that these are not Christmas Cards, but are suitable for general greetings. The price is 3/- per dozen, post paid. Samples sent on request.

Friends desiring these cards are asked to order promptly, preferably by the first week in December; orders near the Christmas season may not be filled till early in the new year.

Tracts.

Would you like copies of the article on Armageddon in October's "Peoples Paper" in tract form for distribution? If so, please order promptly what you can use wisely. As printing costs are high it is suggested that tracts be placed personally or through the post where there are prospects of good being done.

Melbourne Christmas Convention.

See notice on this Convention in October "Peoples Paper."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute,

If Christ Is God —?

IS IT NOT reasonable that He would establish only ONE Church, and make sure that she did not depart from the Truths He taught?

You are invited to come each Wednesday at 8 p.m., to the meeting room at the rear of St. Mary's Church, , to hear a series of talks explaining Catholic teaching. You will be under no obligation of any kind. Other non-Catholics will be present.

The above heading and statement appeared recently in one of Victoria's provincial newspapers, together with an advertisement covering the same information. This method of seeking to make known Roman Catholic teachings is apparently new, but it is certainly helpful to truth seekers to have as much of Roman Catholic teaching revealed in the few statements, which our Catholic friends apparently think is truth.

The heading—"If Christ is God"—can be clarified by any school child able to read the Bible. One of hundreds of texts in explanation reads--But to us (Christians, who have the light on God's Word) 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." (1 Cor. 8:6.) Again, "God sent not his Son into the world to condemn the world; but that the world through him might be saved;" "And if the spirit of him (God) that raised 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." (John 3:17; Rom. 8:11.)

The claim that the Lord would establish only one church on earth, and make sure that she did not depart from the truth, is answered by the Apostle Paul—"Let no man deceive you by any means; for that day (the day of Christ, His second advent) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," etc. (2 Thes. 2:3-8.) Also, see Rev. 3:14-17, respecting the Lord's rejection of the Laodicean church systems of today.

Any of our readers desiring further information on these matters are invited to procure literature on the subject—"Jehovah Our God is One."

Also copies of the poem "The True Church" will be supplied, quite free. The closing lines of this poem read

"O Christ, the Lord! end Thou my search,

And lead me to the one true Church."

He spake as never man may speak

“The one true Church thou shalt not seek,
Seek thou, forevermore, instead,
To find the one true Christ, its Head.”

Question Box.

QUESTION:—Please harmonize your statement on page 80, “Peoples Paper,” October 1951 —”The Offerings for Sin,”—with our belief that the Lord’s second advent has already taken place some years back. What garments is He now wearing, seeing He cannot wear both at the same time?

ANSWER:—In considering this question it is important to keep in mind that our Lord’s second advent takes place some considerable time before the commencement of His 1,000 year reign. The first part of our Lord’s “presence” is devoted to a work among His church, called in the Scriptures “the harvest.” This truth is shown very clearly in Matthew, 25th chapter. This chapter contains three parables. In verses 1-13 we have the Virgins parable which illustrates the condition of the Lord’s true church from the commencement of His parousia” until the last members of His true church have been gathered “home.” It therefore covers the harvest period; the “end of the age.”

In verses 14-30 we have the parable of the talents. Verse 19 refers to the second presence of our Lord, and shows that His first work is to deal with His servants to whom He had entrusted various talents. So, then, verses 19-30 would cover the same period of time as verses 1-13. These two parables show clearly that the first work of our Lord at His Second Advent is not a work of ruling over mankind, but rather describe a work among His consecrated people during the “harvest” time—the closing period of the Gospel Age.

Looking now at verses 31-46 of our chapter a very different picture is presented, and we see in these three beautiful parables a sequence in the order of events which are due to take place at the second presence of our Lord. While the “Virgins” and “Talents” parables undoubtedly have their application to the end of the Gospel Age, the “Sheep and Goats” parable applies to the Millennial Age—the period of Christ’s Reign. It is the time when the Son of Man shall have come in all His Glory. This time is still future. This will be the time when the garments of glory and beauty will adorn the High Priest. He will then fill the Melchisedec picture—the priest no longer sacrificing and suffering with His body members, but reigning as Kings and Priests for the blessing of all mankind. All the holy angels are said to be with Him, when He sits upon the throne of His glory. “All” the holy angels would surely include the church, His “Body,” all complete and glorified and reigning with Him.

It is noted that in verses 34 and 40 our Lord is designated “the King.” This is significant. Christ will be King over all the earth in that day, the Millennial Day, and His Bride, His Queen, will be with Him and share His glory. While we may not improperly think of Christ as our King, as well as our Redeemer and Lord, and accord to Him our reverence and adoration, yet we find the illustrations used in the Scriptures to indicate the relationship between Christ and His body members during this Age are not those of a King ruling over subjects, but rather of an Advocate who assists us in our weakness, an Elder Brother who advises and sympathises with our inexperience, a High Priest who has been touched with the feeling of our infirmities and able therefore to render us help and grace for every time of need. (1 John 2:1; Heb 2:11, 3:1, 4:14-16.)

In answer to the question What garments is our Lord now wearing?, we believe that we are still living in the antitypical Day of Atonement, the time when the last of the members of Christ’s body are being “offered” by the High Priest in sacrifice; and therefore the type of the priest in the white linen robes—the robes of sacrifice is the one which is applicable to our Lord at the present time. Not until the whole church, including the last members of the body, have been completely offered in sacrifice, does the High Priest put on the garments of glory and beauty indicative of the change to the Divine nature of the entire Christ, Head and Body.

QUESTION:—How can we harmonize Heb. 1:13 with the belief that our Lord has been “present” for many years, seeing that apparently God has not yet made His enemies His footstool? I understand that we are now living in the Day of Preparation, or the Day of God Almighty. As it is quite obvious that the nations are now being smashed, who would we say is doing the smashing, the Father or the Son?

ANSWER:—The great work of subduing all the enemies of God and righteousness will require the entire 1000 years of Messiah’s reign. (See 1 Cor. 15:24-28) . Reading the divinely provided “Signs” in Matt, 24th chapter, we believe that our Lord has indeed been present for many years; but so far His main work has been that of supervising and directing the work of the “harvest” — the gathering of His elect in preparation for the coming 1000 year reign.

During this period of His “presence” as, Chief Reaper of the harvest, our Lord is also exercising a supervision of earth’s affairs, directing the course and outcome of the “time of trouble.” In Dan.12:1 Michael (i.e., one representing God) is said to “stand up.” That is, Christ, as God’s Commander-in-Chief begins to take a hand in earth’s affairs during this period of His “presence,” but not yet as the Prince of Peace blessing and uplifting mankind. Before that glorious day of blessing and restitution can come to mankind, the church, the elect, must all be gathered “Home,” and the great time of trouble must do its work of humbling the hearts of men, and making them ready to hear “the still small voice” of heavenly truth and peace and grace. We see that there is a great deal of preparatory work which our Lord must complete before His enemies are subdued. The church, the “little flock” must all be complete and glorified; and mankind must yet pass through the greatest time of trouble which this world has ever seen. This will be a lesson which will never be forgotten, and will stand for all time as a monument to the folly of men who regard their own plans and schemes as superior to God’s. Many Scriptures speak of this great time of trouble as the Day of Jehovah’s

vengeance. See Isa. 34:8; Joel. 2:2-11; Zeph. 1:14-18, 3:8-9; Psa. 46:8-10, etc.

The Scriptures make it clear that this Day of Jehovah is a day of God's judgment upon mankind socially and nationally—a day of national recompenses. We need to bear in mind the difference between national judgment and individual judgment. The nations are undergoing a judgment period now, in this Day of Jehovah; but the day of individual judgment will be the Millennial Age. The day of vengeance stands naturally related to the benevolent object of its divine permission, which is the overthrow of the entire present order of things, preparatory to the permanent establishment of the Kingdom of God on earth, under Christ, the Prince of Peace.

Heb. 1:13 is a quotation from the beautiful 110th Psalm. Christ will be sitting on the right hand of power (place of authority) when He comes in the clouds of heaven, Matt. 26:64, and He will remain on the right hand during the Millennial Age, “for He must reign until He hath put all enemies under His feet. The last enemy that shall be destroyed is death.”

Forever with the Lord.

QUITE a number of the Australian brethren had known Brother and Sister Main of Adelaide, and the passing of our Brother and Sister within a few hours of each other, after devoted lives of service to the Lord and His truth for so many years, has left a deep impression in the hearts and minds of all who knew them. Our Brother Main had been in constant touch by correspondence with us in Melbourne, and ever sought to promote the welfare of the truth cause, and while our dear Brother and Sister Main will be greatly missed, we rejoice to think that they have received the fruition of their hopes in the joys of the Heavenly Kingdom, by the Lord's grace and strength.

It seems fitting that messages from our brethren who knew our Brother and Sister Main so well should be made available to all our friends. We feel sure that the following from Adelaide and Perth will be encouraging to all who are also seeking first the Kingdom of God; meditation upon the victorious lives of the followers of Christ is most stimulating, and to the Lord we render all praise. The message from Adelaide is as follows:

On October 15th Brother Main of Adelaide finished his earthly course, and about twelve hours later, his, beloved wife, Sister Main, also reached the end of the way. Our sympathies go out to the two sons of Brother and Sister Main, also to their sister and sister-in-law. Sister Main had been in ill health for a considerable time, but our Brother Main, although failing in health to a certain degree during the past few months, had been confined to his bed for only about fortnight before his death.

It was good to witness the steadfast faith and earnest zeal of our dear Brother and Sister during their long lifetime in the service of the Lord. They were always alert to pass on the message of “present truth” to any who had the ear to hear. It was about 42 years ago that the message of present truth came to Brother and Sister Main, and during all that long period they zealously and faithfully endeavoured to serve the cause of the truth in Australia, and more especially in Adelaide, S.A.

Brother Main for many years served as an Elder in the Adelaide Class; and did much to assist the brethren and the cause of truth generally from about 1910 to the present time. Our Brother and Sister used their means generously to assist in the work of spreading the knowledge of God's great Plan of Salvation. In recent years Brother Main had taken great interest in the “Frank and Ernest” radio broadcasts, and had assisted materially with financial support which makes this witness to the truth of God's Word available to those who are looking for a message of comfort in these dark days. Brother and Sister Main greatly rejoiced to see the message of the truth of God's Word going out to bless other hearts and heads. They had been very devoted to each other during their long lifetime, and it seemed a fitting termination to their long years of patient service and waiting upon God, that they should be taken “Home” with only a few hours separating their passings, and neither knowing that the other had gone.

We will greatly miss our dear Brother and Sister, but we are comforted with the thought that now that we believe we are living in the time of our Lord's “parousia”—presence,—the blessed assurance of the Revelator has its application, “Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, for their works follow with them.”—Rev. 14:13. 1 Thes. 4:15-17.

It is good to realise the goodness of the Lord in caring for His “little ones” who are enabled to put their trust in Him so implicitly as our dear Brother and Sister Main had learned to do in the school of Christ.

It was very inspiring to our faith to see our dear brethren so full of faith and absolute assurance of the goodness and faithfulness of God. The care of a sick wife for many years, together with his own failing health and strength did not daunt our dear Brother for a moment. His one thought was to be able to meet with the brethren, to assist them to get a clearer knowledge of God's Word, to encourage and exhort them to faithfulness in the narrow way. We thank God for such faithful servants, and we would seek for grace to help us to follow them in all ways in which we believe they followed our Lord.

From our Brother Nicholson in Perth the following has been received:

The news just received of the passing under the “veil” of our greatly loved and highly esteemed Brother and Sister Main of Adelaide gives evidence of our Heavenly Father's loving care and overruling in all the affairs of those who love Him and are called according to His purpose in Christ. Sometimes He permits very severe trials, but He knows just what pressure each of His jewels can endure, and He will not allow “more than we can bear” in the process of fitting and preparing each for the place in His Kingdom.

Like the patriarch Job our dear Brother and Sister had a long time of hard trial, in the prolonged illness of Sister and

then Brother's health failing. Like the patriarch of old they have both been an example of patient, trustful faith in the Lord's wisdom and love and confidence in the glorious hope of "the high calling of God in Christ Jesus."

It is over forty years that I have known them and I think few lives have equalled theirs in high principles and noble purposes and conscientious dealings in all details of life, and so generous and full hearted devotion in service and sacrifice in the Lord's cause, the present truth and care of the brethren in Christ.

I have been thinking about the happy first meeting with Brother and Sister Main, following the occasion that brought them into contact with the present truth. It was that strict conscientiousness and high principle that have been so evident in all their lives that led Brother Main to write a letter to the daily paper regarding the observance of the Lord's Day—in connection with a controversy that was taking place on the subject. Brother Kaesehagen, seeing Brother Main's letter saw an opportunity of bringing the truth to one who was evidently so earnest and true. He got in touch with them and soon had them reading the "Divine Plan of the Ages." This led to their writing to me, and I was invited to call upon them when next visiting Adelaide. It was a very happy evening that we spent together. Sister Main's sister and her friend were also present. I think it was the 45th Psalm that we studied, seeing the "Queen in gold of Ophir" as the Bride of Messiah, and reference was made to the 24th of Genesis and how it prefigured the selection of the Bride of Christ during the Gospel Age. They all, like so many of us, just realised the beauty of the truth in contrast with the erroneous and gloomy teachings. They could see, like others who receive the "eyesalve," that our God is a God of love and mercy instead of a malignant being with a design of preserving alive in an eternity of woe the great bulk of mankind. The truth sank into good hearts and the feast which the Lord had promised the faithful watchers (Luke 12:37; Rev. 3:20), they rejoiced in, and it led to a great change in their outlook on their lives. Henceforth, they diligently endeavoured to spend and be spent in the service of the truth and the encouragement of those of like precious faith.

Sister Main had been so long looking forward to the great 'change' from mortality to immortality, realising that we are now living in the time (Rev. 14:13) when those passing away need not to sleep in the condition of death, which has 'been the case all down the Gospel Age, ever since Stephen "fell asleep"; but now that we are living in the presence of the Lord, those still remaining on earth (1 Thes. 4:17) are at once "caught away to be together with the Lord," "changed in a moment." How wonderful that "change" must be—from pain, sickness and troublous conditions in this sin-cursed world, to be with the Lord in His glory; to see Him who loved us and gave Himself for us, that we might be with Him where He is, and be like Him. (1 John 3:1, 2.) We can feel sure that they have the wonderful welcome, "Well done, good and faithful servants, enter into the joy of thy Lord."

Our Brother and Sister have left us a noble example, not only in their patience and confident faith during their long, hard trial at the end of their earthly journey, but in the many ways of sacrifice of the good things of earth, in order to support the service of holding forth the Word of life, the true Gospel, particularly in respect of the broadcasting of the Frank and Ernest Dialogues. The Lord has graciously allowed them to pass away just as they would have wished, within a few hours of each other. The words of David (2 Sam. 1:23) come to my mind—"They were lovely and pleasant in their lives and in their death were not divided."

This is the Way.

"And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it when ye turn to the right hand, and when ye turn to the left.' " (Isaiah 30:21.)

HOW often in the midst of life's perplexities and trials have weary hearts felt the need of wise direction and counsel. The counsel sought, however, is not always wise; sometimes it is the counsel of the ungodly and sinners; and sometimes that of the immature and inexperienced, and the results of such counsel are unsatisfactory, and often disastrous; and the way pursued in consequence one of trouble and darkness. Such is the way of the world; for it is not in the power of man to direct his own steps. (Jer. 10:23.) But not so is the way of the child of God. He has learned where to seek counsel, and the counsel of wisdom is always ready to come to his aid.

The prophet describes it as a word, a voice, "behind thee." It is not a voice before thee, of some new theology, of Evolution, or Spiritism, or Christian Science, or other human philosophy—but it is the old theology with all its blessed doctrines of hope through Christ our Redeemer, our Lord, our Teacher, our Example, and our Leader. It is the voice of the Lord uttered through His inspired apostles and prophets from two to four thousand years ago. It is to this word of Divine Inspiration, then, that the prophet would direct the attention of all those desiring wise counsel; and in that Word we hear the voice of God, saying, "This is the way, walk ye in it." If we have come to the forks in the road—to some crisis in our experience—and know not whether to turn to the right or to the left, we should stop at once and listen to the voice. Or in other words, we should turn at once to the Word of the Lord; and by pondering its precepts and principles and its illustrations bearing on the perplexing subject, seek to learn the will of the Lord, asking also the leading of His spirit and endeavoring to bring the mind into a loving submissive and truthful attitude. "This is the way, walk ye in it," will be the plain answer to every inquiring heart.

These words of the Prophet were, however, addressed directly to fleshly Israel, though their application to spiritual Israel is none the less forcible. As applied to them, it foretells the return of divine favour to them when the long season of their chastisement and blindness shall be at an end. Then, under the Millennial reign of Christ, the blind eyes shall be opened and the deaf ears unstopped, and the voice of the whole inspired Word then made clear to their understanding, will direct them in the right ways of the Lord; for the books (the law and the prophets and the New Testament Scriptures) shall be opened, and they shall be judged according to their teaching.—Rev. 20:12.

The way then indicated to fleshly Israel and to all the world will be the grand highway of holiness; and the ransomed

of the Lord shall go up thereon with songs and everlasting joy upon their heads (Isa. 35:10), and the end of that way will be life and peace—salvation to the uttermost, from sin and death; and complete restitution to human perfection.

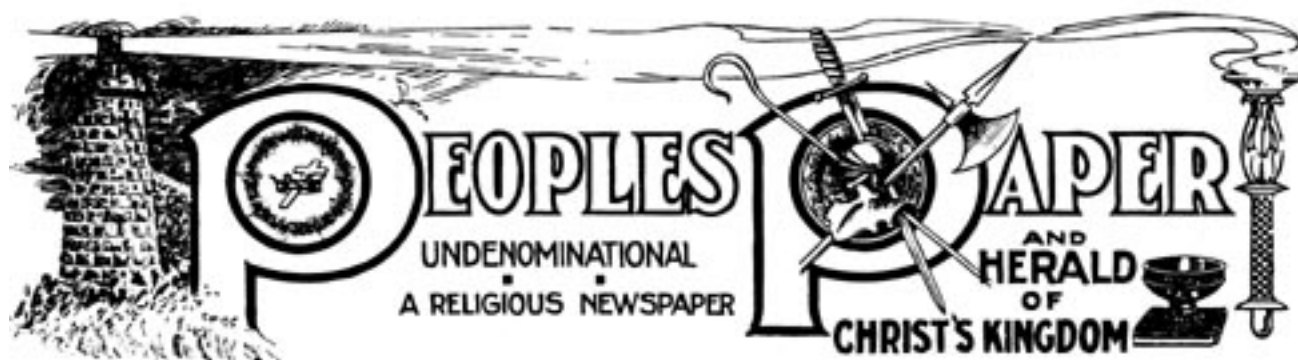
While the way of life will be made very clear to Israel and the world in the Age to come, it is made none the less clear now to the children of God who walk by faith and not by sight. It is shown to be (1) a way of faith; and those who now walk by faith are the true seed of Abraham (Rom. 4:12-16), to whom pertain the covenant and the exceeding great and precious promises in their largest fulfilment; (2) It is a way of entire consecration to God, even unto death, which implies the burial of one's own will into the will of God—the presenting of self a living sacrifice.

In harmony with these two principles—of faith and consecration—we are taught to walk, in newness of life, not after the flesh, but after the spirit; not as other Gentiles walk in the vanity of their mind, but circumspectly, and not as fools; as wise, redeeming the time; and not by sight, but by faith.—Rom. 6:4; 8:1; Eph. 4:7, 18; 5:15, 16; 2 Cor. 5:7.

By faith and consecration we have come into a new life as spiritual sons of God, and yet we have this treasure in earthen vessels, and the new life is only in its embryo condition. Hence the necessity of walking after the spiritual instincts of the new nature and keeping down the stronger impulses of the old nature. This is what it is to walk in newness of life, after the spirit and not after the flesh. To walk after the flesh is to pursue its hopes, aims, and ambitions; and since the flesh and the spirit are at war one with the other, it is impossible to maintain the life of both. Therefore, it is written, "If ye (spirit-begotten ones) live after the flesh, ye shall die; but if ye, through the spirit do mortify (put to death) the deeds of the body, ye shall live." (Rom. 8:13.)

While the Word of the Lord speaks thus on general principles as to the way in which we should walk, we are also bidden to come with all the minor affairs of life, to inquire of these divine oracles. If we know not whether to turn to the right or to the left, we come and find the promise, "Commit thy way unto the Lord, and, He will direct thy steps." Or, if heavy laden, we find the promise, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." Thus the voice behind brings comfort, peace and rest in the midst of all life's cares and trials, if we walk in obedience to its principles and precepts. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

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Do World Events Foreshadow Armageddon?

Will Australia Be Involved?

(This article, the subject of a Public Lecture, is published by request, as fully as space permits.)

THE subject of the Battle of Armageddon is, we believe, a most interesting and vital one in the minds of a great number of people, not only those who are really interested in the Bible. This is understandable, because in the minds of most thinking people the term Armageddon has attached to it the idea of a great day of reckoning, in which God will be the Controller and Overseer.

This general idea of Armageddon on the part of thinking people, many of whom make no claim of understanding the Bible, is very much in harmony with the Scriptural record, for the only place where Armageddon is mentioned in the Bible, namely, Revelation 16:16, it is stated in the context (verse 14), that "the kings of the earth and of the whole world are gathered to the battle of that great day of God Almighty."

Now it is usually helpful, when trying to fit any great event into the history of mankind, to take a broad view of God's Plan of the Ages and seek to determine at what time the Bible indicates a change takes place in God's dealings with mankind. In other words, God has called a halt to man's disobedience at various times throughout the ages. We think of the time in Noah's day, when mankind went on in their pleasures and wickedness, and it is recorded—"They knew not till the Flood came and took them all away," (Matt. 24:39.) Only Noah heeded God's advice and instruction, and was saved with his family from that terrible judgment of God.

Then, at our Lord's first advent, God sent a great judgment upon Israel because of their blindness and hardness of

heart in rejecting their Messiah. Jesus' spoke of this severe experience for Israel a few days prior to His death on the cross, as follows—"And when he was come near, he beheld the city (Jerusalem), and wept over it, saying, "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. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children with thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:41-44.)

The Apostle Paul in writing to the Thessalonians, also referred to. this great judgment of God upon Israel, when he stated, "They both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sin alway; for the wrath is come upon them to the uttermost." (1 Thes. 2:15, 16.) In the destruction of Jerusalem in A.D. 70 was fulfilled also the words of the multitude when Pilate would have released Jesus—"His blood be on us, and on our children." However, God had good reasons, no doubt, for permitting that great judgment upon Israel at the close of the Jewish Age, and which will yet be to their advantage when the Kingdom Age is established, and Israel and all mankind are raised from the dead to benefit, if they will, from past experiences and the blessings then to be available for all.

Further, in the end of this present Gospel Age, at the time of Christ's second advent, God is going to call the greatest halt to man's disobedience in the whole history of the human race. Various terms are used in the Bible to describe this great time of God's reckoning with the human race, such as we have seen—"That great day of God Almighty." And again, "The great day of God's wrath," "The day of Jehovah," etc. Then, in Revelation, we have the symbol of a great earthquake given to describe this same upheaval and great levelling process which will humble the human family before their Creator. It reads in Rev. 6:12, 15-17—"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake . . . And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens (secret societies, etc.) and in the rocks (fortresses of society, civil and ecclesiastical) of the mountains (kingdoms) ; and said to the mountains and rocks, "Fall on us. (over or about, to cover and protect us), and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

From the faithful Apostle Paul we find the true setting for the time when all men, great and small, shall be required to render their accounts to the Lord, so to speak. In his second letter to the Corinthians, chapter 10, Paul explains that the weapons in the Christian warfare are not carnal, but nevertheless they are "mighty through God to the pulling down of strong holds (of error and sin) ; casting down imaginations (human reasonings), and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This is the important work that is going on in the lives of all true followers of Christ, through the power of God; and then the Apostle adds—"And having in a readiness to revenge all disobedience (in the world at large), when your obedience (the Church's obedience) is fulfilled." (2 Cor. 10:4-6.) In other words; this is a prophetic statement revealing that after the followers of Christ have fulfilled their covenant of sacrifice, after their "obedience" unto death has been accomplished, joyfully, gladly, in the steps of the Master, at the end of the Gospel Age, the time will then be due for God to deal with all disobedience amongst the masses of mankind.

This judgment of mankind is described in various terms also by the prophets. The Lord, through the prophet Joel, gives some vivid descriptions of His "revenging of all disobedience" in chapter 3, as follows—"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near . . . 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 . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat (God's pleading judgment) ; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; tome, get ye 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 (trial, crisis)." (Joel 3:9-14.)

Through the prophet Jeremiah we have the further record from the Lord—"Therefore thou shalt say unto them (the nations generally), thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city (Babylon, Christendom) which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." (Jer. 25:27-31.)

The statement, "The Lord hath a controversy with the nations," is of special interest. The meaning of the word "controversy" is contest. The Lord hath a contest with the nations—the day of reckoning is indicated. And this is just the thought contained in the term "Armageddon" which means "mount of destruction."

The Mount of Megiddo was noted in olden times as the scene of great battles, and so it is used in the Scriptures to describe God's decisive controversy or contest with the nations of the earth. But why does the prophet say, the Lord hath a controversy or contest with the nations—all the nations? For the same reason, that in Revelation it says that the kings of the earth and of the whole world are gathered to the battle of that great day of God Almighty—to

Armageddon.

But could all nations be gathered to the literal Mount of Megiddo in Palestine? Is that what the Scriptures mean? No, we do not think so! Just as Babylon of olden times was literal, and Babylon of the New Testament is symbolic; just as Egypt of olden times was literal, and Egypt of the New Testament is symbolic; so Armageddon of olden times was literal, and Armageddon of Revelation is symbolic. When we speak today of an army, or even of individuals meeting their “Waterloo” we do not think of them going to the actual place of Waterloo, in France, where the Duke of Wellington’s soldiers defeated the French army. No, we mean that such an army or individuals are defeated in any particular engagement. So, in the same sense, all nations, all mankind, will meet their “Waterloo” in the great Battle of Armageddon—the great Day of God Almighty.

Does that mean that events in the Middle East, in the vicinity of the Mount of Megiddo, are of small or no importance in connection with the Battle of Armageddon? No, it does not mean that! Events in Palestine, Persia, Iran, Egypt, etc., are most significant, and certainly so foreshadow Armageddon—that part of Armageddon which has to do with that part of the world. A prophecy of Ezekiel is most informative in this connection; from the 38th chapter, it states—“Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, (set apart, distinguished as thy conqueror) O Gog, before their eyes . . . And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel, so that . . . all the men that are upon the face of the earth shall shake at my presence, and the mountains (kingdoms) shall be thrown down, . . . and I will call for a sword against him throughout all my mountains, saith the Lord God; every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.” (Ezek. 38:14-23.)

Also, from the prophet Jeremiah, we have a record with marked information concerning not only the Armageddon experiences of Israel, but also revealing the deliverance which will follow the necessary corrections which the Lord sees fit to permit to come upon the descendants of His ancient people gathered in the Holy Land in these last days of the Gospel Age. The prophecy reads —“For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. (Since 1918, particularly, this prophecy has been in course of fulfilment.) And these are the words that the

Lord spake concerning Israel and concerning Judah. For thus saith the Lord; we have heard a voice of trembling of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble; but he shall be saved out of it. . . . Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.” (Jer. 30:3-11.) Surely, a most wonderful promise of God’s protecting care and final deliverance of Israel in their Armageddon strife, in preparation for their blessing and establishment as the earthly center of the Lord’s Kingdom on earth, after which the ancient prophets will be resurrected to take their place as “princes in all the earth” (Psa. 45:16), to administer the New Order, as “the law shall go forth of Zion (the heavenly phase of the kingdom), and the word of the Lord from Jerusalem.” (Micah. 4 : 1. 2. See also Zech. 14:1-3, 6-9.)

But what of other parts of the world? Do events in Korea, China, Malaya, India, The Balkans, Europe, Soviet Russia, North and South America, etc., foreshadow Armageddon? They surely do! Hear the Lord, through the prophet Zephaniah—“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth (order of society on earth) shall be devoured with the fire of my jealousy.” (Zeph. 3:8.) Could there be anything clearer than that this is the Lord’s “controversy (contest) with the nations,”—all the nations, great and small? And who can doubt the outcome!

The prophet Haggai adds his testimony from the Lord, as follows—“For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens (ecclesiastical systems, rejected by the Lord), and the earth (organized, law-abiding society), and the sea (restless masses of mankind), and the dry land (social aristocracy of wealth etc.) : and I will shake all nations. (Haggai 2:6. See also Heb. 12:26, 27.)

Is it not very evident that the nations at large must all pass through Armageddon? Does this include Australia; will Australia be involved in Armageddon? Yes, absolutely! But Australians do not go to the Mount of Megiddo, in Palestine, for the Lord’s “controversy (contest) with the nations.” No, indeed! Armageddon experiences are coming to Australia; to every state in Australia; to every city and town in Australia; to every home in Australia; to every individual in Australia.!!

How do we view these matters; with grief and sadness? Or do we love God's will concerning each feature of His plan which He, in His wisdom, sees is necessary for the ultimate prosperity of the human family? Armageddon strife will really humble all mankind, and the Lord declares, through the prophet—"Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9.) Thus, "the desire of all nations shall come." (Haggai 2:7.) Just to think of that—no more contention and strife between the nations behind the "Iron Curtain" with those of the West; no more wars or preparations for war, because the lasting lessons will have been learned, and those who then will not hear (obey) that prophet (Christ and His Church in glory) shall be destroyed from among the people. (Acts 3:23.)

Who, that grasps the glorious, outcome of the Divine purposes for mankind, including God's victory for the benefit of the human race in His "controversy (contest) with the nations" cannot truly say—"I love Thy will, O God; Thy blessed perfect will; in which this once rebellious heart lies satisfied and still?"

And while we saw from the Apostle Paul, that God has "in readiness to revenge all disobedience, when your (the Christians') obedience is fulfilled," showing that most of Armageddon's strife will follow the deliverance of the Lord's people to the heavenly kingdom, yet some of God's true people will likely pass through a measure of earth's travail, and the appropriate questions such would do well to bring to mind are, How shall we act when the pressure comes? Shall we be at our wits end, like the world of mankind? And the answer, No, the Lord's people may, and shall still be, as "lights in the world," examples of those who through faith and patience inherit the promises. The harvest work having been completed, public lectures will all be past, classes for Bible study, etc., will be impossible, but these gatherings will have accomplished lasting benefit, by the Lord's grace, in the hearts of those who, now, having still the opportunity, delight to meet in the Lord's name, in spirit and truth, with other dear Christians of like precious faith. With Armageddon strife all around the last members of the Lord's people in the flesh, such may take comfort from the words of Moses to the Israelites on that memorable occasion of their deliverance from Egyptian bondage—"Fear ye not, standstill, and see the salvation of the Lord." Also, as the little hymn expresses the matter—"Nothing left but time for prayer; waiting to be gathered there."

While this must surely be the happy condition of God's true people, waiting for their deliverance to the heavenly kingdom, what of other human beings, many of whom are good people who love the Lord, and yet are not consecrated followers of the Master? It may be fitting here to mention the view presented from the headquarters of a certain religious organization and proclaimed by their adherents, that the Lord will grant protection through Armageddon to all people of good will who join their "Theocratic Organization." In other words, these adherents are practically promised a passport through the Armageddon strife because of their affiliation with this movement which claims the exclusive right to represent Jehovah in the earth today. But does God's Word support such a theory? We know of no Scriptures which promise either heavenly or earthly blessings to any of earth's inhabitants because of their association with an earthly organization. The only ones to whom the Lord promises the heavenly inheritance are those "whose names are written in heaven"—not on any earthly membership roll. (Heb. 12:23.) And the only ones on earth who "may be hid in the day of the Lord's anger," are the meek, as expressed in Zephaniah 2:3—"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Seeking righteousness and meekness is very good, and the prophet's words imply that the lowly minded will not be involved in the struggles and strife of trying to prop up the present "heavens and earth," and so they may be measurably "hidden," outside the influence of the chaos which will extend throughout all lands. Be it noted, however, that there is no Scriptural authority for any systems of men to grant protection through Armageddon to any of their followers. False claims of this kind can be very deceptive, just as false claims of the Papacy to be the only true church on earth has deceived millions through the centuries. God does not deal with groups of people—because they belong to this or that church on earth. God deals with individuals only whose hearts are lifted up to Him in spiritual communion, now; and to a lesser degree with individuals who feel after Him and desire righteousness with a meek disposition, even though they may not be seeking the heavenly kingdom.

In conclusion, the Psalmist presents a comforting message of assurance to the last members in Christ when he declares—"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth (organized society) be removed (unsettled and overthrown), and though the mountains (kingdoms) be carried into the midst of the sea (swept into the lawless, ungovernable masses of mankind); though the waters thereof roar (become infuriated) and be troubled (with the disputing of contending factions), though the mountains shake (by terrible revolutions) with the swelling thereof." Yes, God's people may commit their whole existence into the care of their Heavenly Father in full confidence, during the passing of the "present evil world." They will be just waiting the Lord's good time for their full deliverance into the kingdom of His dear Son. And even in the waiting attitude they are supplied with heavenly sustenance—"There is a river, the streams whereof shall make glad the city of God (the Church, in which God dwells), the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved; God shall help her at the dawning of her morning,"—when she has passed through her night time, in which "no man can work," and has been ushered into glory. Her morning is to precede the Millennial morning. (Psa. 46: 1 - 5.)

Melbourne Christmas Convention.

The Melbourne brethren wish to announce that their Annual Christmas Convention, will be held this year (D.V.), from December 25th to December 28th inclusive, with extra gatherings on New Year's Day, in the Masonic Hall, 254 Swan Street, Richmond. An invitation is extended to all friends able to assemble for these gatherings around the Lord's Word. Further information is obtainable from the Class Secretary—Mr. J. Hiam, 44 Heath Avenue,

Oakleigh, S.E.12, Victoria.

Harvest Fruit.

Should we not esteem the fruit borne in our lives of more consequence than the results of labours in the harvest work? Does not 2 Tim. 2:6 teach this?

So, even if there was no fruit from the harvest work except the fruit of patience, humility and fortitude borne in our own lives, it would more than pay to be in that work.

“God’s mercy ‘tis which hides results—
A mercy which our good consults;
For did He choose He could reveal
The fruitage of our Christian zeal.”
“He might have shown the seed you thought
Had surely died and come to naught
Was living in some unknown place,
Producing words and works of grace.”

Our heavenly Father wants us to work for Him, not for results—work from principle, not from a mere desire to see our efforts prospering.

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 cooperating best in the work.—F. W. Robertson.

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 made either in the correspondence or in the sermons reported.

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

Restitution Opportunities for All People.

RESTITUTION for the human family is a wonderful truth which abounds throughout the Word of God. What a gracious provision God has made in His Plan in providing that the benefits of Christ's sacrifice shall be as extensive and far-reaching as the condemnation has been through Adam's disobedience. The Apostle's words, that Jesus "by the grace of God tasted death for every man," (Heb. 2:9), really mean what they say—that every human being who has lived will be given an opportunity to gain life through accepting Christ, in due time. How strange it is that any teaching should seek to prohibit the opportunity for restitution to certain races or sections of humanity, without any Scriptural authority. This article is presented in the hope that it may prove helpful on the subject of the Kingdom opportunities for "all the families of the earth."

The Apostle Peter tells us that restitution is spoken of by the mouth of all the holy prophets. (Acts 3:20, 21.) They do all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, 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. And ye shall know that I am the Lord, when I . . . shall put my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37 :11-14.

To this Paul's words agree (Rom. 11: 25, 26)—"Blindness in part is happened to Israel until the fulness of the Gentiles (the elect company, the bride of Christ) be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people whom he foreknew." (Verse 2.) They were cast off from His favor while the bride of Christ was being selected, but will be re-instated when that work is accomplished. (Verses 28-33.) The prophets are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel, . . . I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." (Jer. 24:5-7; 31:28; 32 :40-42 ; 33 :6-16.) These cannot merely refer to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Furthermore, the Lord says, "In those days, they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge, but every one (who dies) shall die for his own iniquity." (Jer. 31:29, 30.) This is not the case now. Each does not now die for his own sin, but for Adam's sin—"In Adam all die." He ate the sour grape of sin, and our fathers continued to eat them, entailing further sickness and misery upon their children, thus hastening the penalty, death. The day in which "every man (who dies) shall die for his own sin," only, is the Millennial or

Restitution day.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the head and body of Christ. the "Royal Priesthood;" and the sacrifices, cleansings and atonements made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites, have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in His sight as were the Jews, who had more knowledge. 19:-24; Luke 17:29.) Unto the Jews of Cigixiiianni He said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—Matt. 11 : 23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and He guarantees them such opportunity when He adds (verse 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." Thus, it will be a tolerable time for Capernaum, and yet more tolerable for Sodom; because, though neither had yet had full knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the New Covenant, sealed in due time by the blood of Jesus, why should not the Sodomites also be blessed among "all the families of the earth?" They assuredly will be. And let it be remembered that since God "rained down fire from heaven and destroyed them all" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

Examining the prophecy of Ezekiel 16: 48-63, it will be noted that God speaks of Israel, and compares her with her neighbour, Samaria, and also with the Sodomites, of whom He says, "I took them away as I saw good." Neither Jesus nor the Prophet offers any explanation of the seeming inequality of God's dealings in destroying Sodom and permitting others more guilty than Sodom to go unpunished. That will all be made clear when, in "due time," His great designs are made manifest. The Prophet simply states that God "saw good" to do so, and Jesus adds that it will be more tolerable for them in the day of judgment than for others more guilty. But upon the supposition that death ends all probation for these people, and that thereafter none may have opportunity to come to a knowledge of the truth and to obey it, we may well inquire, Why did God see good to take away these people without giving them a chance of salvation through the knowledge of the only name whereby they can be saved? The answer is, because it was not yet their due time. In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

Further, in this prophecy, after comparing Israel with Sodom and Samaria, and pronouncing Israel the most blameworthy (Ezek. 16:48-54), the Lord says, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." The captivity referred to can be no other than their captivity in death; for those

mentioned were then dead. In death all are captives; and Christ comes to open the doors of the graves, and to set at liberty the captives. (Isa. 61:1; Zech. 9:11.) In verse 55 this is called a "return to their former estate"—a restitution.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under great light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that He would just as willingly bring back the Sodomites as them, but had no intention of restoring either. But let us see how succeeding verses agree with this idea. The Lord says, "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then, thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters . . . And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." When a promise is thus signed by the Great Jehovah, all who have set to their seal that God is true may rejoice in its certainty with confidence.

To this Paul adds his testimony, saying, "And so -all Israel (living and dead) shall be saved (recovered from blindness), as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins.' . . . They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of." —Rom. 11:26-29.

We need not wonder that Jews, Sodomites, Samaritans, and all mankind, will be ashamed and confounded when in His own "due time" God shows forth the riches of His favor. Yea, many of those who now claim to be God's children

will be confounded and amazed when they see how God so loved the world and how much His thoughts and plans were above their own.

A King

Talking on board ship to an English acquaintance, a leading American statesman was discussing the problem of bettering the conditions prevailing in great cities, and finally said that the only solution was a king.

“Oh,” said the Englishman, “I thought you Americans had done with all that.”

“No,” said the other, “we know the King we want, and are waiting for Him. His name is Jesus, and we pray daily ‘Thy Kingdom come.’”

Prayer.

To offer prayer I never durst presume.
Did not dear Jesu’s name my prayer perfume;
‘Tis, O my God, for the loved Jesus sake,
That day by day address to Thee I make;
Though sinful, I dare Thee my Father own,
With humble confidence approach Thy throne.
O wondrous love, which gives us free recourse
To drink our fill at love’s unbounded source,
Our sorrow to unbosom, and our need,
And a rich promise for each want to plead;
With heaven while here below to keep commerce,
Familiarly with God to hold converse:
To intercede for blessings on mankind,
The pleasure of a charitable mind;
To beg all graces, deprecate all bane,
Heaven for ourselves and others to obtain.—T.K.

Correspondence.

Berean Bible Institute, Melbourne,—Dear Brethren in Christ Jesus, Greetings. Our Lord said, “Who are my brethren; he that doeth the will of my Father.” And as I believe you are endeavouring to do the will of our Heavenly Father I am pleased to call you brethren.

I was pleased to receive your letter, also booklets, broadcast copies, etc., and am very glad to have at last caught up with you. I think the Lord must have led us to your broadcast, as we have been looking for a long time to find someone whose teaching we could harmonize with our own, and as soon as we heard the first broadcast we recognised the tie that binds.

You see, we used to be very active in the I.B.S.A. Class in for many years; then we lost touch for some years. After we came to the seaside we tried to fellowship with the J.Ws., but they are impossible. One must not ask questions, and only answer what is in the Tower; there is no salvation outside of the Theocratic Organization; all the people who lived before the Flood have had their judgment day, no resurrection for them; also Sodom and Gomorrah, no resurrection for them. What a wonderful victory for Satan if they were right but thank God we know they are not right.

We still love the Lord and pass on the glad tidings whenever we have the opportunity. We have not read all that you sent, but we have read enough to know that we are in harmony with it. For a start will you please forward the following-6 copies each of “Plan of God”; “Our Lord’s Great Prophecy”; “Do the Dead Know Anything?”; “The Lord is My Shepherd”; “Peace Desired.” Also “Peoples Paper” subscriptions for myself (two years) and two friends. I am enclosing cheque covering cost of the above, and £5 to the Radio Fund. If ever you come up this way we would be very pleased to see you, and if you should require it we could put you up for the night.

We pray that the Lord will richly bless your labor of love in His service. Your Brother and Sister, by His grace.

Berean Bible Institute,—Thank you very much for your kind letter and the literature which my husband and I have read with great interest.

We are most interested in the Bible and we feel the more we delve into it the more we shall understand it and learn to appreciate its great value. We do not like to miss your Sunday morning talks, as we find them most informative and instructive and makes us want to search the Scriptures more. It is a living Book and so up to date.

We would very much like to have copies of the broadcasts and any other literature which you think will be helpful to us, and which we will pass on to others. I was brought up Baptist, but like so many other churches, the Bible was never made really interesting and it is only now that I am realising what wealth there is in it, and that everything is

coming true to prophecy.

Again thanking you for your help and the literature. Yours sincerely.

Dear Christian Friends,—Your broadcasts are wonderful. Would you send me a copy of last Sunday's talk please? I will send you a donation later on, as I am not able to get out at present. I am a converted R.C., so you can see how greatly I need your help to overcome all the false doctrines I've been taught, and my people are mostly all still blind and very bitter towards me. I only found my blessed Saviour three years ago. Yours in His keeping.

Dear Frank and Ernest,—My husband and I are interested in your discussions over 2KY Radio Station, and would like to receive some of your literature setting out if you are undenominational, or if denominational what creed do you profess? We think it is only fair to state that we find it difficult to make a selection out of the many Protestant creeds and several Catholic creeds recognised to be generally in existence, and in the circumstances are compelled to interpret the Scriptures, which admittedly is confusing, according to those faculties which have been passed on to us. Sufficient it is to say that in the absence of any other light given to us, we call ourselves Christians without any of the creeds of Christendom.

We think that theologians, over the years, have only succeeded in confusing the teachings of Christ and His Apostles and have concluded the best way to understand Christianity is by diligent study of the Bible and by prayerfully seeking the grace of God for our enlightenment whilst at the same time keeping an open mind for enlightenment from the various commentators on Christianity. Awaiting the favor of your esteemed views. Yours faithfully.

(The broadcasts of Frank and Ernest, and work of the Berean Bible Institute are wholly on an undenominational basis, with the Bible as the only authority for truth.—B.B. Institute.)

Brothers Frank and Ernest—Greetings in the matchless name of Jesus. I am so glad that you are also free from the bondage of denominationalism. "Whom the

Son sets free is free indeed." May the Father of us all pour into you His richest blessings of light, truth, love and power through His spirit.

In my diligent search for Truth our Father led me to listen to your program last Sunday. The holy spirit in me agreed with your vision of God's plan for Jew and Gentile; I would be delighted to receive your offer of the booklet and printed messages, so that I may share with others the good things that are available for all who seek. Your Brother in Jesus.

Frank and Ernest, Dear Brothers in Christ,—I have been listening to your broadcasts each Sunday morning, and I have enjoyed them very much. I have followed up the series on the "Plan of God," and it has helped me to understand God's Plan better. I would like to have a copy of that booklet called "The Plan of God in Brief", also a copy of the new booklet.

I am fourteen years of age and I accepted Jesus Christ as my Saviour two years ago . . . I was baptized last October. Thanking you for your help. I am; your Sister in Christ.

Dear Frank and Ernest,—We have heard a lot of interested comments on your session, and though we have tried to get your broadcast, our set does not seem strong enough to pick up your wave length; and so our information regarding your talks comes from a friend who tells us sufficient to make us want to hear more.

We are very interested in Bible study, and indeed have a study group every Sunday night at above address and are glad of any added light on the Scripture teaching.

Would you be kind enough to forward us some literature on all Bible subjects, as we are never tired of learning of the wonderful things contained therein. If there is any charge or postage, let us know, and we will defray the cost by return. Thanking you; yours sincerely.

Dear Frank and Ernest, Dear Sirs,—Happening to listen-in the last three Sunday mornings, 10 a.m., session talks by you, I was much interested in your somewhat unusual views, particularly last Sunday's, and so am writing, as invited, to ask for the literature you say you have on that subject, or kindred subjects.

As a church worker, and S.S. teacher for years, and so a Scripture student, I seek this favor. Have you anything dealing with John 1:9? For the present I am enclosing note 1/- to cover postage. I am; yours sincerely.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 N. Sundays 10 a.m.

Sydney, 2KY, 294 M. , 8.15 a.m.

Brisbane, 4KQ, 435 N. 9 a.m.

Perth, 6KY, 227 N. , 4.45 p.m.



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Price—Fourpence Halfpenny

The Present Truth.

“Hold fast that which thou hast.” (Rev. 3: 11) .

THE Lord's people find it is appropriate from time to time to consider 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 1 2 :4 2 Pet. 3:2-4; 2 Tim. 3: 1 -7 ; Luke 17:26-30, etc. The state of the world to-day becomes more and more "as it was in the days of Lot" in Sodom, and "as it was. in the days of Noah" before the Flood, and there can be no doubt that a greater calamity on the human race is impending.

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

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

In the past our fathers so valued their convictions of truth that they preferred death rather than betray their faith. The question arises, who is right, who is the more pleasing in the sight of God — those who love unity by compromising truth or those who in Christian spirit must stand firm 'or 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. system established and governed by men may make changes to meet circumstances, both in their principles and methods, but the principles of Christ - established at Pentecost are fixed and no authority on earth can change them. Many authorities have, however, sought to accommodate Christianity to times and circumstances, and have brought in many anti-Christian teachings so, that the creeds and dogmas of the churches to-day very greatly misrepresent God and His great plan of salvation. The downfall of the church was not through faithful men and women maintaining an attitude of loyalty to truth and righteousness, though history records many such noble characters. The downfall of the church came about because there were not sufficient unflinching defenders of the faith once delivered to the saints, and because the majority sought conformity with the world and undervalued the truth.

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

There is a spirit which is quite prevalent, to let down the standards of truth and ethics. It has: indeed wrought havoc in the churches, so that they have become altogether worldly and indifferent to the true spirit of the truth and consecration, as taught by the Lord and His Apostles. The adversary would seek in the same way to “quench the spirit” among those who have become awake to the “present truth” (those things which have been revealed by the opening up of the Scriptures as “meat in due season” or truths specially applicable in 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 and works of obedience and righteousness. The New Testament just as clearly shows that the Divine purpose for this Gospel Age, or “The Kingdom of Heaven” Age, as the Lord designated it, is to select a spiritual class to be joint heirs with Christ, to reign with Him in the coming Kingdom Age, when the wider opportunity will come to all mankind. . That will be when the Church or Bride of Christ will be complete, and “the spirit and the Bride will say, come, and whosoever will let him come and take of the water of life freely.”

This class of “Priests and Kings”—The Church —is dealt with quite differently, in its selection, from the way the rest of mankind will be in the next age. That will be an age of works, justification by works. This is an age of faith, justification by faith, and that faith is the gift of God. (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 of Man 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 sonship—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 brotherly kindness 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 presumption 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 that such matters were all right and might be true, but they should not be carried too far, they were not essential, they could still hold on to the Law ceremonies and synagogue gatherings. The then "present truth" was, however, essential to such as the Lord was calling, and it did its work of separating the "wheat" from the "chaff."

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

These things we are exhorted to "hold fast" in the message to the Philadelphian Church (Rev. 3: 10, 11). "Because thou 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 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. The following are some texts showing our responsibility regarding knowledge Tim. 1:13; 2 Tim. 2:14-18; 2 Tim. 2:23-26; 2 Tim. 3: 13, 14; 2 Tim. 4:3, 4; 1 John 2:20-24; 1 John 4:1-3; 2 John 7-11; 1 Tim. 1:3-6; 1 Tim. 4:16; 1 Tim. 6: 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" 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.)

Notice.

Will our friends kindly note that the office of the Berean Bible Institute is expected to be closed for correspondence, etc., from the 19th September until after the weekend 11th and 12th October-next.

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 AND HERALD OF CHRIST'S KINGDOM.
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Published by the Berean Bible Institute,

The Ministry of Comfort.

"The Lord hath anointed . . . to comfort all that mourn; to appoint them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."—Isaiah 61:1-3.

OUR text is surely good tidings in a very broad and a very deep sense. Its message is one of "comfort," not only, to Zion, the consecrated Church, but to all that mourn; and as mentally we cast our eyes over the world we are deeply impressed with the thought that the vast majority of mankind are in mourning. As the Apostle expresses it: "The whole creation groaneth and travaileth in pain together." There are undoubtedly a few who are full, satisfied, and who mourn for nothing, and who, therefore, under these conditions, are excluded from any share in this. promised blessing; but they are exceptions to the rule. Some of them are wealthy in this world's goods, and feel they have need of nothing and are kept busy with their efforts to enjoy themselves. There are others of the same full class who, though not wealthy, have a very self-satisfied feeling as respects their moral status; they do not realise themselves as sinners; they do not realise their daily imperfections nor their need of a Saviour, and are not mourning for anything, and not, therefore, in the way to be comforted with any of the comforting assurances and promises and provisions, which the Lord has made for those who mourn.

So far as the world is concerned, our Lord's ministry of comfort to them is chiefly a future work. We rejoice, however, that the time is sure to come when all that mourn, all the "groaning creation," shall be brought under the blessed influences and provisions of the Messianic Kingdom, and shall there come to know the consolations which God has provided in Christ—the balm for every trouble, every wound, the cure for every blight, every sin, and every imperfection, and their privilege of profiting by these to the fullest measure by giving themselves unreservedly into the care of the Good Physician. But the poor world, blinded and deceived by the god of this world as respects the character and plan of Jehovah, can neither see, hear, nor appreciate now the wonderful provisions made for them, and hence they cannot receive the blessing, the consolation, the comfort now, but must wait for it until the establishment of the Lord's Kingdom, the binding of Satan, and the opening of their understanding with the eye salve of truth.

But as respects Zion, the consecrated Church, this comfort is now her privilege, and all the children of Zion need to be comforted. First of all they need the comforting knowledge that their sins are forgiven, and that they are no longer strangers and aliens and foreigners, but children of God, joint heirs with Jesus Christ their Lord, if so be that they suffer with Him. They need to be comforted, too, with the assurance of the Lord's Word, that our God is very

sympathetic, “very pitiful,” and that if anyone be overtaken in a fault, that he may be restored, and “not be utterly cast down.” If the children of Zion had no such consolations as these, they surely would be utterly discouraged, disheartened, and faint by the way; hence the Lord has provided these comforting assurances, pointing out to them that, having begun a good work in them, He is desirous of completing it, if they will permit Him to do so, and that to this end they must abide in Christ by faith, coupled with obedience to the extent of their ability. What Christian is there who has not shared these consolations, these comforts, and what Christian has not needed them, and realised without them he would long since have been undone?

The Scriptures point out to us that our comfort comes through fellowship with the Heavenly Father, and with our Lord Jesus; we are comforted not by believing that they are ignorant of our weaknesses and short comings, nor that they have a low standard of righteousness and a sinful basis of friendship, but quite to the contrary of all this they comfort us with the assurance that although our every imperfection is known to the Lord, He is yet very sympathetic, very merciful; and that, having provided in the great sacrifice at Calvary a full propitiation (satisfaction) for all sins, the Lord is very pleased to apply on behalf of each of His true children, in full measure, the riches of grace necessary to the covering and offsetting of every unintentional, unapproved error and failure. What comfort is here! What consolation! What privileges of fellowship with the Father and the Son!

And this comfort, the Scriptures assure us, comes to us through the holy spirit—it is the channel, and hence indeed called the Comforter. (John 14:26.) Those who have it may have the comfort, and those who do not have it may not have this comfort, this consolation. It is only as we receive the spirit and the mind of the Lord, His disposition, that we are able to understand and appreciate the lengths and breadths and heights and depths of His love and compassion and provision for us, and to be comforted thereby.

Nevertheless, this comfort of the holy spirit (the channel of divine favour) reaches us through the Scriptures as the medium or sub-channel through which the knowledge of God’s grace and the comfort of all knowledge reaches us; in the Apostle’s language, “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.)

Yet while this comfort is of the Father, through the Son, by the holy spirit, communicated through the Scriptures, we are informed that in great measure it is communicated by the members of the body of Christ one to another, as the Apostle, for instance, after relating certain features of the divine plan respecting the deliverance of the Church says, “Wherefore comfort one another with these words.” (1 Thess. 4:18.) Similarly the Apostle declares that he sent Timothy to the Church at Colosse, that he might comfort their hearts. This, of course, signifies that he was to draw their attention to the exceeding great and precious promises of the Lord’s Word, and that thus they might drink in the holy spirit of all the promises, and that thus they might be comforted, and not only with respect to the things promised, but with respect to the loving compassion and sympathy of Him Who promises them.

Writing to the Thessalonians, the Apostle says that he sent Timothy “to establish you and to comfort you concerning your faith, that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto, for verily, when we were with you we told you we should suffer tribulation even as it came to pass, and ye know. For this cause when I could no longer forbear, I sent to know your faith lest by some means the tempter had tempted you.” (1 Thess. 3:2-5.) Here again it is evident that the comforting signifies and implies establishment in the faith once delivered to the saints, that all the terms and conditions of our covenant should be clearly held in mind, and that the promises of reward at the end of the journey might serve to comfort, strengthen and establish the children of Zion in their endurance of the tribulations as good soldiers. This comfort again was of the Lord, through the holy spirit, through the agency of Paul, and Timothy. Again, the same Apostle, speaking in the same strain, says, “Wherefore, comfort yourselves together and edify one another, even as also ye do.” (1 Thess. 5:11.)

All of the Lord’s people need to remember that in proportion as they are ambassadors of the Lord, and His representatives, it will be their privilege not only by and by in the Kingdom to “comfort all that mourn,” and to be trees of righteousness, whose leaves will be for the healing of the nations. (Rev. 22:2.) But they should remember that in the present life they have a ministry of comfort, to perform also towards all who mourn in Zion, towards all of the Lord’s people who are in any tribulation, physical or mental disquiet, disease.” And they should remember, too, that just in proportion as they are filled with this spirit now, it is their privilege to bind up the broken-hearted and comfort the mourning ones. No one can have this spirit of helpfulness, this disposition to comfort and to strengthen, and to edify and to up-build the household of faith, except he have in considerable measure the spirit of love, of truth, and the spirit of the Lord; and in proportion as each one seeks to cultivate this privilege of brotherly helpfulness in comforting and upbuilding and strengthening, in that same proportion he will find the spirit of love developing and abounding in his own heart, and that his likeness to the Lord Jesus, the Head of the body, is becoming more pronounced from day to day, and from year to year.

Finally, in view of What we have seen respecting the Lord’s goodness towards- His people, and the method by which He comforts them through the holy spirit, the Scriptures, and the brethren, let us note one of Apostle’s expressions respecting the great comfort and consolation which God has provided for His consecrated, faithful people, saying:

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, the God of all comfort, who comforteth us in all our tribulation that we may be able to comfort them, which are in any trouble by the comfort wherewith we ourselves are comforted of God.” (2 Cor. 1: 3, 4.)

So then, all of our lessons and experiences in life in connection with trials and difficulties if we are rightly exercised by them, should bring us larger experiences in the Lord’s comfort, through the gracious promises of His Word, and

the spirit of the same; and should make us the more capable and efficient agents and representatives of the Lord, His Word, and His spirit in communicating comfort to others in their trials and difficulties.

Darkest night

“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.”

Beware of a half-truth; you may have got hold of the wrong half.

Question Box.

Question:

One of the commandments the Lord gave to Israel through Moses, states—”The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment; for all that do so are abomination unto the Lord thy God.”—Deut. 22:5. Should this commandment be understood as a guide for Christians today?

Answer:

It would seem that all the instruction God gave to His typical people, Israel, was really important and was intended to keep them as pure and healthy physically and morally as possible under the reign of sin and death. It is very evident, then, that the Lord’s command, as stated above, was intended to impress upon the men and women of Israel that their own sex must be considered very sacred, that they must not think loosely or act in a way that would make their sex cheap in the eyes of the opposite sex. The fact that the commandment states that all who act contrary are abomination to the Lord, shows that it was a serious matter and must be so regarded by all Israel.

What shall we say of spiritual Israelites today; could they adopt a lower standard than natural Israelites? Surely not; rather should true Christians to-day have a higher estimation of their place in the Church of Christ, the Body of Christ, than did the natural Israelites have of their position as God’s natural people. As God has set the members in the Body as it has pleased Him (1 Cor. 12:18), the brethren to perform the public ministry and represent their Lord and Head, and the sisters to undertake the quieter and supporting work in the Church and represent the Church as a whole, who would wish to present a wrong example and witness for God by wearing apparel belonging to the opposite sex? Surely no one who wished to please the Lord and represent His cause in all modesty and wise gentleness of which the world is sorely in need to-day.

It was in the days of Noah that loose conditions in the world developed into such a corrupt state that God found it necessary to send the Flood to destroy all except Noah and his family. Now, in the end of the Gospel Age, we are living at the time which our Lord stated would be similar to the days of Noah. (Matt. 24:37-39.) Young people to-day, and some not so young, especially in the larger cities of the world, are causing concern to those in authority because of their loose morals. Christians come in contact with worldly conditions, and it is part of their daily discipline to “keep themselves unspotted from the world.” Familiarity with the worldly ways tends to lower the standard of Christians if they are not fully alert; however, the power of the Lord overcomes the world and its spirit in the hearts of those who have really submitted their lives to His service. They will esteem it a privilege to belong to those of whom our Lord prayed to the Father—”They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth.” (John 17: 16, 17.) And Paul’s exhortation to Timothy is also appropriate for Christians to-day: “Be thou an example of the believers, in word, in conduct, in charity, in spirit, in faith, in purity.” (1 Tim. 4:12.)

A Tried Prescription.

On one occasion a clever physician, who was an unbeliever, said to a Christian: “I am surprised that such an intelligent man as you should believe an old fable like Christianity.”

“Well,” said the Christian, “suppose, years ago, somebody had given you a prescription for pulmonary consumption, and you had tried it, and been cured of that terrible disease. Suppose you had used that prescription in your practice ever since, and never knew it to fail. What would you say of the man who refused to believe in it?”

“I should say he was a fool,” replied the physician.

“Twenty-five years ago,” said the Christian, “I tried the power of God’s grace. It made a different man of me. All these years I have preached salvation to others, and have never known it to fail. I have seen it make the proud man

humble, the drunken man temperate, the profane man pure in speech, the dishonest man true. Rich and poor, learned and unlearned, old and young, have alike been healed of their diseases.’

“You’ve caught me fairly; I have been a fool,” was the admission of the sceptic.

There are many who scoff at Christianity, but they cannot deny its power for good.—Selected.

Posting “Peoples Paper”

Some of our readers of “Peoples Paper” are not yet acquainted with the mailing of two copies of the “Paper” together each two months, and sometimes think their copies are going astray. However, the high postage rate now operating makes this arrangement necessary, and it is hoped all our friends will now understand. It should not be expected that copies of “Peoples Paper” will always arrive early in the second month, but rather during the month of issue of the later one of the two copies mailed together.

Christian Way Ended.

On the afternoon of 22nd July last, one of the younger members of our truth friends, in the person of Sister Pocock (nee Sister Thelma Charlton) of Canberra, finished the Christian way.

Our young Sister had been brought up in the good influence of the truth in the home circle and after coming to years of discretion had consecrated her life to walk in the steps of Christ. With a physical disability from childhood she had many trials during her Christian walk which, however, were no doubt tempered and relieved by the influence of the truth in her heart. We are glad to know that all these trials are now over, and trust that our dear Sister Girlie, as she was known to her nearer truth friends, has received the Lord’s approval and blessedness in the heavenly reward, by His grace.

Sincere sympathy is extended to Brother Pocock and other dear relatives in their sad bereavement. Especially is the loss felt by Sister Charlton and Sister Grant, inasmuch as only five months previously our dear Brother Charlton had finished the Christian way. However, in visiting the Charlton home again at the time of sorrow, it was a joy to realise that the Lord’s grace and blessing was again manifest in a very marked degree in the hearts of these dear Sisters, enabling them to accept the Lord’s will so fully, as expressed by our Sister Charlton in a letter—“Many things have happened since you were here, some bright spots and some sombre ones, but we are trying hard to keep ever so close to our Lord and Master. We will try and readjust ourselves to the changed conditions and we feel the Lord will help us, because He has never forsaken us yet, and we do want to accept His will in all things, even to have Him ‘more intimately nigh than e’en the sweetest earthly tie.’ “

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.

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 distressed.

“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 apportioned 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.”

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street—Sundays, 3 p.m. and 6.15 p.m.

Perth.—9 Howard Street, Perth.—Sundays. 3 p.m. and 5.45 p.m.

moments as they go

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.

Our love to Jesus Christ is no other but the reflex of His on us.—Leighton.

“Gentle words fall lightly, but they have great weight.” —Anon.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

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“She Hath Done What She Could.” (Mark 14 : 8.)

THE sixth day previous to the Passover was the Jewish Sabbath, which ended at 6 o'clock in the evening, and it is possible that it was at that time that our Lord and His disciples were entertained by Martha and Mary at “the house of Simon the leper”—probably their father; Lazarus, their brother, whom our Lord raised from the dead was also one of the table-guests.

We may suppose that this was no ordinary supper, but in the nature of a feast or banquet in our Lord's honour. Nevertheless, one incident connected with it so outshone all its other features that the narrator mentions it alone—the anointing of our Lord with the “spikenard ointment, very costly.” Our Lord Himself declared, “Whosoever this gospel shall be preached throughout the whole world, this also which this woman hath done shall be spoken of for a memorial of her.” (Mark 14:9.) It is entirely proper, therefore, that we should examine with some particularity the details of this service so highly esteemed by the Master.

An authority on the ointment used, states, “By the ointment we are to understand rather a liquid perfume than what we commonly know as ointment.” The alabaster box was rather in the shape of a flask or vase, and the breaking of the box (Mark 14:3) signifies the opening of its tyings and seals by which the precious odors were confined. Judas' words of dissatisfaction furnish us a clue respecting the costliness of this perfume, for he says that it “might have been sold for three hundred denarii.” A denarius, translated “penny” in verse 5, is represented as being the average daily wages at that time—“a penny (denarius) a day.” (Matt. 20:2.) If we compare these values with present money values, counting farm labour at even £ 1 a day, the three hundred denarii would be equivalent in wages to £ 300 of our money. Thus we see that the per-fume was indeed “very costly.” There was nearly a pint of the perfume, a Roman pound being twelve ounces. Nor need we question the possibility of perfumes being so expensive, for even today we have a counterpart in value in the attar of roses made in the Far East. It is claimed that four hundred thousand full-grown roses are used to produce one ounce of this perfume, which, in its purity, sells at a high figure, and we must realise that Mary used twelve ounces of this precious perfume. It is said that Nero was the first of the Emperors to indulge in the use of costly perfumes for his anointing: but one much more worthy of tribute, homage and anointing with a sweet perfume was the “Prince of the kings of the earth,” whom Mary had the honour to anoint.

Judas was first to object to this as a waste, the difficulty with him being that he loved the Lord too little and money too much. The amount that love is willing to expend for others is, to some extent at least, a measure of the love. Another Evangelist informs us that several of the disciples, under the influence of Judas' words, took the same view of the matter, and spoke disapprovingly of Mary's action. The Apostle John, however, takes this opportunity to throw a little sidelight upon the character of Judas, more than is apparent in the common translation of verse 6. His declaration is, “Now he said this, not because he cared for the poor, but because he was a thief, and had the box, and stole what things were deposited in it.”—Diaglott.

Our Lord's words, “Let her alone!” are in the nature of a severe reproof to those whose sentiments of love had no other measure than that of money. It was indeed true that there were plenty of poor, and there would still be plenty of poor, and plenty of opportunities to minister to them; but the opportunity to specially honour the Lord, and to pour upon Him the fragrant odors so beautifully expressive of Mary's love and devotion, would not be for long, and our Lord declares that the circumstances fully justified the costly expenditure. We may take from this beautiful incident, then, that blessings of a spiritual kind, upon God's spiritual children was the main lesson intended by our Lord; as though He would say—there will be the whole thousand years of the Kingdom in which to do good to the poor—“but me ye have not always.” No, our Lord's days were few, and so are the days of His true followers upon whom blessings may be bestowed, as unto the Lord Himself. Our Master showed Himself out of sympathy with the sentiments which balance themselves too accurately with money values. Moreover, we may esteem that in many instances like the one here recorded, the persons who are so careful lest money should be spent except for the poor are often like Judas, so

avaricious that whatever money gets into their possession very little of it gets to the poor.

On the contrary, it is the deep, loving, benevolent hearts, like that of Mary, which delight in costly sacrifices at times upon God's spiritual children, which also are likely to be deeply sympathetic and helpful to the physically poor. And in our ministrations to others we are not to forget that money is not the only thing of which people are sorely in need—some need love and sympathy, who do not need money. Our Lord was one of these: His own heart, full of love, found comparatively little companionship in the more or less sordid minds of even the noblest of the fallen race represented amongst His apostles. In Mary He seemed to find the depth of love and devotion which was to Him an odor of sweet incense, of refreshment, of reinvigoration, a tonic; and Mary apparently appreciated, more than did others, the lengths and breadths and heights and depths of the Master's character; she not only delighted to sit at His feet to learn of Him, but now delighted, at a great cost, to give Him some manifestation of her devotion, her love.

She poured the perfume first upon our Lord's head (Mark 14:3), the usual custom, and then the remainder she poured upon His feet. But the Apostle John, in recording the matter, seems to have forgotten entirely the anointing of our Lord's head, so deeply was He impressed with the still more expressive devotion manifested in the anointing of the feet and the wiping of them with the hairs of her head. It is indeed a picture of love—a devotion well worthy of being told as a memorial.

Some one has said: "She took 'woman's chief ornament' and devoted it to wiping the travel-stained feet of her Teacher; she devoted the best she had to even the least honourable service for Him. It was the strongest possible expression of her love and devotion. She gave her choicest treasures in the most self-devoted manner. She was bashful and retiring, and could not speak her feelings, and therefore she expressed them in this manner."

We are not surprised to learn that the whole house was filled with the odor; and we doubt not that the odor remained for a long time; but far more precious than that was the sweet odor of Mary's heart-affections, which the Lord accepted and will never forget, and the sweet odor of her devotion which has come down through the centuries to us, bringing blessing to all true hearts who have honoured her service and desired to emulate her conduct.

It is not our privilege to come into personal contact with our dear Redeemer, but we have, nevertheless, many opportunities for doing that which to some extent will correspond to Mary's act—it is our privilege to anoint the Lord's "brethren" with the sweet perfume of love, sympathy, joy and peace, and the more costly this may be as respects our self-denials, the more precious it will be in the estimation of our Elder Brother, who declared that in proportion as we do or do not unto His brethren, we do or do not unto Him. Moreover, He represents these "brethren" in a figure as "members of His body;" and from this standpoint we see that, while it is not our privilege to pour the perfume upon the Head of the Body, now highly exalted far above angels, principalities and powers, and every name that is named—next to the Father—it is our privilege to pour the perfume upon the feet of Christ—the last living members of His church of this Gospel Age.

We know not to what extent the closing years of this Gospel age may correspond to the closing days of our Lord's ministry—we know not how similar may be the experiences of the "feet" of the body of Christ to the experiences of the Head of the body: we do know, however, that in any event it is our blessed privilege to comfort one another, to encourage one another, to sustain one another, in the trials incident to our "filling up that which is behind of the afflictions of Christ." (Col. 1:24.) And to whatever extent we would improve these opportunities, as did Mary, we must first appreciate them as she did.

Nothing in this suggestion is intended to imply any neglect of the members of our natural families "according to the flesh;" attentions to these are proper always, and are generally understood, and should more and more be appreciated and used in proportion as the Lord's people receive freely and fully of His spirit of love—kindness, gentleness, patience, long-suffering. But we emphasize that which the Scriptures emphasize, namely, that our interest and efforts are not to be confined to those of fleshly tie, but, on the contrary, are to be "especially to—the household of faith." (Gal. 6:10.) There will be other and future opportunities of doing good to mankind in general, but the opportunity for serving "the body of Christ" is limited to the present age.

Respecting this propriety of doing good to others—expressing our love by our conduct, as well as by our words to the members of our families as well as to the members of the body of Christ, we quote the words of another: "The sweetest perfume that the home circle ever knows arises from deeds of loving service which its members do for each other. The sweetest perfumes of our homes do not arise from elegant furniture, soft carpets, elegant pictures, or luxurious viands. Many a home, having all these, is pervaded by an atmosphere as tasteless and odorless as bouquets of waxen flowers."

Another has said: "If my friends have alabaster boxes full of fragrant perfume of sympathy and affection laid away, which they intend to break over my body, I would rather they would bring them out in my weary and troubled hours and open them, that I might be refreshed and cheered with them while I need them . . . I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy . . . Flowers on the coffin cast no fragrance backward on the weary road."

"Suffer Little Children to Come Unto Me."

The children wanted to come to Jesus. They were attracted to Him. There must have been something very fascinating about Jesus in His personality, the beauty of His spirit, the charm of His conversation, the love He bore to all. It is no wonder that they came to Him.

Are we presenting the true spirit of the Master in our dealings with the children? Can they see anything of Him in us? Are we truly reflecting His character, so that there is something in us, too, which attracts them?

“Mother,” a little child once said, how old must I be before I can become a Christian?”

The wise mother answered: “How old will you have to be before you love me?”

“Why, mother, I have always loved you!” was the child’s reply.

And as no child is too young to love the Saviour, our lives and characters should be so beautiful that they show to the child what the love of Jesus is.

“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.”
—F. R. Havergal.

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“Peoples Paper” is overdue,

“After this Manner Pray Ye.”

The model prayer which Jesus gave His disciples is grandly simple. It opens with a reverent acknowledgment of the greatness and sacredness of the Heavenly Father’s name, or character. The petition, “Thy Kingdom come,” is an acknowledgment of faith in God’s promise that eventually His Kingdom will be established on earth, and an expression of the suppliant’s heart sympathy with God and righteousness.

“Thy will be done on earth, as it is done in Heaven,” signifies full confidence that Satan will be bound; that the reign of Sin and Death will end; that the knowledge of God’s glory will fill the earth and that all wilful opposers will be destroyed.

The request for daily bread implies our realization that our sustenance, both temporal and spiritual, must come from God. The failure to specify the kind of food implies full resignation to Divine providence.

When the justified pray, “Forgive us our trespasses,” they do not refer to original sin; for they were freed from it in justification. Trespasses signify those unintentional imperfections which appertain to all and which Jesus’ followers strive to overcome. The request that we shall have forgiveness as we are forgiving towards those who trespass against us is a reminder of the general terms of our relationship with God. We cannot grow in grace except as we cultivate the spirit of love—a forgiving, generous spirit in our dealing with others.

“Abandon us not in temptation” indicates that we are aware that we are surrounded by the powers of evil, which we as New Creatures cannot withstand successfully without Divine aid. “Deliver us from the Evil One” is a recognition that Satan is our great Adversary; and that we are on the alert to resist him, yet realise our need of Divine assistance. “We are not ignorant of his (Satan’s) devices”; “We wrestle not against flesh and blood (merely), but against wicked spirits in high positions.

Jesus admonishes that prayer be fervent—not Merely formal words. He gave the illustration of the Man who was finally moved by the earnestness of his friend’s petition. So we are not to think that our prayers are unheeded. Although we are not hastening the Kingdom by our prayers, yet we are entering a blessing of rest through faith in God’s promises.

What God really wishes to give His people is His holy spirit. Because of the imperfections of the flesh none of us can be filled with the spirit at first. But we can come to God, desiring to be in His character likeness; and to our knocking the door will be opened. Nor should we fear; our Father delights to give His spirit to those who seek it.

“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.

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Perth Meetings.

Friends in Western Australia are advised of a new address for the regular Sunday meetings at 3.30 p.m. and 6.15 p.m., namely-9 Howard Street, Perth.

Concordances

Some copies of Strong’s Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 17/1216. plus freight

That which enables us to know and understand aright the things of God, must be a living principle of holiness within us. The sun of truth never shines into any unpurged souls . . . He that will find truth must seek it with a free judgment and a sanctified mind.—John Smith (1616-1652).

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 manhood 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.

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 colours, 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.

Convention Notes.

Copies of Notes on the Adelaide Convention are now available, and are supplied free upon request.

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.—P.E.M.

It may be thou art entered into the cloud which will bring a gentle shower to refresh thy sorrows.—J.T.

Moses, the Servant of God

(Convention Address)

WHEN we review the life of Moses, we stand amazed at the way Divine providence overrules even in the face of man's strongest opposition. Not only is God able to set at naught man's endeavours to hinder His plans, but He is able to turn them to good. Well did the Psalmist say, "Surely the wrath of man shall praise Thee." (Psa. 76:10.)

It is not without man's free choice that God uses any one as His instrument, but He desires their co-operation. Indeed, the one who cooperates with God the most, is the one whom God uses the most and bestows the greater blessing. And this is what we find in the life of Moses. How wonderfully did Divine providence overrule and direct in laying the foundation for Moses to become the great leader that God intended.

While Joseph was ruler of Egypt, and for some years after, the children of Israel lived peaceably in Egypt. Then the account tells us—"There arose up a new king over Egypt who knew not Joseph." It was because of the rapid increase of the children of Israel, causing this despotic monarch some concern, that after taking several repressive measures, he sent forth an edict—"Every son that is born, ye shall cast into the river." (Exod. 1:22.) It was under these conditions that Moses was born.

Perhaps we all remember the story respecting Moses' mother building a little ark out of bulrushes and placing him in it on the river where Pharaoh's daughter used to come to bathe, and how the princess took compassion on the child when he wept, and she decided to adopt him for her own son, and even arranged to have Moses' own mother to nurse him. There is a simple, yet wonderful romance in this narrative. One day the child, Moses, is in danger, a menace in the house of his parents; at any moment his presence may be discovered and made known to an Egyptian officer. Then he would be killed and the home broken up, and possibly the lives of his parents would be lost for attempting to disobey the royal edict. Next day, through divine providence, the child is back in the same home, and it's own mother is paid by the Egyptian princess in caring for it, and it is in every way protected by royal favour.

The wise man declared, "Train up a child in the way he should go, and when he is old he will not depart from it," and we may be sure that Moses' parents would teach him the basic principles of righteousness, and that his faith in God would be inspired by the promises God gave to Abraham and reiterated to Isaac and Jacob, namely, "that in thee and thy seed shall all the families of the earth be blessed." And how true was this in Moses' case. We are told in Acts 7:22 that "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." But none of these things swerved him from the pathway of righteousness and justice.

"In all the learning of the Egyptians," as the adopted son of Pharaoh, the result must have been a very noble and handsome man; yet, with all these accomplishments by nature and education, Moses is described to us as "the meekest man in all the earth." We do not mean that he was the meekest man in all the earth from the time he finished his learning in the Egyptian schools, but he was by the time God had taught him further lessons.

We are not told much about Moses from the time he was handed over to his foster mother to be educated until he was a man of forty years of age. But that his early training left a deep impression upon his heart and mind, and that he was also a man of faith is evident from what is implied in Heb. 11:24, 25,—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." It was Moses' keen sense of justice and his utter hatred of wrong doing, that caused him to make his attempt to relieve his brethren from the evils they were suffering from the Egyptians; thus, the time came when Moses decided to cast in his lot with his brethren. He renounced his relationship to the king's family and refused any longer to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God and to share with them in the promises made to them and their fathers. While he was with the Egyptians he shared in the riches and pleasures that were accruing to that people through the oppression of the Israelites, but he could no longer be a participator in the fruits of their wrong doing, nor enjoy the pleasures of this injustice.

"And it came to pass in those days when Moses was grown, that he went out unto his brethren and looked on their burdens, and he spied an Egyptian smiting one of his brethren. And he looked this way and that way and when he saw no man he slew the Egyptian, and hid him in the sand." (Exod. 2:11, 12.) Although Moses was naturally meek he was not unmindful of his education and ability. This being known to his people, and the fact that they were expecting a deliverer to take them out of their bondage, Moses fully expected that they would rejoice at the thought of having him as their law-giver and counsellor. He hoped that by taking this step he would awaken the spirit and energy of his people and that they might accept him as their leader; but his disappointment was great when the next day he was endeavouring to correct a dispute between two Israelites he found that his brethren had no such loyal feelings toward him as he had toward them, for the erring Israelite demanded, "Who made thee a prince and a judge over us? intendest thou to kill me, as thou killest the Egyptian?"

Moses fondly hoped that the sacrifice he had made in giving up the honour and glory of Egypt for the sake of his brethren would at least be appreciated by them, but not so. Thoroughly disheartened and cut off from a cultured class in Egypt, and cut off also from his own kinsmen whom he hoped to assist, Moses settled down to a life in the wilderness. This led to him marrying one of the daughters of Jethro, and himself becoming a shepherd, and caring for his father-in-law's flocks.

For forty years Moses lived the life of a shepherd, and, so far as we are informed, he had no direct manifestation of God's favour; but he did have a knowledge of the hopes of his people and of God's promises to Abraham. From what we gather from the sacred writings he must have been a man of faith, and his faith never wavered. The first

forty years of Moses' education was of an ordinary kind, but the next forty were of a special kind. We can see the Lord's supervision in all his affairs, for although he would be ignorant of it, in all of his experiences the Lord would be testing his loyalty and preparing him for the great work He had for him to do in the future. In his wanderings as a shepherd, he would no doubt become very familiar with the layout of the land; he would know every road and stream in that country. What a great advantage this would be to him, when, under the direction of the Lord, he would be leading the children of Israel through that wilderness to the land of Canaan. And we may be sure that he would learn lessons of patience, humility and obedience to the Divine will during those forty years.

Now that Moses had grown to eighty years of age he would look back at the attempt he made to become Israel's leader forty years previously, and would realise more fully what a great task it was to carry out, and would possibly think of it as a mistake. Doubtless, like David the shepherd, he would learn to think of his sheep and his care over them, and to consider God the great 'Shepherd over His flock, and probably wondered why, after giving the gracious promises to Abraham, God had left His flock, the children of Abraham, in apparently a hopeless bondage.

There is something about the quiet solitude of the wilderness that gives one a feeling of nearness to God, the Great Creator. There is something also about the sight of the mountains that helps us to appreciate the greatness of God; as the sight of the mountains inspired the poet to write, "Forever firm God's justice stands, as mountains their foundations keep." Perhaps Moses was wondering if God had really forgotten His people back there in Egypt, and if that could be, how was it that he himself remembered them? And as Moses was thus philosophizing, his attention was directed to a very unusual sight—a bush seemed to be on fire, yet it was not being consumed. As Moses turned aside to examine this phenomenon, the Lord spoke to him, from the midst of the burning bush. Moses at once realised that what he had witnessed was a miracle by which the Lord would attract his attention, for the purpose of communicating to him an important lesson. There seems to have been a symbolic meaning in the miracle of the burning bush, which would represent Israel in the midst of tribulation, yet not consumed. And what a good illustration the burning bush is of the experiences of Christ and all His members. Are they not surrounded by fiery trials, and do they not come through unscathed, uninjured; on the contrary, they are blessed and strengthened, "made meet for the inheritance of the saints in light."

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," is what the angel of the Lord said to Moses. "The fear (reverence) of the Lord is the beginning of wisdom." (Psa. 111:10.) "Keep thy foot when thou goest into the house of God." Whether the house of God be a great house as it was in times past under Divine direction, or whether it be the Temple, which is the church in the flesh, we should realise that reverence is befitting to us in connection with everything holy and consecrated. Whoever neglects the cultivation of reverence makes his own pathway slippery and dangerous, and is much more likely to stumble, to fall, and be utterly cast down. If even Moses, the meekest man in all the earth, needed from the Lord the lesson of humility as his first instruction, shall we not suppose that such a lesson is necessary for us. God's message to Moses was the foundation for his hopes and those of Israel.

"I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." These words would assure Moses that God had not forgotten the good things He had promised; and thus his faith would be re-established. What a great change had taken place in Moses in those forty years in the wilderness. As the man of forty years he felt ready and equal for the mighty task of delivering his brethren out of Pharaoh's land, but now, when the invitation comes, he does not trust himself, and feels with all the educational advantages he had that he was fit for nothing better than a shepherd, and wanted to leave it to someone much more competent. Now the Lord needs to encourage him, and Moses receives more deeply than he could have done forty years before the understanding that Israel's deliverance was not to be by man, or through man, but by the Lord Himself, and the human agent would be merely the Lord's representative.

What a valuable lesson Moses was learning and how necessary is such a lesson to all the Lord's people, especially to any and to all whom God would use in any special sense in connection with His work; not our power or ability or wisdom, or greatness or learning is esteemed of the Lord, but the essential thing is the Divine power working in and through us, "which is mighty to the pulling down of strongholds," and to the lifting up of the weak, and to bring in everlasting salvation which He has promised. The more thoroughly we learn this lesson, the better it will be for ourselves and for all who, in the Lord's providence, we are sent to assist in His way—to deliver from the bondage of sin and death.

"Come now, therefore, and I will send thee unto Pharaoh that thou mayest bring my people of Israel out of Egypt." It is to be noted that God expressly declares Himself to be the Deliverer; had Moses then been disposed to boast of his own powers and doings we presume that the Lord would not have used him, but would have found someone else for the work. Whenever the Lord sends us on any special mission, we may be sure that He does not wish us to undertake it as our mission, nor to claim the honour of the success attending it. He merely deigns to use us as His instrumentalities, whereas He could do the entire work much easier, we might say, without us. How wonderful it seems that God throughout all His dealings, past and present, has been willing to use His consecrated people. Telling them on the one hand that they are unworthy, He assures them on the other hand of His willingness to use their imperfections and to overrule and guide in respect of their services for Him and His cause.

The prime essentials, evidently, in the faithful performance of such a commission, would be reverence for the Lord and humility as respects our own talents and abilities. It was so with Moses, "the meekest man in all the earth." He was overwhelmed with the thought that the Lord would deign to use him as a messenger, and promptly disclaimed any special qualifications therefore. Indeed, he evidently felt, as well as said, that there were others much more capable for

the work than himself. But was it not this very appreciation of his own unworthiness that helped to make him suitable for the Lord's business? And so with us; we may be sure that when we feel strong, then are we weak; and when we feel weak in our own strength, then we are best prepared to be strong in the Lord and in the power of His might, and to be used of Him as His instruments.

In all the forty years as a leader of Israel, with all the great responsibilities and burdens that fell upon the shoulders of Moses, yet he made only one deflection, and that was the smiting of the rock. The Lord distinctly told Moses he was not to strike the rock but to speak to it. For a moment Moses forgot himself and permitted a spirit something akin to pride and anger to control his actions. "Ye rebels, must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice." (Num. 20:10, 11.) The effect may have been dramatic; the people may have stood in awe of Moses, but all the same, that was not the best way of dealing with the matter, for it was not God's way. Better would it have been for Moses to have hidden himself, humbled himself, and to have asked water from the rock in Jehovah's name, as he had been instructed to do.

There never was a time, surely, when the honesty and the faithfulness of the Lord's servants were more severely tested than now. What all need is meekness, patience, longsuffering, brotherly-kindness, love and loyalty to God—faithfulness to their covenant. In conclusion, the following is a quotation from the author of Scripture Studies. "So Moses the servant of the Lord died . . . 'According to the word of the Lord: This is the land which He swore unto Abraham, unto Isaac, unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither.' As we look into the beauties of the Millennial epoch, the Lord tells us that we shall not go over to possess it, but that it shall be for mankind. But He tells us more, namely, that He has 'provided some better thing for us.' He tells us that we must die, that 'flesh and blood cannot inherit the kingdom of heaven.' The glorious vision shown us is merely for our comfort and strengthening in connection with the closing scenes of this age. In the Hebrew language the expression, 'according to the Word of the Lord,' would literally be 'by the mouth of the Lord,' and Jewish rabbis have given this a poetic turn and say, 'by the kiss of the Lord.' It is a beautiful thought, for while Moses was about to pass to the extreme limit of the curse, death, he was recognised of the Lord and dealt with as a faithful servant; and in view of the fact that the Lord in His plan had arranged for Moses' redemption from sheol, the grave, his death is appropriately described as a sleep. And thus we have the picture of a father kissing his child to sleep; and also the other picture of the glorious morning of the resurrection in which the Antitypical Moses (Christ and His Church), as the Father's representative, will awaken Moses to the blessings and eternal rewards of the perfect earth, and which are his in the divine plan because of his faithfulness."

The poet has said of him
"This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honour?
The hillside for his pall
To lie in state, while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave."

Choose Ye This Day.

"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, 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 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 temporizing. Again, it is highly proper that we should reiterate our consecration, and thus make it prominent before others.

For instance, there would be nothing wrong in saying, "Whatever any one 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.

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. 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.

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.

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."

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.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Perth.—9 Howard Street, Perth.—Sundays, 3 p.m. and 5.45 p.m.

FRANK & ERNEST TALKS

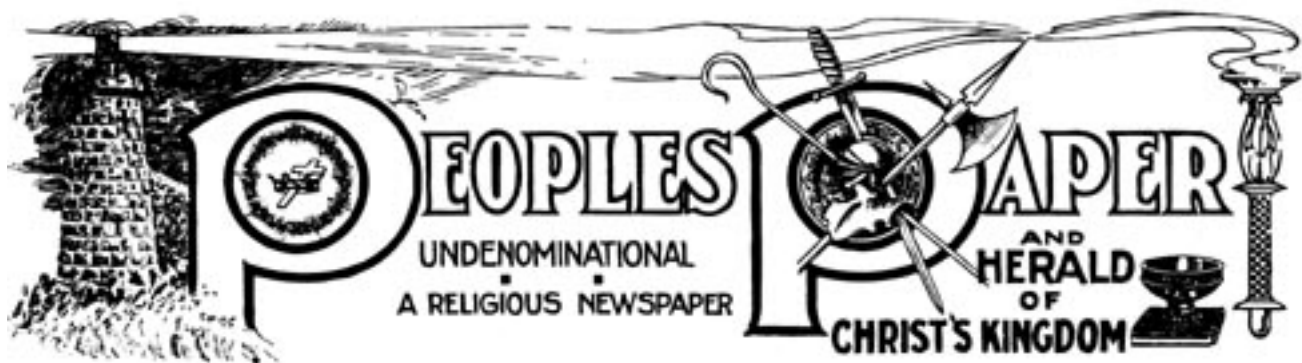
Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. „, 8.15 a.m.

Brisbane, 4KQ, 435 M. „, 9 a.m.

Perth, 6KY, 227 M. „, 4.45 p.m.

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They Reigned a Thousand Years.

IT has been suggested that a short article in these columns on the reign of Christ and His church, in contrast with the harvest period of the Gospel Age when the faithful members are gathered to the heavenly inheritance, would be of general benefit at this time. A short quotation from an able writer on the Scriptures is as follows:—"Messiah's Kingdom repeatedly referred to throughout the Old Testament was the centre of all Jewish hopes. But the fact that it will last a thousand years was not mentioned; it was merely Messiah's Day. The holy spirit by the Apostle Peter first declared, 'A day with the Lord is as a thousand years.' The Apostle Paul did not mention the thousand years, but merely proclaimed Messiah's Kingdom, and that He would reign victoriously until He shall have put down all opposition to God's will. (1 Cor. 15:25.) It is in the book of Revelation that we have the clear statements that Messiah will reign for a thousand years; that His faithful Bride will reign with Him a Royal Priesthood'; that during that thousand years Satan will be bound and the whole world will be granted a judgment or trial, the result of which will be life-eternal or death-eternal."

The above statement that "Messiah will reign for a thousand years, and that His faithful Bride will reign with Him," is important and fully attested in such Scriptures as Revelation 20:4,— "And they (faithful overcomers) lived and reigned with Christ a thousand years"; also in 2 Tim. 2:11, 12 and Rom. 8:17,— "For if we be dead with Him, we shall also live with Him; If we suffer, we shall also reign with Him . . . If children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Also in Rev. 3:21 we read, "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."

It will be noted that the reference to the faithful Bride reigning with Christ points to the time when there really will be a Bride—at the close of the harvest of this Gospel Age when "the marriage of the Lamb is come, and His wife hath made herself ready." (See Rev. 19:6-8.) It seems very clear, then, that the reign of Christ could not commence until the full gathering in of the members of His Body, and this Home-gathering or harvest of the faithful church takes place during "the days of the Son of Man"—the days of His presence (Matt. 24:31, 37-42)*—and also described by the prophet as "the day of his preparation." (Nahum 2:3, 4.)

The above thought respecting the Bride of Christ is clearly presented in Vol. 3 of Scripture Studies, page 230, as follows:—"Then 'God will help her, at the dawning of (her) morning' (Psa. 46:5, Leeser's translation)—not the morning which is to dawn on the world at the brightness of her rising with her Lord as the sun of righteousness, but at the dawning of her morning, in which she is to be changed to the nature and likeness of her Lord. Her morning is to precede the Millennial morning."

It is of much interest to students of God's Word to find that our Lord, by His own words and through the Apostles, clearly presented the truth that His second advent would be accomplished in progressive stages. The Greek word "parousia", meaning presence, is used in respect of the earliest stage of the second advent, while the words

“epiphania”, meaning bright shining or manifestation, and “apokalupsis”, meaning revealment, uncovering, unveiling (as of a thing previously present but hidden), relate to the same advent later;—not that epiphania and apokalupsis relate to another or a third advent, but merely to a later feature of the second advent.

A full list of the Scriptures where the word “parousia” is found, is given in the booklet “The Manner of Christ’s Return and Appearing”, and the passages where the words “epiphania” and apokalupsis” are used are also enlightening, especially in relation to the subject of the reign of Christ and His church.

The Greek word “epiphania”, rendered “appearing” and “brightness” occurs in five Scriptures, and we quote as an example 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 his kingdom.” It will be noted that the “quick” (the saints—Eph. 2:1), are judged at the “epiphania”, while the “dead” (the world of mankind) are judged at the time of His Kingdom—following the exaltation of the Bride class, at which time “the saints shall judge the world” with Christ (1 Cor. 6:2), reigning with Him in Kingdom power and glory,

Another passage in which the word “epiphania” is used is Tit. 2:13—“Looking for that blessed hope and the glorious ‘appearing’ of the great God and our Saviour Jesus Christ.” This shows that while the Apostle and the Lord’s people generally earnestly desired the second advent of Christ, it is the epiphania stage of the Lord’s presence that would complete their “blessed hope”—the union with Christ of the full number of the Bride of the Lamb. The three other passages in which “epiphania” appears are—1 Tim. 6:14, 15; 2 Tim. 4:8 and 2 Thes. 2:8.

The Greek word “apokalupsis”, meaning uncovering or unveiling, is rendered revealed, revelation, appearing, coming and manifestation in various Scriptures. The name of the last book of the Bible is from the same root—Apocalypse or Revelation. As an example of the use of this word we quote Rom. 8:19—“For the earnest expectation of the creature (mankind) waiteth for the ‘manifestation’ (apocalypsis-revealing) of the sons of God (the Church).” It will be the manifesting or revealing to the world of mankind that the sons of God, the Church, are exalted and reigning with Christ that will fulfil the earnest expectations or desires of all races, which at the present time they are unable to accomplish by their own imperfect and selfish governments. This manifestation of the “new heavens” (2 Pet. 3:13) cannot take place, of course, until the Bride of Christ is complete, and following the great leveling process which will thoroughly humble mankind, as expressed by the prophet—“For thus saith the Lord of hosts . . . I will shake all nations, and the desire of all nations shall come.” (Haggai 2:6,7.)

The passage in Isa. 52:7 also refers to the Lord’s reign. The apostle Paul in Rom. 10:15 applies the main part of this verse to the Gospel Age—“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” Yes, indeed, how beautiful, what a privilege to run with the Lord’s message during this Gospel Age, including the harvest; and will it not also be “How beautiful are the feet of them that bringeth good tidings, that publisheth peace” when the Kingdom is established? Surely it will, and this statement in Isa. 52:7 seems to refer to that very time, when the ancient prophets, as princes in all the earth, will proclaim the message of good tidings; they will indeed publish peace, and declare unto Zion, natural Israel, “Thy God reigneth” and eventually to whosoever will then own the Lord as their God. The following verses in Isa. 52 are in agreement. Verse 10 reads—“The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”

It would seem clearly established from God’s Word that during the harvest of this Gospel Age, during the gathering in of the first fruits unto God (James 1:18), our Lord is still the sacrificing High Priest, while being present as the Chief Reaper of the harvest. (Rev. 14:13-16.) However, with the completion of the “fulness from the Gentiles” (Rom. 11:25), and the passing of the present “heavens and earth” (2 Pet. 3:10), the time will be due for the reign of Christ and His Church to commence—“and they lived and reigned with Christ a thousand years.”

(Further information respecting the reign of Christ and His Church, as revealed in the tabernacle types, is contained in the “Peoples Paper” of October, 1951. The articles “The Offerings for sin,” and “Harvest, Winter, Sabbath,” take up this subject in some detail. Copies of this “Peoples Paper” are gladly supplied upon request.)

Practical Prayer.

Two little girls were hurrying in the direction of their school. As they passed the town clock they noticed that it lacked only two minutes of nine, and they still had quite a distance to go.

“We shall be late,” the smaller girl said anxiously. Let’s kneel down right here and ask God to help us get there in time.”

“No,” said the older girl, quickening her pace, “let’s run our best and pray as we run.”

“Ask and ye shall receive” does not mean that you shall request God to help you attain some coveted goal, then sit with folded hands until your’ prayer is miraculously granted.

“Heaven helps those who help themselves.”

Nothing worth while is accomplished without effort; and prayer and effort combined will bring about a realisation of your dearest hopes and desires - Clipping.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute, Ermington Place, Kew, E.4, Melbourne, Victoria, Australia

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.

The General Work of the Institute.

ANOTHER year's work of the Berean Bible Institute has been completed, and looking back over the past twelve months our first thoughts are of gratitude and praise to our Heavenly Father for His blessings and over-ruling providence in connection with the efforts in serving His cause of truth together with a number of brethren who have voluntarily and lovingly cooperated and to whom sincere appreciation is also expressed at this time. It is lovely to feel assured that all the assistance by our brethren in the use of various talents possessed has 'been cheerfully rendered to the Lord Himself. There is no higher honour on this earth than to be invited of the Lord to serve His cause of truth—of "holding forth the word of life," or assisting others to do so. The words of our Lord at the first advent seem also most applicable now, during the harvest of this Gospel Age—"I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." (John 4:38, 36.)

Through the production of our monthly "Peoples Paper and Herald of Christ's Kingdom," now in its 35th year of publication, regular contact is provided with a goodly number of brethren and friends throughout this land and other countries overseas. Appreciation of the contents of the "Paper" is continually being expressed, especially by those who are rejoicing in the harvest truths which are truly the means; by the Lord's spirit, of deepening and maturing the spiritual life of all followers of the Master. To those brethren who have assisted with contributions to the columns of the "Peoples Paper" sincere appreciation is expressed, and other friends are invited to forward along any articles which they feel would be helpful for publication.

Greatly increased costs of printing have been met throughout the year, and it will be seen by the General Tract Fund that a deficiency in the production costs of "Peoples Paper" has again been covered from the General Fund, but as mentioned last year, as quantities of the "Paper" are provided free to those interested in spiritual things, it is felt that this expense on the General Fund is wisely and well spent in the service of the truth. The assistance of some of our friends in checking proofs, and folding, wrapping and despatching of the papers month after month is of great service and much appreciated. Additional subscriptions to "Peoples Paper" are welcomed and our brethren who assist in this way are doing good work; sample copies of the "Paper" are gladly provided free to all who can use them to advantage where there may be ears to hear the glad message of the Kingdom.

Considerable quantities of books and booklets have been despatched to our brethren and interested friends throughout the year. Apart from the witnessing of the glad tidings of the kingdom by means of the radio (reference to which is made separately in this issue of the "Peoples Paper") various ways of preaching the Word have been undertaken and in which loyal servants of the Lord delight to engage. Supplies of tracts and Kingdom Cards have been provided for distribution by those who are active in commending to others the glad message that has been such a blessing to themselves; especially are these tracts and cards useful outside the range of the message over the air, and other friends are invited to keep a supply on hand for judicious use, as they seek to serve "instant in season, out of season." The Consolation Cards, for use amongst the bereaved, have also been used to good advantage throughout the past year. It is surely a privilege to be able to comfort those who mourn in bereavement, as well as those who mourn in Zion, and all who have the spirit of the Lord upon them will be found alert and active in this ministry of comfort. These Consolation Cards, as well as the tracts and Kingdom Cards, are supplied free to all who wish to co-operate in this work, as unto the Lord.

A series of public lectures were held throughout the year on subjects which appealed more than usual to thinking people, and the average attendances were encouraging. As a result, a number of new friends are continuing in appreciation of the truth and reading the literature with interest. The Lord knows those who are worthy of receiving the truth fully, that they may be free indeed in Him, and we are glad that He will give the increase in the hearts of all who are "Israelites indeed" in this harvest time. What a favour it is to be used of the Lord of the Harvest in any way, and our brethren in other centers should feel that any and all efforts to communicate the Lord's truths to others should not be neglected while the opportunities are still with us. These co-operative efforts of the brethren are often so blessed of the Lord that it is evident that He is rewarding the zeal and earnestness of His people, and they are thus promoting their own welfare by the efforts on behalf of others.

The General Tract Fund reveals the financial part of the work (excluding the radio) and all the assistance thus voluntarily contributed represents much love and sacrifice on the part of those who feel led to use their talents in this way, as unto the Lord. The expenses covered are those which it is felt would have the Lord's approval, and it will be seen that a credit of over £ 8 is carried forward in the General Fund for the work ahead.

Our brethren and friends generally no doubt realise that apart from the Lord's guidance and blessing any work would be in vain, and apart from earnest prayer and waiting on the Lord no one is fitted to serve in holy things. Would our dear brethren join with us in prayer for the Lord's blessing upon His people, and the work undertaken in spirit and truth, that His cause may prosper in the way and to the degree well pleasing in His sight in the remaining days of this harvest time. That we are living in momentous times is very evident; the dark clouds of trouble encircle the globe, and another great spasm in earth's travail cannot long be delayed. However, the glad morning of the Kingdom succeeds the dark night, and it is to this glorious time that all the Lord's people look forward, rejoicing in the fact that by proving faithful in the little things of the present, they shall then be associated with Christ in the great things of the future, in Kingdom glory, by His grace. It is to these faithful servants that Paul's words apply—"For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." (Heb. 6:10.)

GENERAL TRACT FUND.

To Credit	Balance 1/5/51	.	..	..	..	131	5	1
„	Donations	..	..	..	..	429	1	0
						£460	6	1
By	Free Tracts and	Deficiency	“Peoples					
						£87	9	1
	Extra Printing Paper	..	..	..	..	23	0	0
	Hall Rents, Advertising	..	..	..	..	31	19	0
	General Expenses (Office, etc.)	..	..	..	..	46	10	5
	Towards Personal and House Expenses	190	0			0		
	Postage.	.	.	..	..	37	13	10
	Pilgrim Work, Sundries	..	.			13	8	0
	Assistance to Friends	..	..			8	9	3
	Free Books and Booklets	..				7	12	0
	Consolation Cards	..	..	..	..	5	10	0
	Credit Balance 1/5/52	..				8	14	6
						£460	6	1

The Radio Work.

IT is a pleasure to report another year of encouragement with the witness of the truth by means of the radio, and it is evident that the Lord's blessing has gone with the message, giving light and hope to many over a wide area. We thank the Lord for His blessings bestowed on these efforts also, and consider it a great privilege to be granted this opportunity of announcing the glad tidings of the Kingdom in this way, in these days,

This particular feature of the work is now well into the 10th year, and of the great number of responses received from this witness it is a joy that a number have made the truth their own, by the Lord's grace. Radio stations 3GL Geelong and 2KY Sydney have continued with our sessions in Victoria and N. S. Wales, and the continued interest in the messages over these two stations has been encouraging. Not only new friends, but our brethren also find these broadcasts refreshing. The truth in its simple form never grows old, but is ever fresh and stimulating to all sincere children of God. If ever one feels that he or she has advanced beyond the plain, simple truths of the Plan of God, in the sense that these are considered out-of-date, from that time such an one may mark their retrogression in the Christian way, for all who gain a true appreciation of the deep things of God must surely also hold very dearly the simpler truths of the Gospel.

The friends in Perth have also continued with the broadcasts over 6KY throughout the year past and there are apparently some appreciative listeners there also, though the numbers are fewer. Commencing on June 8th last these Frank and Ernest Dialogues began for the first time in Brisbane, Queensland, over 4KQ at 9 a.m. Quite a number of good responses came from the June sessions in that area, and there are hopes of much good being done amongst these sincere listeners. As with all the Lord's work, His spirit only can give the increase to the labours of His servants.

Considerable quantities of the printed Dialogues are distributed free, being provided from the Radio Fund, and in quite a number of cases the first interest has been through reading these copies. Advertising slips for making the sessions known have been used also, and friends who feel a desire to assist others to hear the message over the air should apply for these. Advertising in any appropriate way is always in order, and those who are active in commending the radio sessions to others will find that their efforts are certainly not in vain.

On the financial side of this work there has been marked increases in radio fees, as in all other commercial activities. Our friends will realise, of course, that the time secured on the stations is on a commercial basis, and the fact that some stations pay double time for their operators for Sunday work adds to our costs. However, the voluntary contributions to the Radio Fund, in addition to the General Fund, representing much sacrifice of the good things of the present time, have been most encouraging, and by the Lord's overruling providence have enabled this work to continue. With all expenses met over the year past the credit of over £ 64 is in hand towards the work of broadcasting the truth in the new year. Once again it is requested that the brethren join in prayer for God's continued blessing upon His message over the air, that it may find those who are really hungering and thirsting for the comfort which His truth alone can give. The words of our Lord, applicable to Himself at the first advent, seem also most appropriate to His followers today.—"I must work the works of him that sent me, while it is day; the night cometh, when no man can work."—John 9:4.

RADIO FUND.

To Credit	Balance 1/5/51	..	..	..	1112	0	11
„	Donations	..	..	..	435	0	6
					1 547	1	5
By Radio 3GL Geelong, 2KY Sydney	..				£397	4	6
„	Recordings for 3GL, 2KY, 6KY	..			46	6	0
„	Printing Quantities of Dialogues	..			25	10	0
„	Freight, Postage, etc.....				8	10	8
„	Travel and Sundries	..			5	5	0
„	Credit Balance 1/5/52	..	..		.64	5	3
					£547	1	5

How to Proclaim the Truth.

“Speaking the Truth in love . . . grow up unto Him in all things, which is the Head, even Christ.”—Eph. 4:15.

THE truth is always to be spoken humbly, but fearlessly. The Christian is not at liberty to speak anything but the truth. The great Apostle declared that he counted all things but loss and dross that he might win Christ and “be found in Him”—that he might gain a place in the everlasting Kingdom of Messiah. So then the speaking of the truth is quite essential to the life of a Christian. The truth of God’s Word is to be enshrined above all else in the heart of a child of God, and he should esteem it a blessed privilege to speak it.

Our power of speech of communicating our thoughts to others is the greatest power we possess—the most far-reaching. It is a potent factor for good or evil, for either truth or error. The opportunity to confess Christ before men either publicly or privately is a great privilege. In order to be pleasing to the Lord and to be used effectively, we must speak the truth in love. When one has just entered the family of God, less might be expected of him than of one who has been longer therein. We, as God’s dear children, are to grow up into the likeness of our dear Elder Brother, our Pattern, our Head. We are to grow up into Him in all things, and recognise that He is the Head of the Church, that if we are to be members of His body in glory we must be developed. We are to bear the fruitage of the holy spirit that we may be qualified to share in the future that glorious kingdom which is to bless the world.

We are to exercise our function of ambassadorship and show forth the praises of Him who has called us out of the darkness into His marvellous light. And in telling the message of His grace we shall grow spiritually. “He that watereth shall himself also be watered.” As we proclaim the truth from an honest, earnest, loving heart, we shall become more and more filled with it ourselves. “There is that scattereth and yet increaseth, and there is that withholdeth and it tendeth to poverty,” to leanness of soul. As we give out to others our own store of blessing is increased. We are to develop day by day this quality of love. Why is this? Because it will make us like God, and that is one thing to be desired, the one thing necessary.

Our God has other glorious attributes besides Love, but this attribute is the especially predominating, overruling quality of His character. God’s justice co-operates with His love, and His wisdom would not attempt to carry out any plans that His love would not approve. So as we grow, this quality of love should be more manifest. We are to see that our words are loving, kind and gentle. We are to curb any tendency to self-glorification in telling of God’s great plan to others. Let us keep out of sight that the beauty of the truth may be seen. Our manner of presenting the truth has much to do with its effectiveness. Speaking the truth in love, we shall not only be doing much more for others, but the message will also be more impressed upon our own minds.

Whoever appreciates these things of God, and then speaks forth in love and sincerity will receive a blessing in his own heart and mind, and the truth will be come clearer and sweeter. In helping others he will be helping himself. Thus the various features of the plan of God become more firmly engraved on his mind. It is God’s plan, not ours, therefore we should try to present it in meekness, gentleness, brotherly kindness and love.

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.

The Blessed Life.

(Matt. 5:1-16.)

IN this lesson our Lord, the Great Teacher, presents to our minds the importance of attaining to the perfect character or disposition which we all must attain in heart and mind, in order to be counted worthy to be associated with Him in His Kingdom.

We see what an important matter this is. Our Lord made it the topic of one of His principal discourses. It behoves us as disciples, learners of Christ, to study this matter very carefully, and seek to trace out the lessons, so that we may imbibe them into the very fabric of our being.

In order to present the perfect character the more distinctly to our minds the Lord divides it into different sections, giving us a view of each particular part.

The first character-picture which our Lord presents may be regarded, in some respects at least, as most important. It is humility. "Blessed are the poor in spirit (the humble-minded), for theirs is the Kingdom of heaven." Humility is a primary element in the disposition or mind of Christ.

The Kingdom is "theirs", in 'the sense that it is possible for this Class to accept the terms and to attain to the honours and blessings, while all of a different attitude of mind—the proud, the haughty, the self-conceited—are hindered from any possibility of attaining the Kingdom so long as they remain in a haughty, proud condition of heart. We must be of humble mind and teachable spirit in order to receive the wisdom that cometh from above. (See Matt. 18:1-4; Luke 22:24-27; Matt. 23:10-12; Rom. 12:3; Phil. 2:3-5; 1 Pet. 5 :5-6.)

"Blessed are they that mourn, for they shall be comforted." Here the thought seems to be, Blessed are ye that mourn now; to whom present earthly conditions are not entirely satisfactory and happifying, who are not blind to the difficulties and trials through which the human family is passing—sin and sickness, pain and trouble, dying and crying. Blessed are those who have sympathy of heart under present conditions.

Those who are sympathetic of heart toward others, are the ones who are in the proper heart condition to be comforted of the Lord through His Word. (2 Cor. 1:3-7.) Just as we can cultivate humility of mind, so we can cultivate also -the sympathetic spirit. We should think frequently of the trials and difficulties of others, and enter into these as though they were our own. Let us cultivate this disposition of sympathetic understanding of the trials and difficulties of others, especially of our brethren in Christ. (Gal. 6:1-2, ,10; 1 Pet. 3:8.) (Convention Address)

"Blessed are the meek, for they shall inherit the earth." Webster's Dictionary defines "meekness" to be—"Submission to the divine will: patience and gentleness from moral and religious motives." Meekness is that quality which enables us to receive injuries in a patient and forbearing manner. (1 Pet. 2:19-23.) "They shall inherit the earth" or "the land", meaning the blessings suggested by Canaan. This expression "inherit the earth" or "the land", was used among the Jews as a proverbial expression to denote any great blessing, perhaps as the sum of all blessings. (Psa. 37:22, 34; Isa. 60:21.) Our Lord probably used it in this sense, and meant to say that the meek should possess peculiar blessings. (2 Tim. 2:24, 25.)

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Hunger and thirst are expressive of strong desire. The Lord would have us cultivate in our hearts that earnest longing for righteousness, truth, holiness, which the feelings of hunger and thirst convey to our minds. Just as a hungry and thirsty man ardently desires food and drink, so we should ardently desire and strive after righteousness. The Golden Rule should be our guide. Let us, like Paul, strive to have a conscience void of offence toward God and men. (Psa. 42:1-2; 63:1.) Those who hunger and thirst after righteousness shall be filled — satisfied. (John 7:37; Psa. 17 :15.)

"Blessed are the merciful; for they shall obtain mercy." The Lord would have us cultivate mercy, compassion, and forgiveness toward the shortcomings of others. The Lord lays great stress upon this quality of mercy, declaring that whatever else may be our attainments of knowledge or of grace, if we have not this one we can never be acceptable to Him; if we do not have mercy upon others neither will our Heavenly Father have mercy upon us. (Matt. 6:14-15. Manna Text, Dec. 14, and Comment. Matt. 18:21-35).

"Blessed are the pure in heart; for they shall see God." Pure in heart means pure in motive, pure in intention, pure in the sense of sincerity. Blessed are the honest-hearted. Purity of heart does not signify absolute perfection of all our words and deeds and thoughts, but it does signify perfection of intention as respects all of these. Our desire and effort must be for perfection, in thought, word and deed.

To the "pure in heart" the promise is that "they shall see God." If we are sincere and pure hearted, we will have ever clearer visions of the attributes of God's character. God will reveal Himself to us. How we must strive to "keep our hearts with all diligence"—to keep our hearts pure; and to keep our thoughts along the right lines. (Phil. 4:8; Heb. 12:14; Psa. 17:15; 1 John 3:2-3.)

"Blessed are the peacemakers; for they shall be called sons of God." We should strive to be peacemakers, not strife breeders. (See Rom. 12:18; Mark 9:50; 2 Cor. 13:11; Heb. 12:14; Rom. 14:19.)

God is the God of peace, and those who seek to promote peace are in that respect like God—His sons. This does not mean peace at any price. (See Jas. 3:17, 18.)

"Blessed are they which are persecuted for righteousness' sake; for their's is the Kingdom of Heaven; Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice and be exceedingly glad, for great is your reward in Heaven." These words of our Lord are spoken to

encourage His followers to faithfully and patiently endure the difficulties and oppositions which He knew would come to them. A good strong faith is necessary so that we do not grow weary in well doing. Only those who patiently endure to the end shall be saved, and have the fulness of blessing by gaining the character-likeness to Christ, and receiving an abundant entrance into His Kingdom in due time.

A Convincing Argument.

Travelling through a part of New Guinea, where the natives had been converted from cannibalism, a white trader was surprised to see a native reading his Bible under a tree.

The white man looked down upon him disdainfully, with a cynical sneer curling his lips. Then pushing his helmet to the back of his head, he asked the man what he was doing.

“Why, reading the Bible,” was the reply.

“Oh,” said the trader, “you had better give that up. I did long ago. It has done me no good; and it certainly can do you none.”

“What!” said the native. “Not done you any good?”

“No, of course not,” replied the trader.

“Ah, I am not so sure of that,” said the native. “If it had not been for the Bible, you would have been killed and eaten long ago.”

There are many people who fail to realise that they owe all—their very lives—to the Bible and Christianity.

“I cannot do it alone:

I change with the changing sky:

To-day, so glad and bright,

To-morrow, too weak to try:

But He never gives in,

So we two shall win, Jesus and I.”

Correspondence.

New Zealand.

Dear Brother in Christ—I enclose herewith a Money Order as a subscription to the “Peoples Paper” and use the small remainder as you see fit. I should be glad to receive three copies of the booklet, “The Lord is My Shepherd.” The articles in the “Peoples Paper” are very helpful and inspiring—well chosen for these difficult days. Kind regards and dear Christian love to you and yours. Your Brother by His grace.

New South Wales.

Dear Brother—I thank you very much for “Peoples Papers” and other literature received this month for May and June and trust you will kindly continue sending to my address.

I enclose Money Order for 15/- to pay for another year for “Peoples Paper” and the balance to go to help to pay for the radio broadcasts which are a real help and blessing both to my wife and myself. Greetings to the brethren in the truth in Melbourne. Ever your Brother in the love of Christ.

Dear Frank and Ernest—Thank you so much for the papers you send along from time to time and which I enjoy.

Your Talks over 2KY Sunday mornings too are most illuminating and of great interest I hope, to all who listen. I always look forward to them and pray that many listeners will be given much food for thought and enlightenment. Enclosed is a small subscription which will at least pay for postage. Very sincerely yours.

Dear Frank and Ernest—Having heard your very interesting conversation over the air this morning, I would be glad to receive a copy of same, or two copies if convenient to you. I would keep one by me and lend the other out to two or three friends who may be interested and who I don't think listen in. I would be pleased also to receive all future copies and one or two previous ones if you have any on hand. I am very interested in the new and close dispensation. Yours in the Master's service.

Dear Frank and Ernest—I have listened to many of your very interesting Dialogues and enjoyed them very much, and thank you very much for them.

I thank you for the “Peoples Papers” and the Dialogues which come from time to time. May God bless you in your work for Him and make it very fruitful. Please find enclosed small donation for your work. Yours in Christ.

Frank and Ernest, Dear Sirs—Would you please forward to me a copy of your last broadcast from 3GL. The subject was “The Return of Christ.” I am very interested in this subject and I believe I can obtain some help from your notes. Yours faithfully.

Dear Frank and Ernest—My husband and I are very interested in your radio programme; would you please send us a copy of this morning's broadcast. I hope I'm not asking too much, but if possible we would also like one of last Sunday's.

Thank you for your Sunday morning Talks; I think you are doing a fine Christian work in helping people to understand the Bible in these troublesome times. Yours sincerely.

Dear Frank and Ernest, Dear Sirs—Having listened to your broadcast on Sunday I would like to receive literature regarding the subject, as I was immensely interested in same. Hoping to hear favourably from you at your earliest convenience. Yours sincerely.

Frank and Ernest, Dear Sirs—Would you kindly forward to the above address a copy of each broadcast as from 8/6/52. We have listened to each broadcast and are very interested in same. May God bless your every effort in proclaiming the truth of His Word, and I, like you have said, believe that God will reward those who strive to do His will and obey His commandments. I take the Bible as my guide in the walk of life. Would it be possible for you to forward each future broadcast? Thanking you kindly.

(Copies of all broadcasts are gladly supplied to all friends who desire them regularly.—Frank and Ernest, B.B. Institute.)

Frank and Ernest, Dear Sirs—Re your Broadcast on Sunday mornings, I was taken by that of the 15th inst., and as it was the first time I had heard you I thought I would like to have further information as promised.

Would you please forward your booklet, or whatever it is you have for distribution on the views as set forth by you. Thanking you in anticipation. Yours sincerely.

Dear Frank and Ernest—I have been enjoying your radio Talks on a Sunday morning, 4KQ, 9 o'clock, and would very much like to have copies of these Talks so that I can further study them with the Bible and then pass them on to my friends in England. Wishing you great success in your good work. Yours sincerely.

Frank and Ernest, Dear Sirs—Would you please send copy and leaflets of your Talks over the wireless given at 9 a.m., Sundays. They are very interesting and I always tune in, but I would like to pass copy on to my friends; any expenses

I will forward on. Thanking you; yours faithfully.

To Frank and Ernest, Dear Sirs—I have just listened to your discussion on "Where are the Dead?" from 4KQ and would like a copy of the Talk, also the booklet "Hope Beyond the Grave." I shall look forward to other Talks and say, Thank you and God bless every effort to enlighten the people on the points of Scripture which are hard to understand. I am, yours faithfully.

Frank and Ernest, Dear Sirs—I was rather interested in your broadcast from station 4KQ this morning on the fate of our dead. I shall esteem it a favour therefore if you will post me any literature you may have available on this absorbing subject. With best wishes for the future of your work. I remain yours faithfully.

Messrs. Frank and Ernest, Dear Sirs—I happened to tune into station 4KQ Brisbane this morning and heard your discussion—thank you. May God richly bless you in your Christian labours.

I noted with interest that next week you are to speak on the subject "Where are the Dead?" It is one of others, too, about which I would seek light. Your kind offer to forward copy; would you please post me one on this subject. Thanking you.

Frank and Ernest, Dear Sirs—I was interested in the Talk given over radio station 4KQ in Brisbane last Sunday morning and thought I would write for a copy of the Talk and booklet mentioned therein. I intend to listen to all further Talks in this Series and will be glad of any further information you can give me. Thanking you in anticipation. Yours sincerely.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 Sundays 10 a.m.

Sydney, 2KY, 294 M. ., 8.15 a.m.

Brisbane, 4KQ, 485 IL 9 a.m.

Perth, 6KY, 227 V. ., 4.45 p.m.

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“For Me to Live is Christ.”

(Phil. 1:22)

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 impostor 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.

The Christian call requires the same spirit of sacrifice of oneself. No one is invited into Christ in any other way than this narrow way of sacrifice. There is no respectable easy way to heavenly citizenship. There is not one way for the rich and another for the poor. “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. 10:38, 39. “If any man will come after Me, let him deny himself and take up his cross and follow Me.” —Matt. 16:24.

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 we 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 day 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 of the Church he was pleased to abide in the flesh. One thing he was decidedly desirous of, and that was for the day 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.

What a noble example we see in Paul of wholehearted self-sacrifice, thorough devotion to God, thorough -sinking of all earthly hopes, aims and ambitions. May we ask whether such was necessary for him but not necessary for us? We would not need to ask such a question if we had really properly gripped the Christian way.

It is no use our trying to find an easier way to 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 that they will deny themselves little comforts, and even some things which are considered necessities. Is that what the Master meant by denying oneself? Oh, 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 means that we made a covenant with God to be dead to self, 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 die, 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, to 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 Lord, 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 into temptation.

There is, however, a joy in faithfully bearing 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 us 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 hath 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 love 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.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute,

To Serve, Not to be Served.

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

THE Master was impressing upon His hearers the difference between Himself and other great kings. He had come to be King of Israel, in fulfilment of Scripture prophecy. Unlike earthly rulers, He was not seeking how much He could get out of the people, but how much He could do for the people. He was not selfish. He was not trying to see how little He could serve and how much others could serve Him; but on the contrary, how little others might do for Him and how much He could do for others. And this is His expectation in respect of His followers. He and His disciples, called with a Heavenly Calling, called to a Heavenly Kingdom, are not called to be selfish or to appropriate honours to themselves for their own gratification; but they are called to service—especially to the service of the people of God. This is the true meaning of the word minister; namely, one who serves.

It is especially appropriate that all who are followers of the Lord Jesus should remember that we have each been called to service; and those who are ministering in spiritual things, those who are especially known by the name of "minister", should bear in mind that theirs is an office which calls for service, not to themselves, but to others; and that they have consecrated their lives thus to serve. Our Lord entered upon His ministry at His consecration. Of His life previous to His baptism at Jordan, the Scriptures say very little, so that the more attention may be attracted to His three and a half years of ministry in the Truth, when He was laying down His life for others—for His friends and also for His foes.

The same is true of all His followers. Our ministry begins at the time of our consecration. We are not authorized to minister, to serve, in holy things until we have entered upon the way which the Lord has pointed out to us. We are not today, however, obliged to wait until we have reached the age of thirty before we begin our ministry; but at as early an age as we can comprehend what we are engaging to perform, we may give our lives to the Lord and to the service of Truth and of the brethren. This is because we are not under the Law covenant.—Rom. 3:19.

Our Lord speaks of Himself as the Son of Man, who came to "minister, and to give His life a Ransom for many". He was indeed the Son of God, even while He was the Son of Man. The perfect man Adam, before his fall into sin, was a son of God. Our Lord in calling Himself the Son of Man was emphasizing the fact that He was no longer on the

spirit plane, but on the human plane. He came to earth for a specific purpose—as He explained, to minister, to serve. He could not have done the necessary service for man as a spirit being. The requirement was that He should become a man in order to ransom mankind. He could ransom man only by becoming man. He could purchase life for the perfect Adam and the race who lost life in him only by becoming a perfect man

“An eye for an eye, a tooth for a tooth, a man’s life for a man’s life”, was the demand of the Divine Law. Adam had sinned, and must be redeemed before he could be restored, either physically, mentally, or morally, or could be returned to God’s favour. Jesus had come to make possible this restoration. His life was devoted to the service of others, and He completed this great service on the cross. Throughout His earthly sojourn He gave us a noble example of the proper life of those who would be followers in His footsteps.

Many misunderstand the Bible and think that now is the time to save the world. Hence they are spending all their time and energies to comfort and uplift humanity. They are indeed engaged in laudable efforts; for every good work or effort is to be commended. But to those who are rightly informed respecting the Divine Plan there is another, a far higher work, to be done now. The work of God in the present Age has not been the reformation of the world, but the development of the New Creation. This work is not yet fully completed. If we would work the work of God, our works must relate to the New Creation pre-eminently. We may do good unto all men as we have opportunity, as the Apostle says, but especially are we to serve the Household of Faith.

Jesus was in line for this work of ministry. Although there were no New Creatures as yet, while He was here in the flesh, His work was to prepare for these New Creatures. His work was the gathering out of some who would be faithful footstep followers of Himself, and the laying down of His life on their behalf and on behalf of the whole world.

In the context we note the fact that two of Jesus’ disciples were especially desirous at that time of sitting upon the Throne with the Master in His Kingdom, one upon His right and the other upon His left. Jesus did not condemn them for this desire, but pointed out to them how difficult were the conditions, and asked them whether they were able to comply with these conditions. They replied, “We are able.” They were willing, at least. That their answer was pleasing to Jesus was manifested by His words, “Ye shall indeed drink of My cup, and be baptized with My baptism.” They asked for places in the Kingdom very near to Him. Jesus informed them that He was not Himself able to give them such places—that the places would not be given according to favour, but according to justice; and that the Father would dispense these.

The place that we occupy in the Kingdom will depend much upon the extent to which we become ministers, or servants. And if we simply try to get as much as possible out of others and to give as little as possible, we shall not be such characters as the Lord is seeking for rulership in the Kingdom; in fact, we would not gain the Kingdom at all. He is seeking a very choice class. This class will all be servants, willing and glad to serve, esteeming it a great privilege to lay down their lives in the service of the brethren, to the extent of their ability and opportunity; for the service of the brethren is the service of God, to whom they have rendered themselves in consecration, to whom they have professed to devote their lives.

It takes great love

“It takes great love to stir a human heart
To live beyond the others; and apart;
A love that is not shallow—is not small;
Is not for one or two, but for them all.
Love that can wound love, for its highest need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A ‘love that asks no answer, that can live,
Moved by one burning, deathless force—to give!
Love, strength and courage ; courage, strength and love—
The heroes of all times are built thereof.”

A Good Point.

Giving an address, an electrical engineer dwelt at some length on the difference between a cell and a dynamo, explaining that the cellular battery generated electricity, whilst the dynamo only produced it when it was first driven by some other force. He went on to point out that there was a similar difference in people. Some generated their own enthusiasm, and others only emitted it under a sufficiently strong external stimulus.

What we want in Christian work is not so much people who get very excited and warmed up by the contagious enthusiasm of a great gathering and fervid oratory, but people who can generate enthusiasm from inner resources of their own. We hear a great deal about people who are dynamic forces, but a number of small cells is much better for Christian purposes. The people who represent them are those whose efforts tell most. —Cutting.

Victory.

When I really am contented
That my wish be set aside,
When I cease from selfish longing,
When I triumph over pride,
When I'm willing, really willing
To be nothing, as they sing,
But a broken, empty vessel
In the service of the King ;
That is victory.

When I calmly take unkindness,
And as meekly bear a sneer,
When I'm willing to relinquish
All that earth is holding dear,
When the falseness of some dear one
Fails to waken in my heart
Any bitter, hard resentment,
Or to wing an angry dart ;
That is victory.

When I cease to long for earth's love,
Am content to be unknown,
When I smile when friends neglect me,
Happy in His love alone,
When I lose myself in Jesus,
And surroundings cease to be
With their little jars and discords
Able to discourage me;
That is victory.

Lord, I cannot hope to triumph
Over every form of sin,
And to live but for Thy glory
While my own will reigns within,
So I bring my will to Thee, Lord,
Rule Thou me in all Thy ways,
And the glory shall be Thine, Lord,
And the honour and the praise;
This is victory.
Author unknown

Perth Meetings.

Friends in Western 'Australia are advised of a new address for the regular Sunday 'meetings at 3.30 p.m. and 6.15 p.m., namely-9 Howard Street, Perth.

**He that of greatest works is finisher,
Oft does them by the weakest minister.**

**Great souls snatch vigour from the stormy air,
While weaker natures suffer and despair.**

Girding Up the Loins of Your Mind.

(Convention Address)

SPEAKING generally, the mind is that which represents the intelligence of a person. It is through the mind that our opinions are formed concerning persons and things; it is the mind that gives the driving force to all our actions. If a man is not doing a thing well we often hear the expression: His heart is not in his work, or his mind is not on it. If we see a person uncertain about any task we sometimes say: He doesn't know his own mind. We cannot read the mind of another person, though often it is revealed to a considerable extent by words and actions. There is a saying that a fool is known by his much speaking, and we know that we are seldom favorably impressed by a person who has much to say. We think of another old saying: Actions speak louder than words, and when a person has a mind to do anything he generally does not talk much about it; he simply gets on with the job—he does things. That was why Nehemiah got the walls of Jerusalem built under opposition and difficulty, for as chapter 4:6 says —"The people had a mind to work."

So we might say that the mind is the controller of all our actions; if it should be impaired or weakened in any way the actions become correspondingly uncertain, and if it should completely break down a person becomes incapable of responsible action.

We see, then, that the mind is a great power or driving force within a person, and it is capable of impelling one along ways of both good and evil. So it needs to be trained, and through training, the mind can reach great heights, even in the natural world. Of many a notable man we have heard it said: He was a man of great and noble mind, implying that he accomplished great things. On the contrary, we hear it said of those whose way of life is not inspiring: He is a man of small mind.

When Peter speaks about "Girding up the loins of the mind," we can be sure that he is not thinking of the natural mind, but of the Christian's mind, and concerning spiritual things. But first, let us see why he uses such an expression; what he means by it. To understand, we need to be acquainted with the custom of dress in those days. We are told that the Jews wore two principal garments, an interior and an exterior. The interior was sometimes called a "coat"; it encircled the whole body and extended to the knees. Over this was worn an outer garment, often alluded to as a cloak or mantle. They were in the nature of loose, flowing robes, and if the person had to perform certain tasks, or run, or fight, they tended -very much to get in the way and interfere with free movement. Therefore, they additionally wore a girdle which to us would appear as a kind of glorified belt. With this they could bind their clothes quickly to them, and we are told that sometimes they tucked up the loose ends of the flowing robes with the aid of this girdle. So, when girding their garments to their loins it always suggested that they were busy in some task, or were preparing to run, as in a race, or preparing to give battle.

From this we see what Peter meant when he exhorted Christians to gird up the loins of their minds. In brief, it means to have our minds in preparation to discharge our duties, alive to our privileges of service, and ready to endure any trials that might prove to be our lot. In the words of another: "To gird up the loins of the mind became a significant figurative expression, denoting readiness for service, activity, labour and watchfulness."

There are many things in the natural world upon which men set their minds, and they do not need exhortation to gird them up, for they are always vigilant. If a man purposes to make money, whether he proves successful or not, we can be sure his mind will be well girded to lose no opportunity that 'night present itself. If a man becomes obsessed with a certain sport his mind will be constantly girded up along that line. He will practise it and talk about it all day; the subject never becomes dull or uninteresting to him.

But in the realm of spiritual things with which Peter was concerned, it is different. We have the things of great treasure in an earthen vessel, and it is easy to become lax in keeping our minds or affections set on heavenly things, the things above.

Peter writes in his next epistle (2 Pet. 3:1) of endeavours he made to "stir up" their pure or sincere minds, and no doubt the thought is closely related to that of our text, "girding up the loins of our minds." Weymouth's rendering of our text is—"Therefore, prepare your minds, and fix your hopes calmly and unfalteringly upon the boon that is soon to be yours at the revelation of Jesus Christ." The Diaglott is slightly different —"Therefore having girded up the loins of your mind, and being vigilant, do you hope perfectly for the gift to be brought to you at the revelation of Jesus Christ." Both thoughts seem good. We must prepare our minds, gird them up, and having done so, remain vigilant—we must not relax into the former state, as Peter points out in the next verse; "As obedient children not fashioning yourselves according to the former lusts etc. And through all we must maintain our hope, that God will ultimately, in His own time, release us from all strain and grant us that perfect rest that remains for the people of God, even though we now enjoy a goodly measure of rest; for in our trial time (our period of probation for the heavenly kingdom) we find that Isaiah's words are true—"Thou wilt keep him in perfect peace whose mind is stayed on Thee." (Isa. 26:3)

Paul, in his letter to the Ephesians (chapter 4:23), exhorts those who were endeavouring to keep off the old man, to be renewed in the spirit of their mind; according to Weymouth—"get yourselves renewed in the temper of your minds and clothe yourselves with that new and better self which has been created to resemble God in the righteousness and holiness of the truth." We all want to do that do we not, but we know of another power in our imperfect bodies that wars against our better mind and takes us captive, oh, how often. How we rejoice for the provision made for that—"There is now no condemnation to them who are in Christ Jesus, who walk after the spirit"; those who keep the loins of their minds girded to keep off more and more the ignoble and hateful works that are sponsored by a fleshly mind. The fleshly and the spiritual mind will not combine, though some 'professing Christians seem deluded in thinking that they will. We must love the Lord with all our heart and soul and mind; a double minded man is unstable in all his

ways. (James 1:8).

In Paul's letter to the Philippians we are counselled to "let this mind be in you which was in Christ Jesus." While we see Jesus to have had a meek and humble spirit or mind, we see that it was a well balanced mind. He quickly perceived the deceptive suggestions of Satan to ease His own position in a time of severe trial after the fasting in the wilderness, and promptly repelled them, because He wanted only God's will done. His mind was so intent in doing His Father's will that when His disciples reminded Him on one occasion of it being time to dine, He was apparently oblivious to any need of the physical body and said, "My meat is to do the will of Him that sent me and to finish His work." When Peter tried to dissuade Him on another occasion from going to a place of danger Jesus called him a Satan, or opposer, who savored only the things that be of man—the fleshly or natural mind of self-preservation.

Jesus' mind was truly great; He went about doing good, and always noticed the one in need of sympathy and help. He could spare a minute to tend the sick, and ever noticed the wide disparity between those who are pictured by the Pharisee, and the publican praying, and sought to comfort and help the one who was consciously sin-burdened. Amongst those who gave their gifts He discerned the heart or mind condition—the one who had no worldly possessions to give, only two mites, gave more than they all. How utterly different to the fleshly mind that appreciates most he who can give the largest amount.

Jesus sought not place nor power save as it should please His father in heaven to grant it unto Him. He did not meditate a usurpation to be equal with God, but was ready to take the lowest place, if in that way God's will would be worked out for the largest blessing to all. He could bide God's time—let this mind be in you.

Paul saw things the same way. In his epistle to the Romans (chapter 11), as he explained the work of various dispensations and the manner in which natural Israel lost the principal blessings through unbelief, and were yet to learn through that experience and in due time be reconciled and entrusted with the responsibility of proclaiming the glad tidings to other nations in the new day, he (Paul) was lost in the wonder and wisdom of it all. "O, the depth of the riches both of the wisdom and knowledge of God. Who hath known the mind of the Lord?"

The Apostle uses the same expression in his letter to the Corinthians (1 Cor. 2:16). "Who hath known the mind of the Lord that he could instruct him. But we have the mind of Christ." And that briefly is summed up in Jesus' own words—"Even so, Father, not my will but thine be done; for so it seemed good in thy sight." The way of the Father was accepted without question as being the best way. "He knoweth the way that I take." And all of Christ's followers are to have the same mind—"Fulfil ye my joy . . . that ye be of one accord, of one mind" (Phil. 2:2) ; "with one mind striving together for the faith of the gospel"; "that ye may with one mind and one mouth glorify God" (Phil. 1:27; Rom. 15:6). The fellowship of kindred minds is like to that above. If the mind is right, the mouth will speak right. All religion that fails to cleanse or purify the mind and bridle the tongue is vain. (James 1:26.) But to the defiled and unbelieving nothing is pure, for even their mind and conscience is defiled. (Tit. 1:15.)

Paul, when exhorting oneness of mind amongst the Philippian Christians (chapter 1:27, 28), said, "be not terrified by your adversaries." Weymouth puts it, "Never for a moment quail before your antagonists." Tremendous are the oppositions that would frustrate our good endeavours to be faithful to the truth, but "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." It is necessary to understand something of the philosophy as to why we suffer with Jesus now, or we would become wearied and faint in our minds to the point where we would no longer be able to resist the tempter's snares. So, we "look unto Jesus and consider him," (Heb. 12:2, 3), and this helps greatly.

Perhaps there has been no time like the present when it has been more fitting to exhort Christians to keep the loins of their minds girded up. Pressure upon people today is so great that we discern many unbalanced minds. Never before have people enjoyed such comforts and luxuries, and never before have they been so restless, discontented and unhappy. Why? Fear. Whether they will admit it or not, fear of the future is at the bottom of all the unrest. Truly we are in the day when "men's hearts are failing them for fear for the things that are coming on the earth." But the Lord hath not given us the spirit of fear, but of power and of love and of a sound mind. (2 Tim. 1:7.) Is it not something for which to be very thankful that we can stand on the sea of glass in these distressing times and see through to the other side of the trouble? The world grows worse and worse and all that men had fondly hoped would materialize into a golden age, through their efforts, is rapidly being consumed, but, we are privileged to "stand still and see the salvation of our God."

Yet, it is a time of great danger for us too, and we need to earnestly watch and pray that we might be counted worthy "to escape all those things which are coming to pass and to stand before the Son of man." He is like a refiner's fire, and like fullers' soap. Who shall be able to stand. The testings and siftings amongst the Lord's people we are led to believe will be very severe. Though all be removed or turned away from us, can we stand alone? Are we living so close to the Lord that we can lean wholly upon Him? Can we continue to serve the Lord's people as we might be privileged, even though our efforts seem apparently little appreciated. Paul's labors of love were not always appreciated—the more abundantly he loved and served, the less he was loved. (2 Cor. 12:15.) He must have had the loins of his mind well girded up, to continue so faithfully as he did. Think of him, so early in his ministry, beaten with many stripes and cast into prison, his feet fast in stocks. What a picture of misery we might imagine; but no! He prayed and gave thanks to God, and sang songs.

Let us, then, be renewed in the spirit of our minds daily, and seek grace to keep our affections on the things above. In everything by prayer and supplication with thanksgiving let our requests be made known unto God and His peace which passes understanding will keep our hearts and minds through Christ Jesus. (Phil. 4:6, 7.) "Wherefore, gird up the loins of your mind and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

My God I thank Thee

My God I thank Thee, who hast made the earth so bright,
So full of splendour and of joy, beauty and light ;
So many glorious things are here, noble and right.

I thank Thee, too, that (Thou hast made joy to abound;
So many gentle thoughts and deeds circling us round;
That in the darkest spot of earth some love is found.

I thank Thee more that all my joy is touched with pain;
That shadows fall on brightest hours, that thorns remain;
So that earth's bliss may be my guide, and not my chain.

For Thou who knowest, Lord, how soon our weak heart clings,
Hast given us joys, tender and true, yet all with wings,
So that we see, gleaming on high, Diviner things.

I thank Thee, Lord, that Thou hast kept the best in store:
I have enough, yet not too much, to long for more;
A yearning for a deeper peace not known before.

I thank Thee, Lord, that here our souls though amply blest,
Can never find, although they seek, a perfect rest—
Nor ever shall, until they lean on Jesus' breast.

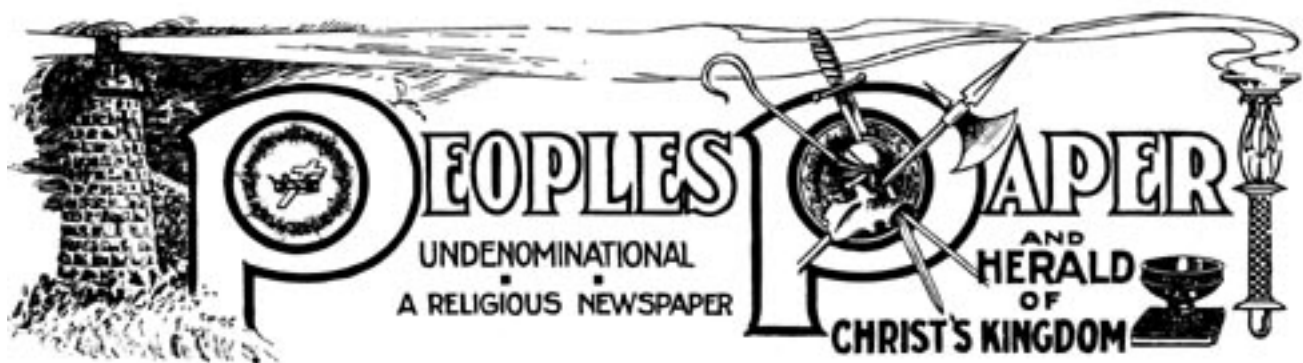
FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. ., 8.15 a.m.

Perth, 6KY, 227 M. ., 4.45 p.m,

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What Does Easter Sunday Mean to You?

IN taking up this subject it is to be understood that no particular significance is attached to Easter, but rather to those most outstanding events with which the term Easter has become familiar. A reliable Encyclopedia states the matter this way:—"Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Esteria, in honour of whom sacrifices were offered annually about the Passover time of year, and the name began to be attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover; hence we say

Easter-day, Easter Sunday, but very improperly, as this by no means refers to the festival then kept to the goddess of the ancient Saxons.-

Now, in our Authorized Version of the Bible we find that the word “Easter” occurs once only, in Acts 12:4, and there it is a mistranslation; it should be rendered “Passover”. While, then the name Easter was adopted from the heathen into the Christian teachings about the third century, it need make no particular difference in our minds, for we do not use it to celebrate the goddess of the East. However, it is helpful to remember that the Lord fixed the time of the Passover centuries before the heathen festival of Easter was thought of; so, when referring to Easter Sunday it should be understood that the very important third day of the Passover season is implied.

The manner in which God arranged the particular period of the Passover is of much interest to us, because the sacrifice of our Lord took place in accord with, and in fulfilment of, that typical ceremony enacted in Egypt at the time of the deliverance of Israel from that land of bondage. God gave very definite instructions to Moses concerning the Passover date, as shown in Exodus 12. “And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month (Abib, or Nisan, the seventh month of the civil year) shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house . . . And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. . . For I will pass through the land of Egypt this night, and will smite all the firstborn in the, land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.” (Exod. 12:1-3, 6, 7, 12-14.)

From the above setting for the Passover season, on the anniversary of which our Lord died as the antitypical Lamb, it can be understood that Easter does not always coincide with the Passover date. For instance, this year the 14th of the beginning of months, the 14th of Nisan, fell on Wednesday the 9th of April, commencing at sundown on Tuesday the 8th of April. In some years the difference is almost a month. However, we are not stressing the importance of any particular day, but rather the great importance of that event for which Easter Sunday stands, as we shall see,

Now, Israel, over the centuries following their deliverance from Egypt, lost the spirit of the Passover—only a comparatively few kept it in spirit and in truth. However, the parents of Jesus did observe the Passover in the right spirit, as we would expect, as shown by Luke 2:41.—“Now his (Jesus’) parents went to Jerusalem every year at the feast of the passover.”

Very little is mentioned about succeeding Passovers, but the message of John the Baptist, following our Lord’s baptism when thirty years of age, is most significant.—“John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world . . . Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus.” (John 1:29, 35-37.)

Our Lord thus began His ministry, finding those who were assured that they “had found the Messiah, of whom Moses in the law and the prophets did write”; those who were glad to “come and see”; those who were “Israelites indeed,” in whom there was, no guile. These disciples our Lord talked with, travelled with, lived with, and prayed with. They listened to “the gracious words which proceeded out of His mouth”. No wonder they were cemented together in holy, sacred bonds; no wonder Peter, even at that time, under the power of the heavenly Father, could declare—“Thou art the Christ, the Son of the living God.”.

Then, as our Lord’s ministry progressed, after three of the yearly Jewish Passovers had been kept, Jesus informed His disciples of the great purpose of His mission to earth, as shown in Matt. 16:21-23.—“From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed. and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan (adversary) ; for thou savourest not the things that be of God, but those that be of man.” We can sympathise with Peter in his reaction to the thought of Jesus leaving them, but our Lord must be firm in His rejection of any suggestion that would interfere with the Father’s will for Him — His sacrifice for a dying world of mankind.

Again in Matt. 17: 22, 23 we read,—“And while they abode in Galilee, Jesus said unto His disciples, The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.” Yes, they were exceeding sorry, and no wonder even though they found it hard to grasp the full import of their Master’s words, as shown further in Mark 9:31, 32— “For he taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.” It all seemed so mysterious to the disciples that their Lord should allow Himself to be taken and be killed, in view of His mighty miracles. So, while not able to grasp the necessity for His sacrifice, they overlooked the repeated promise,—“he shall rise the third day.”

Within a few days of the last Passover of our Lord’s earthly life we find Him, even more plainly, trying to impress upon the minds of His little band the momentous events about to take place, as we read—“And Jesus going up to Jerusalem took the twelve disciples apart in the way. and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall

deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again.” (Matt. 20:17-19.) Then followed the preparation for our Lord’s last Passover, when He knew that “His hour had come,” and as He assembled with His twelve apostles, no doubt with much feeling, He declared—“With desire I have desired to eat this passover with you before I suffer.” (Luke 22:15.) Yes, with desire, our Lord had looked forward to this momentous hour — the culmination of His gracious mission to earth, when He would fulfil the type in becoming “Christ, our Passover Lamb, slain for us.”

Following the institution of the Memorial Supper our Lord warned His little band of the sorrows, trials and persecutions which would come to them very soon. He declared—“The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying they will keep your’s also. But all these things will they do unto you for my name’s sake, because they know not him that sent me. . . . These things have I spoken unto you, that ye should not be offended . . . But now I go my way to him that sent me . . . But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth; 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 it unto you . . . And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John 15:20, 21; 16:1, 5-7, 22.)

Thus did Jesus seek to support His bewildered followers through the experiences in Gethsemane, the betrayal and trial throughout that awful night, and finally the cruel death on the cross the following morning. What terrific experiences for the disciples who had thrown in their whole lives with the lowly Nazarene—those who had talked and walked, toiled and lived, prayed and hoped with Jesus for the coming Kingdom. And now their Lord was crucified! Their Lord was dead!

Then followed the delivery of the body of Jesus to a rich man of Arimathea named Joseph, who also was Jesus’ disciple. After wrapping the body in linen he laid it in his own new tomb, and rolled a great stone to the door of the sepulchre; this procedure being especially noted by the devoted women who had also viewed the death of their Lord. (Matt. 27:57-61.) Thus closed that tragic day with the setting of the sun, and the Jewish sabbath began during which none of the disciples would approach the sepulchre of their Master.

But with the passing of the sabbath day prearranged plans were put into effect, as we read, ‘ When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll away the stone from the door of the sepulchre?’ (Mark 16:1-3.) Can we grasp something of the thoughts in the minds of these dear sisters, saddened by the cruel death of their Lord from heaven? And now, as they thought of the fast service to be rendered to Him, the anointing of His body, a considerable obstacle stood in their way—Who shall roll us away the stone? Who indeed?

These dear women were amazed at the spectacle awaiting them, as we note from Matthew’s account,—“As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow . . . And the angel said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead . . . And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.” (Matt. 28:1-8.) The angel of the Lord descended from heaven, and came and rolled back the stone from the door. What an experience! The stone rolled away! The empty tomb! The Lord is risen! Come, see the place where the Lord lay! And go quickly and tell His disciples that He is risen from the dead!

Need we ask, What did the resurrection morning (Easter Sunday) mean to these dear disciples who first experienced it? It meant that an absolutely new hope and joy had come into their lives; their loving Master was no longer dead; He had risen; He appeared to them shortly afterwards; they were sure that He was the same Jesus, though now in spirit form, as His varied appearances were intended to convey to them. Truly, now they could praise God as never before, and rejoice greatly in the words of their risen Lord—“I ascend unto my Father, and your Father; and to my God, and your God.” (John 20:17.)

What a day it was, that resurrection day, with the Lord appearing at least five times to His startled and delighted disciples, and making Himself known by the familiar tone of voice, or the blessing and breaking of bread as had been His custom during His ministry with them. No wonder the two disciples on the Emmaus road afterwards declared—“Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures,” Then, on their return to Jerusalem these two disciples found the eleven apostles and others gathered together to recount the amazing experiences of that eventful day. What stories they had to tell; what joy was welling up in their hearts; and, then, to crown it all—“Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.” Oh, joy and gladness of heart!

Thus did the risen Lord, at various times throughout the forty days prior to His ascension to heaven, thrill the hearts of His dear disciples with convincing proofs of His resurrection from the dead. And then the time came for the Lord’s ascension to heaven, His mission to earth completed, but not before He assured His dear people that “the promise of the Father”, the holy spirit, would come upon them, as they tarried in Jerusalem, to bless and comfort, to guide and counsel, to sustain and strengthen them in their ministry of service and sacrifice in the steps of their risen and exalted Lord. Of the last appearance of our Lord we read—“And he led the disciples out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up

into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.” (Luke 24:50-53.)

The Apostle Paul takes up this wonderful theme of the resurrection when he declares—”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.) The result of that ascension “for us” — for “himself and his house”—the members of His Body and household of faith generally—was the outpouring of the Pentecostal blessing upon the waiting disciples, and from that time onward they experienced the fulfilment of the Master’s words—”I will see you again, and your heart shall rejoice, and your joy no man taketh from you.” (John 16:22.) No, indeed; the joy implanted in the hearts of those dear disciples of the early church increased and abounded throughout their lives, as they gave their all gladly in the service and sacrifice of their risen Master.

We see the electrifying effect of Christ’s resurrection and the indwelling of the holy spirit upon the early Church, as recorded in the Acts of the Apostles and the Epistles, and is it not appropriate to ask ourselves—What does Easter Sunday (or the anniversary of Christ’s resurrection) mean to us? Does it bring us to the feet of Christ in full surrender? Does it inspire us to love God and our dear Lord whom He sent into the world, as never before? Does it prompt us to rededicate (reconsecrate) our lives to God? Does it give us a new song in our mouths? Does it help us to grasp, and by God’s grace, to appreciate fully the words of the Apostle—”But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, bath quickened us together with Christ, (by grace ye are saved), and bath raised us up together, and made us sit together in heavenly places in Christ?” (Eph. 2:4-6.) Surely it does, to all who have yielded their whole beings to the heavenly influence of the exalted Lord.

However, on the other hand, do we sometimes find great obstacles, great stones, obstructing our Christian pathway, weakening our faith, and perhaps dimming our vision of the risen Christ? Do we sometimes find it difficult “to endure, as seeing him who is invisible?” Do we ever ask, Who shall roll away the stone? when confronted with great issues of belief, or trials and besetments in the Christian way? If so, let us ever remember the experiences of the dear sisters on that first resurrection morning—”The angel of the Lord descended from heaven, and rolled away the stone”—revealing the open tomb, the risen Christ, and ultimately the power of His resurrection in their lives. As God sent His angel to open the way for the revelation of Christ on that first resurrection morning, so it is still true—”The angel of the Lord encampeth round about them that reverence him, and delivereth them”, and as Paul declares, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Psa. 34:7; Heb. 1:14.)

According to our faith shall our relationship be with our risen Saviour, of whom Peter declares—”Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory,” (1 Pet. 1:8.) From this standpoint of beholding Christ in our new minds, since our full consecration to God, we can approximate the intense yearning of Paul for a much larger vision and perception of his Lord on high, when he declared—”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.” (Phil. 3:10, 11.) A holy and sacred desire indeed, well pleasing to God, which must also be the supreme ambition of all who shall be heirs of God and joint-heirs with Christ in that glorious inheritance where Christ sitteth on the right hand of God.

Yes, says our dear Apostle Paul, “If ye then be risen with Christ”—if you have received that new mind through a full consecration to God; if you are dwelling in heavenly places in Christ; if you have been delivered from the power of darkness, and have been translated into the kingdom of God’s dear Son; if you have no continuing city here, but seek one to come; if you have been planted together in the likeness of Christ’s death, that you may be also in the likeness of His resurrection;—then, you will, you must certainly, with heart and soul, “seek (continually) those things which are above, where Christ sitteth on the right hand of God. For ye are dead, and your life is hid with Christ in God. And when Christ, who is our life, shall appear, then shall ye also appear with him in glory.” (Col. 3:1-4.)

A living Christ, of wondrous birth,
Who trod the dreary paths of earth,
Shedding abroad His holy light
Through the deep gloom of sin’s dark night.

A dying Christ, whose precious blood
Seals the poor sinner’s peace with God ;
And fills the soul with fullest love,
Like to the joy prepared above.

A Christ ascended—all is done.
A world redeemed, a victory won.
With angel hosts, a glorious throng,
We’ll sing with joy salvation’s song.

A living Christ our spirits need,
A loving Christ our souls to feed;

A dying Christ, our ransom He,
A risen Christ to set us free.

This, too, our need—a Christ within,
A life with God, afar from sin,
A Christ whose love our hearts shall fill,
And quite subdue our wayward will.

Perth Meetings.

Friends in Western Australia are advised of a new address for the regular Sunday meetings at 3.30 p.m. and 6.15 p.m., namely-9 Howard Street, Perth.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute,
Ermington Place, Kew, E.4, Melbourne,
Victoria, Australia

Convention News from Adelaide.

IT was a pleasure to be able to meet together 1 and enjoy the very helpful season of fellowship, and feast our new minds upon the rich spiritual food provided by our Heavenly Father at the Easter Convention at Adelaide. We feel it was one of the best Conventions we have ever been privileged to attend. The Lord's spirit was much manifest in the meetings—truly He opened to us the windows of heaven and poured out a blessing beyond our capacity to receive. (Mal. 3 :10.)

The loving spirit of co-operation, each endeavouring to give of their best to assist and encourage and comfort others, was much in evidence, indicating that the Lord's words through His apostle—"By love serve one another"—were being kept in mind by the brethren.

We were glad to welcome in our midst some visiting Brethren from Victoria and also from country parts of South Australia. Our special prayers were offered on behalf of some of our members who were hindered by sickness from attending the meetings. We feel they missed a spiritual treat of a very high order, but no doubt our Lord compensated them in other ways when He sees it is not possible for them to attend.

We found the four Bible studies very helpful and instructive, refreshing our minds concerning some of the very important doctrines of the Bible. The passages chosen for study were found in Rom. 8 :16-25 ; Mal. 3 : 1-3, 15-18; Rom. 6:3-11 and 1 Pet. 4:12-17. These were a feast in themselves under the guidance and blessing of the Lord's spirit in our midst.

The addresses by various of the visiting and local brethren gave us much food for thought and tended to "stir up our pure minds by way of remembrance". Topics for the addresses were as follows:—"Men Ought Always to Pray" ; "The Administration of Kingdom Blessings" ; Spiritual Development" ; "The Weapons of Our Warfare" ; "The Blessed Life" ; "What Does Easter Sunday Mean to You?"; "Who is Sufficient for these Things?" and "Girding Up the Loins of Your Mind". Each in his own way our brethren endeavoured to encourage us to patient endurance and to the cultivation of faith and love and all the graces of the holy spirit, so that the character-likeness of Christ may be more and more impressed upon our hearts and minds.

It was good to hear in the Praise and Testimony meetings the words of heartfelt appreciation of the Lord's goodness and blessing experienced along the way, and the earnest desire of heart to walk more closely in the Master's footsteps in the future days. The always popular session, "Hymns we love, and why", afforded opportunity for many to speak words of cheer, comfort and encouragement to one another, and and to "sing and make melody in their hearts to the Lord". The Question meeting was another helpful feature of our programme, and afforded opportunity to discuss several questions and added further to the interest and profit of our Convention.

It was a pleasure to receive messages from some Classes and friends; these were much appreciated. The message sent to the churches and individual members is found in 1 Pet. 4:12, 13. This message is commended to the Lord's people everywhere, along with the Christian love and good wishes from the brethren gathered in Convention.

It is the sincere hope and earnest prayer that the many good lessons brought to our attention again at this Convention season will long remain in our memories, and under God's blessing have the designed effect of producing in our hearts stronger faith, deeper love, brighter hope, purer joy and more abiding peace as the days go by, and ultimately bring us into closer heart-harmony with God and with our Lord Jesus Christ.

The Convention closed with the usual Love Feast, bidding each other Godspeed and singing "Blest be the tie that binds our hearts in Christian love" and "God be with you till we meet again". Our hearts go out in deep thankfulness to the Giver of every good and perfect gift for the rich blessing bestowed upon us at this very happy and profitable Convention. Truly "He has brought us to the banqueting house, and His banner over us is love".

“Teach me to do Thy will,
And look to Thee alone,
Ready to labour or be still,
So that Thy will be done.

“Teach me to show Thy praise
In silence or in speech,
By lip and life, through all my days.
As only Thou canst teach.”

—E. G. Cherry,

Memorial Services

Melbourne.

ON the evening of 8th April, the brethren in Melbourne gladly assembled to keep the annual Memorial of Christ's death, the attendance being larger this year with the presence of some brethren who have arrived from Europe and who are warmly welcomed in our midst.

For three weeks prior to the anniversary service, studies had been held on the special subject of the Memorial, with meditations on “The Passover of the New Creation” from the study “The New Creation” and portion of the Apostle Paul's presentation of this matter in 1 Cor. 11:23-34. These studies proved very edifying in preparing our minds for the observance, and as a lasting benefit in our daily devotions to the Lord.

It was in quiet, reverential spirit that we approached the Lord's table. The lovely hymns, with sweet organ tones, were truly thanksgivings of praise to God above for the sacrifice of His dear Son; the prayers of gratitude to the Giver of every good thing ascended, on behalf of all dear brethren in Christ the world over; the words of explanation and encouragement in the address, stimulating our desires “to keep the feast” in spirit and truth in all the days ahead, were all so helpful and uplifting; and with the Lord's spirit so fully in evidence, it was a really hallowed occasion before His presence.

Following the blessing of the emblems of unleavened bread and wine, these were gladly and thankfully partaken of, in remembrance of Christ's sacrifice in the first instance; then, as we appropriate the merit of Christ by faith, to show the means of our justification before God; and finally, to demonstrate our willingness, yes, our delight to be broken with Christ, and our life blood to be poured out in service and sacrifice in His steps. Thus, in deeply meditative spirit, solemn thankfulness and praise to God and our Lord Jesus, the closing hymn brought to conclusion this simple yet blessed Memorial service for 1952.

Geelong, Vic.

On Tuesday evening 8th April, we met in the same room as former years to partake of the emblems of bread and wine in memory of our Saviour's loving sacrifice on our behalf, the merit of which must soon begin to be appreciated by all the world as well, for the divine Word and the signs of the time show it will soon be “the due time”. (1 Tim. 2:6.)

Hymns 437, 166, 345 (B.S. Hymnal) were sung; the Brothers offered prayer, gave Scripture readings (Exod. 12:1-14, 29, 30; 13: 1-3;

1 Cor. 10: 1-17; 5: 7, 8), and a short address. These, together with two class studies on previous Sundays, and meditation, prepared our hearts and minds to partake of the emblems in a discerning manner and with thankfulness.

Adelaide.

Once again it was a privilege to meet with the Adelaide Class on the occasion of the keeping of the Memorial of the death of our Lord and Saviour Jesus Christ. We met on the evening of 8th April as a little band of His disciples, in obedience to His request,—“Do this in remembrance of Me.”

After reading the Scriptures which refer to this important event, and the singing of some appropriate hymns, the events of the last few days of our Lord's life on earth were traversed by a Brother who also brought to our minds the significance of the Memorial.

Then, with earnest prayer for God's blessing upon each one present, and also upon the Israel of God in every place, we partook of the emblems, thanking God for the gift of His Son to be the Saviour of the world, and for the privilege given to us not only of believing in Him, but also of being permitted to share in His sufferings. Coming annually, the Memorial affords us the opportunity of examining our hearts and renewing our vows or consecration to be dead with Christ to all earthly things, that we may also live with Him as members of His anointed body.

Sydney.

We held our Memorial on 8th April with 19 friends present—all the dear faces we see year after year. The ceremony opened with the hymn “In memory of the Saviour's love we keep this simple feast”, followed by a welcome by the chairman and prayer for God's blessing upon the special occasion.

Then followed an address on the meaning and purpose of the Memorial, both from type and antitype, with special

reference to the trials and sufferings of Christ which began at the time of His baptism in Jordan and culminated on the cross. All this we were remembering in this Memorial. We were remembering also our share in His sufferings and in the glory that should follow, not through any merit of our own, but through His grace. We remembered that as His Body we were a part of that loaf that was to be broken; we remembered also His precious blood as a stream of life that was poured out on our behalf and on behalf of the whole world. Remembering our union with Him and the brethren, we were led to a thorough search of the inward man before partaking of the elements, and no crumb of leaven, we trust, was left there to cause us to hesitate to partake of this feast.

A Brother then prayed for a blessing upon the bread and it was broken and partaken of. Then followed a blessing upon the cup, representing our Lord's precious blood shed for the remission of our sins and later applied for the sins of the whole world. This was also handed round, and the chairman pronounced the parting words of blessing. We then sang the closing hymn, "When I survey the wondrous cross", and dispersed.

Canberra.

For some weeks prior to the annual observance of the Memorial of Christ's death the Canberra brethren had their attention focussed on the Passover and the institution of the Memorial by medium of Berean studies, etc. Six brethren participated on 8th April.

For the occasion we were reminded of the tense atmosphere prevailing at the inauguration of the Passover—the shadow of the "destroying angel" and the necessity of being under the blood. Also, on the occasion of the institution of the Memorial, how coming events cast their shadows over the participants; howbeit, lightened by the assurance of a reunion, when the Lord would drink the wine "new in the kingdom".

Finally, with fast deteriorating world conditions hovering o'er us, the brethren solemnly partook of the emblems, esteeming it a favour to be associated with our Lord in His suffering and the joy when He shall see the travail of His soul and shall be satisfied. Surely, our heartfelt desire must be "we will remember Him".

Glenbrook,

Once again, by God's grace and love under the guidance of the holy spirit, a little company of six were privileged to partake of the solemn Memorial instituted by our precious, loving Saviour.

As we viewed the accounts of the Memorial Supper given us in the Scriptures we thanked God in prayer that with all dear Israel of God throughout the world we once again were privileged to partake of this solemn feast and to realise that our present Lord was with us in spirit. Our earnest prayer is that God's richest blessings may rest upon all dear brethren in Melbourne and throughout all the world.

Perth,

It was again our privilege to gather around our Lord's table on the evening of 8th April, the friends commemorating our Lord's death at both Fremantle and Perth.

On the Sunday prior we had studied Isaiah 53, which again forcibly reminded us at what cost it was to our Lord to leave the courts of heaven and become man for the suffering of death; to pay the price for sin, the just for the unjust.

We were reminded of the passing over of the firstborns of Israel on account of the blood of the lamb, and so we are truly thankful to have the blood of Christ, "the Lamb of God that taketh away the sin of the world", to cleanse us from all sin, that we may be of that class which is termed "the Church of the Firstborns".

With thankful hearts we partook of the emblems which our Lord used to represent His body and His blood firstly "In remembrance of Him", and also showing our desire to sacrifice with the Lord—to have common-union with Him, so as to suffer with Him, that we may later live and reign with Him. After singing "When I survey the wondrous cross" we quietly dispersed as did our Lord and Apostles.

Tasmania.

There were five of us gathered at the usual home to keep the Memorial, to do this in remembrance of Christ's broken body and shed blood, and to renew our vows to go forth to Him without the camp, bearing His reproach. (Heb. 13: 1 3.)

In the afternoon an address was read for us and much enjoyed, and in the evening the emblems were gladly partaken of. We were also reminded that it was the beginning of our new year and we resolved to make it the best year yet.

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 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, worth living for, worth trusting for?"—F. R. Havergal.

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 a 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.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Perth.—9 Howard Street, Perth.—Sunday, 3.30 p.m. and 6.15 p.m.

"Our Lord's Great Prophecy." —Most helpful explanation of this timely subject, 50 pages, paper cover, price 9d. ; 6 copies for 4/-.

"The Plan of God—in Brief."—This 104-page booklet covering the main features of God's Plan of the Ages. Most helpful ; heavy paper cover, price 1/-; 6 copies for 5/-.

"The Lord is My Shepherd."—The beautiful 23rd is explained in a very helpful manner in this booklet of 24 pages. Price 5d. per copy ; 6 copies for 2/ posted.

"Peace Desired—War Continues."—In this booklet of 24 pages the present world outlook is reviewed, and the only hope for peace set forth in the light of God's Word. Price 5d. per copy ; 6 copies for 2/ -, posted.

"Do the Dead Know Anything"—The full and satisfactory answer to this question is given from the Bible in this 24-page booklet. Price 5d. per copy; 6 copies for 2/-, posted,

"He Went Apart to Pray Alone."

Matt. 14:23.

It is the quiet evening hour, the sun is in the west,
And earth enrobed in purple glow awaits her nightly rest:
The shadows of the mountain peaks are lengthening o'er the sea,
The flowerets close their eyelids on the shore of Galilee.
The multitude are gone away, their restless hum doth cease,
The birds have hushed their music, and all is calm and peace :
But on the lonely mountain side is One, whose beauteous brow,
The impress bears of sorrow, and of weariness e'en now.
The livelong day in deeds of love and power He hath spent.
And with them words of grace and life hath ever sweetly blent ;
Now He hath gained the mountain top, He standeth all alone,
No mortal may be near Him in that hour of prayer unknown.
He prayed—But for whom ? For Himself, He needeth nought;
Nor strength, nor peace, nor pardon, where of sin there is no spot ;
But 'tis for us in powerful prayer He spendeth all the night,
That His own loved ones may be kept and strengthened in the fight ;
That they may all be sanctified, and perfect made in one:
That they His glory may behold where they shall need no sun:
That in eternal gladness they may be His glorious bride:
It is for this that He hath climbed the lonely mountain side.
It is for this that He denies His weary head the rest
Which e'en the foxes in their holes and birds have in their nest ;
The echo of that prayer hath died upon the rocky hill,
But on a higher, holier mount that Voice is pleading still.
For while one weary child of His yet wanders here below,

While yet one thirsting soul desires His peace and love to know ;
And while one fainting spirit seeks His holiness to share,
The Saviour's loving heart shall pour a tide of mighty prayer.
Yes! till each ransomed one hath gained His home of joy and peace,
That fount of blessing all untold shall never, never cease.

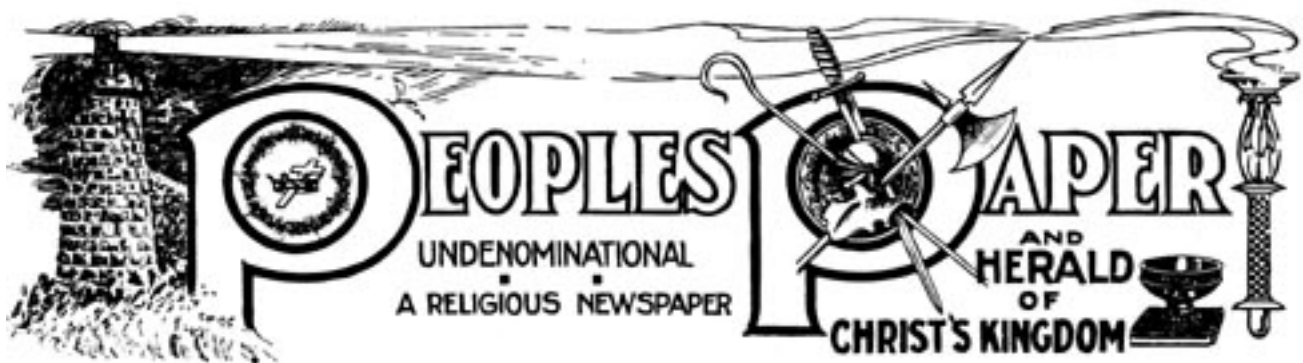
The daily deeds of kindness,
And words of truth and cheer,
Raise hearts like drooping flowers,
'Mid withering sorrows here.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. , 8.15 a.m.

Perth, 6KY, 227 M. , 4.45 p.m.



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Price—Fourpence Halfpenny

In Remembrance of Christ.

THE time is at hand again to observe the Memorial of Christ's death, and which is gladly undertaken by all devoted followers of the Master. This does not mean, of course, that the Lord's people are less mindful and appreciative of the gracious sacrifice of their Saviour throughout each year, but rather that they delight to celebrate the Remembrance of His death in accord with the Master's request at the time of its institution, when He said: "This do in remembrance of Me." (Luke 22:19.)

It certainly does us good to meditate upon the conditions existing at the time of our Lord's first advent, and try to picture the feelings in His mind as He approached the time of that particular Jewish Passover when He became "the Lamb of God that taketh away the sin of the world." Our Lord would have observed three of the annual Jewish Passovers from the time of His full consecration to God at thirty years of age. He 'had trod up and down the countryside of Palestine many times in His loving ministry of teaching those who really delighted to sit at His feet and learn of Him. He had performed miracles of various kinds, not to make Himself popular in the eyes of the religious leaders or worldly wise, but rather to impress upon the true hearted of Israel that this humble Nazarine was truly the sent one of God. He wished to appeal to the finer qualities of heart found in the Israelites indeed, in whom was no guile, and in this respect His ministry was fully successful. He found those of the humbler walks of life more generally able to appreciate the gracious words which proceeded, out of His mouth, and those who were assured that they had found Him of whom Moses and the prophets did write, gladly gave up their earthly pursuits and followed Him as He went about doing good—teaching and drawing unto Himself those who would separate themselves from the world.

He taught from the natural surroundings—the fields, the lilies, the sparrows—or sailed with Him on the Lake of Galilee and observed with our own eyes "What manner of man this was, that even the winds and the sea obey him." (Matt. 8:27.)

Perhaps, however, our greatest desire would be to have been with our Lord and Master during the last few days of His earthly life; with Him as He visited the home at Bethany and listened intently to the "good part," and sorrowed and rejoiced with the dear sisters at the death and resurrection of Lazarus; with Him as He rode into Jerusalem on the ass to the strains of the multitude, "Hosanna to the son of David! Blessed is he that cometh in the name of the

Lord: Hosanna in the highest.”; with Him as He wept over Jerusalem because of their rejection of Him, and hear His declaration, “Your house is left unto you desolate”; with Him as He observed the last annual Jewish Passover which could be acceptable to God and instituted in its stead the Memorial of His own death; with Him as He gave the last solemn instructions, warnings and encouragements to His own little band, as found in the 14th, 15th, 16th and 17th chapters of John’s Gospel; with Him as He went through the Gethsemane experiences when the three chosen disciples could not watch with Him one hour; with Him as He was betrayed, taken prisoner and brought before the Jewish high priest, before Pilate, Herod and Pilate again, and through it all “endured the contradiction of sinners against Himself”; with Him in the critical moment when Pilate, wishing to have Him released, was forced to give assent to His crucifixion by the clamouring Jewish mob led by the chief priests; with Him on the way to Calvary bearing His cross, the actual crucifixion, the revilings, to feel cut off from His Father’s presence in the last, awful moment, that He may be made sin for us; with Him as He commended His mother to John and John to his mother, and the final words from His lips—“It is finished” and “Father into thy hands I commend my spirit.”

Ah yes, it does us good to reflect upon the whole scene of our Lord’s sacrificial life at all seasons of the year, but especially upon the closing hours of His visit to earth at this time of another anniversary of the Memorial Supper which our loving Saviour instituted, just a few hours prior to His death, for all His dear members who would gladly walk in His steps and “keep the feast with the unleavened bread of sincerity and truth.”

In viewing the accounts of the Memorial Supper given in the Gospels, we see how beautiful in its simplicity is this little observance which our dear Redeemer left for His disciples at that time, and for all who should believe on Him through their word. Following that particular yearly observance of the Jewish Passover ceremony, our Lord took the emblems of unleavened bread and wine and instituted a service which is the most precious to the hearts of all His true followers.

How devoid of all great ceremony, special church buildings, appointments, furnishings and robed priests was that first Lord’s Supper. How glad we are that our dear Redeemer did not specify that those who could conduct such a service be ordained and titled by fellow men. Rather, the eleven disciples who attended that first Memorial Supper represented the whole Body of Christ, made up of Jew and Gentile, male and female, bond and free, all one in Christ Jesus who have forsaken the world, accepted Christ Jesus as their personal Saviour and presented their lives to God, in response to His drawing power and invitation to sacrifice in the steps of His dear Son.

The simple emblems are most significant. The unleavened bread represents our Lord’s pure body. After blessing and breaking the bread our Master’s words at that first Memorial Supper were—“Take, eat, this is my body.” (Matt. 26:26.) Yes, this bread was to picture the Lord’s earthly body at all subsequent Remembrances, and by eating it the disciples thus show how they appropriate the merit of Christ’s sacrifice for their rustication. Likewise, the emblem of the wine, the cup, after giving thanks, was passed to the disciples with the words—“Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.” (Matt. 26: 27, 28.) Yes, truly, this wine pictures our Lord’s pure blood poured out, sacrificed, and by partaking of it, the Lord’s followers thus again show how they appropriate the merit of His sacrifice by faith, for remission of sins—as a means of justification.

The partaking of the emblems also reveals the deeper significance of the Memorial, the broken bread impressing upon us the necessity for our being broken with our Lord, by presenting our justified bodies a living sacrifice to God through faith in our Saviour. Likewise, we see in the emblem of the wine the privilege of the Lord’s consecrated people to participate in the sacrificial life of Christ our Head, by our lives being used up, poured out, in the service of our Heavenly Father. How well did Paul express his own feelings in this sacrificial life—“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.” (Col. 1:24.)

It is from this standpoint only that the words of our Lord—“Drink ye all of it; for this is my blood of the new testament”—can be correctly understood. Our Lord was saying in effect that His true disciples must participate in His blood, His sufferings, during this Gospel Age, and then this valuable merit of His, His blood, would be available and would be the means of sealing the New Covenant when all His body members had completed their sacrifice. This means, of course, that the New Covenant is sealed, and becomes operative for Israel and ultimately for the world of mankind, following the exaltation of the Church, with the opening of the Millennial Age.

While, then, we do well to review the events leading up to our Lord’s great sacrifice, we do not do so with any feelings of disappointment that we were not living at that time. Rather, the present time, “the days of the Son of Man” during which the harvest work of the Gospel Age is being accomplished, is one of the most wonderful periods in which to be living. Who knows how many more Memorial observances there may be; really there cannot be very many more before the complete Homegathering of the last members of Christ takes place, in fulfilment of our Lord’s words—“I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (Matt. 26: 29.) Blessed promise indeed to the faithful sacrificers in Christ!

With what delight, then, should all dear followers of the Master observe the approaching Memorial Supper, the date for which falls this year on Tuesday evening the 8th of April, whether they gather with assemblies of the Lord’s people in large or small companies, whether they reside within reach of the one or two of like precious faith, or in complete isolation. Let no one who is sincerely seeking to walk in the steps of their Redeemer neglect this privilege of partaking of the Memorial of Christ this year, and thus join the members throughout the world in the true spirit in which this sacred observance may be a rich blessing to themselves, and an honour to our Heavenly Father and Lord Jesus Christ.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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

Passover Memorial 1952

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Tuesday, 8th April. After sundown on this date will be the appropriate time to observe this Memorial in remembrance of Christ our Passover Lamb.

Friends desiring supplies of the unleavened bread and wine may obtain these from this office. Early application should be made, preferably by the middle of March, and please state the number of persons to be served.

Memorial Services

Melbourne.—Tuesday 8th April at 8 p.m., at 277 Glenferrie Road, Hawthorn. (Near Glenferrie Station; few doors south of Burwood Road.)

Adelaide.— Tuesday, 8th April, at 7.45 p.m., at Stow Hall, Flinders Street, Adelaide.

Sydney.—Tuesday, 8th April, at 7 p.m., at 233 Liverpool Road, South Strathfield. Take, No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.

Perth.—Tuesday, 8th April at 7.45 p.m. For location of Service, apply to Secretary, Mr. W. L. Price, "Illawarra," Karragullen, W.A.

Adelaide Easter Convention.

The brethren in Adelaide wish to announce that their usual Easter Convention will be held again this year (D.V.) in the four days, Good Friday to Easter Monday, April 11th to 14th, in the Builders' and Contractors' Rooms, Waymouth Street, Adelaide. A cordial invitation is extended to all friends able to join the members in Adelaide for these gatherings in the Lord's name. Further information is obtainable from the Secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide.

"Our Lord's Great Prophecy."—Most helpful explanation of this timely subject, 50 pages, paper cover, price 9d. ; 6 copies for 4/-.

"The Plan of God—in Brief."—This 104 -page booklet covering the main features of God's Plan of the Ages. Most helpful ; heavy paper cover, price 1/-; 6 copies for 5 /-.

"The Lord is My Shepherd."—The beautiful 23rd is explained in a very helpful manner in this booklet of 24 pages. Price 5d. per copy ; 6 copies for 2/ -, posted.

Partakers of the Lord's Supper.

ONE of our brethren has recently sent along some thoughts in answer to a question as to whether the Sisters need be worried over - much about taking the Memorial, seeing the Lord invited only His twelve Apostles, and there is no mention of any women being present. While this matter does not seem to have been raised in past years, and should be easily answered in the minds of all who read their Bibles at all, there may be many readers who would appreciate the thoughts and they are gladly presented as follows.

In the partaking of the Lord's Supper, or Memorial, Sisters are as vitally concerned as any other member in Christ. "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; and I will raise him up at the last day." "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Notice that these texts use only the masculine gender, but it is similar in- most legal documents; where the masculine is cited the feminine is implied.

The Church is composed of both male and female, Jew and Greek and are all "One" in Christ Jesus. (Gal. 3:27, 28.) It is unscriptural, therefore, to suggest that it is composed of only one class—excluding womenfolk. Why, then, were there no women present at the Last Supper? For the same reason that there were no women included in the 70 sent-out ones, no women as pastors, no women even as deacons—no women elevated in any capacity to that of teaching .

Were women indifferent in the early Church in partaking of the Lord's Supper? Read 1 Cor. 11, which refers to the subject of the Memorial, and early in the chapter it will be seen that the letter is as much for the Sisters of the Church as for the Brothers.

Let no one rob you of the inheritance in Christ by making light of, or treating as "common" the most sublimest emblems that were ever given to any body of people. It is reserved for the Church to "show forth the Lord's death till he come," and how can she do it better in a symbolical way than by preserving in its simplicity and beauty the Memorial? All in Christ, whether they be "male or female" should be careful to observe the Feast of Remembrance, and observing, too, the Church's privilege of being broken with Him—one loaf.

Living by Every Word

(Convention Address.)

“Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.”—Matt. 4:4; John 6:35, 47-58.

BREAD is the general word for food; for that which satisfies the cravings of hunger; for that which builds up and strengthens; for that which enables the continuation of life. It was appropriate, therefore, that the Lord should use bread as a symbol, or figure of that heavenly substance, which God has arranged should now build up and strengthen His people, and eventually, by the first resurrection, impart to them life everlasting. Divine truth is represented as being such spiritual food, and our Lord Himself, because in the divine plan He is the channel of the truth—“the way, the truth, the life”—is spoken of as being also the “bread of life” for His people. We are to eat, or partake of the life-giving qualities which He freely gives us in Himself, if we would reach the goal of our hope—eternal life.

Our text is our Lord’s reply to the tempter when He was in the wilderness fasting and hungry. The tempter had suggested the use of the powers which Jesus had received a few days previously when, at His baptism in Jordan, He received the holy spirit, and with it the gifts and powers which subsequently enabled Him not only to heal the sick, but to turn water into wine and to feed a multitude by increasing the five barley loaves and the two small fishes. The Adversary’s proposition was that the Lord should use this power for the gratification of His own appetite; he said, “Command that these stones be made bread.”

However pleased our Lord was to have these divine powers communicated through the holy spirit He had received, however glad He was, at appropriate times, to perform the miracles incidental to His ministry, He knew that the powers were not given to Him for any selfish use, for any self-gratification; and, therefore, He declined the suggestion and His reply is our text. In passing, we note that there is a lesson here worthy of the attention of all God’s people; that spiritual and divine things are not to be used in a mercenary manner. So far as they can discern matters, the Lord’s people are to keep separate and distinct all of their own preferences, desires and appetites, from the heavenly and spiritual things, and not use the latter for the services of the flesh, however pure and good the fleshly desires may be.

Our Lord’s words accept the suggestion that bread, food, is necessary for human sustenance under present conditions, but they carry the thought further—they draw our attention to higher life. His follower — “Let the dead bury their dead, follow thou Me.”

From this standpoint we see that man cannot live by bread alone. He has the divine sentence “dying thou shalt die” against him, and he can find no kind of bread, no kind of food, that will produce life in the full and complete sense of that word—that will swallow up death in life. He must look for another kind of “bread of life” than any earthly food; he must have another kind of “water of life” than any earthly drink. It is this heavenly food or supply to which our Lord refers, saying, “Man shall not live by bread alone. but by every word that proceedeth out of the mouth of God.”

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God’s words give us life? He meant that all hopes of eternal life depend upon God—upon the divine plan and its promises. Looking into these promises we can see distinctly that the divine plan, dating from before the foundation of the world, is that all of God’s creatures, created in His likeness and abiding in faith, love and obedience, in harmony with Him, shall have life everlasting. This is, undoubtedly, what our Lord had in mind in using the words of our text; He may also have had the thought that He had come into the world upon a special mission, to do the Father’s will, and that His understanding from the beginning was that His perfect obedience to the divine will would insure His glory, honour and immortality with the Father, eventually; but that any disobedience would mean the forfeiture of divine favour, and would involve the sentence of disobedience, namely, death.

Our Lord’s prompt decision, therefore, was that to disobey the Father’s will, and thus to secure bread for the sustenance of His body would be a great mistake; that food thus secured could sustain life for but a little time; that His better plan would be to trust in the Word of God, the divine promise that those who love and serve and obey Him shall ultimately come off conquerors, and have eternal life with God. And this, our Master’s conclusion, is full of instruction for us who are His disciples, seeking to walk in His footsteps. We are to learn the lesson that a man’s life consists not in the abundance of the things which he possesseth—food and raiment—but that his life in the fullest, grandest, highest sense, is dependent upon his complete submission to the divine will—his careful attention to every word that proceedeth out of the mouth of God.

The words of God’s mouth to us are not exactly the same as to our Lord Jesus and to the holy angels, because we are by nature children of wrath even as others, sinners. We must, therefore, be addressed from a true standpoint to begin with. Thus it is that we hear the words of God’s mouth in different languages at different times in our experiences.

(1) The first word of God’s mouth to us is the message of justice, informing us that we are sinners, imperfect, helpless, as respects our own restoration to the divine image. This first word which proceedeth out of God’s mouth to us is alarming; He declares us to be under a sentence or curse of death because of sin, saying “the soul that sinneth it shall die,” and “the wages of sin is death”. It tells us that by nature we are “children of wrath even as others,”—strangers and foreigners, aliens from God and all His blessings, which are held in reservation for those who love and obey Him and maintain the perfection in which they were created. It is necessary that we should hear this voice; necessary that we should be alarmed and feel fearful of the penalty of death; and necessary that we feel lonely and discouraged in our separation from God and our alienation from His gracious provisions for those who love Him and whom He loves. This fear and dejection are necessary in a general way to prepare us for the next word which proceedeth out of the mouth of God; namely,

The Word Of God's Pity And Aid.

(2) The message that God, while manifesting His absolute justice and the immutable integrity of His first word and sentence, is, nevertheless, kindly disposed toward us—that He pities us in our fallen condition. (John 3:16.) This word is not to the effect that divine pity will admit us as sinners into divine favour, present and future; but that divine pity contemplated in advance a ransom-price which, meeting the claims of divine justice, would permit of man's recovery from his condition of sin and death—back to a condition of holiness and life everlasting—as though he had never sinned, had never been sentenced. This word which proceedeth out of the mouth of God, prophesying a blessing and opportunity for recovery to as many as will accept, was first a voice to Abraham, saying—"In thee and in thy seed shall all the families of the earth be blessed." As this hope begins to dawn in the heart of the penitent one seeking life eternal at the fountain of grace and truth, the ears of his understanding listen intently for other words of life from his Creator and he hears (Acts 10:36),

The Voice Of God "Speaking Peace By Jesus Christ."

(3) The message of peace is that God has already provided the ransom price for sinners; that Jesus Christ by the grace of God tasted 'death for every man; that "Christ died for our sin., according to the Scriptures and rose again for our justification." This word from God's mouth informs us that through this transaction, which is entirely His own without our instigation or aid, "He may be just and yet the justifier of those who"; believe in Jesus." (Rom. 3:26.) Oh, what joy, What hope of life comes into our hearts as we hear his word which proceedeth out of the mouth of God! We exclaim with the Apostle, "If God be for us who can be against us?" If God so loved us while we were yet sinners, much more does He love us since we are seeking Him, and since we accept the provision of His grace in Christ Jesus our Lord. Thus to all who accept the atonement which is in Christ Jesus, through His blood, God indeed speaks words of grace and peace--7-forgiveness, reconciliation, mercy, love and kindness.

God's Word To Reclaimed Sons.

(4) Another word or message proceeds from the mouth of God to such as have heard of His grace in Christ and have accepted it. He calls them children, not now "children of wrath," not now "the children of the evil one," but He addresses them as reclaimed children, as His own, as those to whom He is pleased to give His blessings upon certain conditions which He specifies, saying, "My son, give Me thine heart." This call for the heart is a call for full consecration, for complete setting apart to the Lord and to His service. Our will is the centre of our intelligence, our being; if the heart, the will, be given to God, it carries with it the title to every action, word and thought. It is such only as delight to respond to this Word or message from the, mouth of God that He is pleased to own in a special way; these are owned of God in the special sense of sonship which pertains to this Gospel Age—sonship in the house of sons, of which Christ Jesus, our Lord, is the Head.

"The Word Of Promise."

(5) In our ignorance of the greatness of our Heavenly Father and the richness of His grace ward us in Christ Jesus our Lord, we might fail to appreciate the necessity or desirability of a full consecration of our hearts to Him. In our ignorance we might prefer to say, "Some of self and some of Thee." Knowing this, God, in His compassion, has been pleased to set before us the features of His plan, and hence we hear His voice again in the "exceeding great and precious promises" of His Word. In these He points out to us the wisdom of a full consecration and complete obedience to Him, assuring us in these promises that by obedience to them we may become partakers of the greatest of all blessings, the Divine nature. (2 Pet. 1:4.) Oh, how wonderful that the great Creator should condescend not only to redeem sinners but to urge, to entice them to receive His bounties and blessings! From the time the consecration begins a measure of the holy spirit is granted, that the consecrated one may, by application—by hungering and thirsting for 'the words which proceed out of the mouth of God; and- by feeding upon them—be enabled to "Comprehend with all the saints what is the 'breadth and length and depth and height, and to know,' the love of Christ which passeth knowledge." (Eph. 3:18, 19.) Ah, yes, those who 'have heard and have fed upon "the words which proceed out of the mouth of God" thus far, find *indeed a new life begun, a new vitality, a new 'energy—new hopes, new aims, new ambitions. —Old things are passed away," everything 'is tinged with the glories of the heavenly things which "eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive" —the things which God hath in reservation for them that love Him;—an- understanding and ,appreciation, of which God, in some measure, gives to •such by His spirit, which "searcheth all things, yea the deep things of God."

Feeding. On The Word of Admonition.

(6) Harkening further for the words which 'Proceed from the mouth of God—"Beautiful words, wonderful words, wonderful words of -life,""—we hear a word of admonition. The 'Father instructs us, that the glorious things to which He now calls us cannot possibly be ours unless our consecration to Him and submission to 'the influence of 'His providences and promises shall change, transform, renew our minds, so that the things once loved we will hate, and the things Once hated we will love. As a father spareth not the rod, of chastisement from the son whom he -loves, so the Lord will not spare the rod of affliction and chastisement from those who are truly His, because He loves them, and because He desires- to develop in them such a character as will be pleasing to Him, and which will permit Him eventually to make them His sons on the plane of glory, heirs of Himself, joint-heirs with, Jesus Christ their Lord.

This word respecting the necessity of chastisement and our correction in righteousness, that we -may become conformed to the image of God's dear -Son (Rom. 8:29), is accompanied with assurances of love from the Father—assurances that "Like as a father, pitieth his children, so the Lord pitieth them that reverence Him." He says to us through another apostle, "Faint not when thou 'Art rebuked of-him; for whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth." He explains that such discipline is not prompted by anger towards us, but

by His love, and if we are rightly exercised by the disciplines, trials, experiences of life, they will “work out for us a far more exceeding and eternal weight of glory”; they will work out in us such characters as the Lord Will be able to use in the service to which He has called us—the service of the Millennial Age, the service of the royal priesthood, to be associated with Christ in the work of judging and blessing the world of mankind. The proper response of all who have the true spirit of sonship is expressed in the language of our Lord and Master—”Not my will but thine be done, O Lord; I delight to do thy will, O my God; yea, thy law is within my heart.” Such as thus respond to the chastisement of the Lord, step more and more into divine favour, and hear other words of comfort, of grace, of help. (Psa. 91.)

“Ye Have Need Of Patience.”

(7) God’s Word or message of patience is, “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” (James 1:4). How necessary to our perfection is this divine counsel—this Word which proceeds from the mouth of God. We might imagine that we had received sufficient testing and proving to indicate our loyalty to the Lord, to the principles of righteousness, long before we had been sufficiently proved according to the Lord’s standards in the testing of character. He therefore graciously explains to us how necessary patience will be, that we should not think it strange concerning the fiery trial which must test us, as though some strange things had happened to us. (1 Pet. 4:12.) On the contrary He points out to us, as we grow in grace and in knowledge and in ability to comprehend, that the glory, honour and immortality to which He has invited the church of this Gospel Age is so high, so grand a position, that those who would, share those honours must expect, necessarily, to be severely tested and tried that their absolute loyalty to the Lord and to the principles of His righteousness — justice, truth, love—shall be beyond question. Our characters must become crystallised along these lines, firm and adamant, before we shall be ready to be received as the “overcomers” who shall inherit all things, and share the kingdom and glory with the Captain of our salvation. He points out to us, further, that if it was necessary for the Captain of our salvation to be tempted and tried, tested and proved, much more reasonable is it that we who were children of wrath, and justified only through His grace, should be thoroughly proven as respects our loyalty.

Words Of Consolation From The Mouth Of God.

(8) We might well be exercised with the strictness of the divine requirements as respects this overcoming class, and might say to ourselves, “Others may attain to such glories and blessings, but we are too weak in the flesh through the fall and cannot hope to come off conquerors, cannot hope to stand the trials and tests which the Lord would impose.” And here the Lord speaks again, a gracious word of comfort, consolation and encouragement, informing us that the perfection He is expecting is not a perfection in the flesh and of the flesh which is weak and imperfect, but a perfection of the heart, of the mind, of the will, of the intention. He informs us that He is not judging us as human beings according to the flesh, but as new creatures according to the mind, the new will. He informs us that although He will expect the new mind to do its very best in the matter of controlling the flesh and bringing it into subjection. yet, nevertheless, He knows that the flesh being imperfect, perfection according to the flesh is an impossibility to any of the fallen race; therefore, His arrangement through Christ is that the imperfections of the flesh which are not assented to by our wills are not counted as ours. They are covered by the merit of Christ’s sacrifice, and are ignored in the Heavenly Father’s reckoning with us. He assures us that we are to be judged according to the spirit (will, intent) and not according to the flesh.

What comfort and consolation are in these assurances. These are wonderful words of life indeed. They inspire us with hope. If God will accept perfect heart-intentions, as instead of absolute perfection of the flesh, then indeed we have hope of attaining to the standard which He has marked for us, the standard of perfection. We can be perfect in intention, in will, or as the Master expresses it, “pure in heart,” even though we cannot be perfect in the flesh. We hear through the Apostle the word proceeding out of the mouth of God to this effect,—”The righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit.” (Rom. 8:4.) We can walk after the spirit, though, so far as our mortal bodies are concerned, we cannot walk up to the spirit’s requirements. Our minds can walk up to the spirit, our intentions can be perfect; and this is what our Heavenly Father seeks in us, perfection of intention.

The Word Of Resurrection.

(9) A further word from the mouth of God assures us that He knoweth our frame. He remembereth that we are dust, under the sentence of death, “Dust thou art and unto dust shalt thou return”—weak, imperfect and dying—and that it is not His purpose that we shall always be in conflict with ourselves — perfect will against imperfect body,—that He has provided that in the resurrection we shall have new, perfect bodies in full accord with our new minds. He assures us that He is able and willing, to do all this, and that He proposes to give His “elect” bodies of a still higher order than the human—that He will give us spiritual bodies. They shall have a part in the first resurrection, and thenceforth be able to do the Father’s will perfectly in every respect, as they now show themselves desirous of doing His will so far as they are able. O gracious provisions!- O wonderful words of compassion, inspiring us to wonderful hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (1 John 5:4), that the Lord will give the final word of His mouth—”Well done good and faithful servant, enter into the joys of thy Lord.”

We see that every word that proceedeth out of the mouth of God, every admonition, every encouragement. every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with His Son in the Kingdom. The eating of natural food could not bring this life-eternal, nor its attendant glories; but the eating and appropriating of these words from the mouth of God can bring to us all these blessings which we crave. Let us then, more and more, as the disciples, pupils of the Lord Jesus, keep in memory and act upon the suggestion of the words of this text, “Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.”

The just shall live by faith. Let us take time to meditate on the Lord’s Word—to allow His truth to sink into our

hearts and shape our thoughts and actuate our words and actions. Let us seek for renewed supplies of grace and strength, so that we may press with vigour and courage along the narrow way that leads to life. We must keep in close communion with the Lord through prayer and watchfulness, and take some time each day to read God's Word and meditate on its messages. How helpful it is to meet with others of like faith and hope, and seek to exhort and encourage one another in the heavenly way.

A Living Sacrifice.

No doubt every person who comes to appreciate the plan of God and can grasp the wonderful high calling now being offered to those who consecrate their lives to the service of God have been much enlightened by the loving exhortation of Paul—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

One of the most impressive thoughts in these words of the Apostle is the reference—"by the mercies of God." This at once reveals that it is a great condescension on God's part to even invite anyone to, present their body, their all, a living sacrifice—to be dead with Christ, that we may live with Him. The same Apostle, in another of his 'epistles, shows how God honours those who really and fully present their all to

Him. He states—"Know ye not that your body is the temple of the holy spirit which is in you, and ye are not your own For ye are bought with a price; therefore glorify God in your body." (1 Cor. 6: 17, 18.) "Your body is the temple of the holy spirit . . . ye are not your own . . . ye are bought with a price." Yes, 'and what a price! Even the sacrifice of God's dear Son! How it assists the Lord's people, to continually keep this precious truth in mind—I am not my own; I belong to another; I must, I really delight to glorify God in my body.

In the beautiful Consecration Hymn, written by Frances Havergal, the various members of our body are shown as being presented to God—Take my life—my hands—my feet—my voice—my lips—my silver and my gold—my moments and my days—my intellect—my will—my heart—my love—myself. It does us good to meditate upon the privilege of offering our members to God each day so that we may make the better use of His power in keeping these members of our body under the control of the new mind, and continually presented—a living sacrifice, our reasonable service. But try as we will, we find that our life is not always fully acceptable to Thee; our hands are not always moved at the impulse of Thy love; our feet may not always be swift on errands, Lord for Thee; our voice may not always bring honour to my King; and our lips may sometimes be far from moved with messages from Thee. It makes 'tis sad, and rightly so, when we find we have permitted our members to be misused, but our God is forgiving when we go to the throne of grace acknowledging shortcomings, and we can obtain mercy and find grace to help in time of need, for better progress in the future.

Further, it seems possible that one or more members of our body may be misused without being fully realised, and a detailed examination is really essential on the part of those dear followers of Christ who are willing, really willing to do everything to His praise. Take our lips, for instance. Apart altogether from possible misuse in speaking things which we should not at times, shall we ask God to take our lips for His service and then take /hem back for the purpose of smoking—for worldly use? Do we feel that our nerves are shaky and smoking helps to sooth them. Well, there are many good things for nerves, good food etc., which will more than replace this worldly habit, and best of all be honourable to our Lord and His cause. Again, shall we ask God to take our lips for His service and then take them back to colour or paint them—to appear at least a little like the world? Were we not called out of the world? Our Lord declared of His true followers—"They are not of the world, even as I am not of the world. Sanctify them (set them apart for holy use) through thy truth; thy word is truth." (John 17: 16, 17). "Know ye not that your body is the temple of the holy spirit . . . and ye are not your own?"

Take my will and make it 'Thine;
It shall be no longer mine;
Take my heart, it is Thine own;
Thus in me Thyself enthrone.

Take my love, my God:
I pour At Thy feet its treasure store:
Take myself—I wish to be
Ever, only, all for Thee.

Pilgrimage Ended.

On the evening of 18th February last our dear Brother Charlton of Canberra finished the pilgrim way as the result of an injury received that same morning, and this was a great shock to the members of our Brother's family, and also to the brethren throughout Australia.

Our dear Brother Charlton had come into the truth in Western Australia, soon after his arrive' from England about 1914, and coming to Eastern Australia soon after settled in the Canberra area and associated ever since with those who loved the Lord and His truth above all else. Our Brother was well known to the brethren in Melbourne and Sydney, and many other friends had associated with him at Conventions held in those two cities over the years past, and all

these will no doubt bear record of the true Christian character manifest in the life of Brother Charlton.

Of a quiet, humble disposition, our dear Brother was ever zealous for the truth, and continually sought to represent the Lord in action as well as in word. We feel sure that the Lord had seen that dear Brother Charlton had developed those traits of character, by His grace, worthy of an inheritance in His heavenly kingdom, and would receive the Master's approval—"Well done, good and faithful servant."

In visiting Canberra at the time of Brother Charlton's passing it was lovely to see how well the spirit of the Lord was supporting and comforting Sister Charlton and two daughters who are also in the truth, in their sad and sudden loss of a loved husband and father. Truly, the Lord does give grace and peace to those who commit their lives fully unto Him, and they are able to say from the heart—"It is the Lord, let Him do what seemeth Him good?" Our sincere sympathy is extended to the dear members who have suffered such a great loss, but we also give thanks to God for the life of one of His dear children here on earth now completed, and who we feel has been rewarded in the heavenly kingdom, as we are now living in the time of the gathering Home of the Lord's jewels. "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."

Return Thanks.

Sister Charlton and daughters Sisters Audrey and Thelma desire to express sincere thanks to the many Bible Classes, also individual members, who wrote such comforting letters to us during our recent loss of a dear husband and father. We say thanks also for lovely floral tributes; we felt the Lord's spirit was very manifest in these actions of the dear ones.



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The Power of the Spirit

(Luke 24:49; 2 Tim. 1:7.) (Convention Address.)

HERE we have the Lord's promise of power. Power is the ability to perform an action; it is a force, or energy, which, when exerted can cause a great change in many directions and in many spheres of life upon which it is focused.

This power or energy proceeds from one grand centre, and may influence certain objects and circumstances. It is invisible, silent, but potential. It may be present but is detected only by visible signs, actions or sounds, and was so fulfilled in Acts 2:1-4. "There came a sound from heaven, as of a rushing, mighty wind . . . There appeared unto them cloven tongues, like as of fire. . . They were filled with the holy spirit, and began to speak with other tongues." We also read—"The powers of the heavens (Christendom) shall be shaken," (Matt. 24:29), for God shall send among them an energy of delusion, and a consuming destruction.

The Christian's conflict is "against the powers of darkness . . . spiritual wickedness in the heaven-lies." (Eph. 6:12.) In view of this invisible and formidable evil power, it is needless to say we would be completely overcome by the powers and rulers of this dark world if we attempted to match these in our own, human strength. (1 John 5:19.) Ever since the fall of man there exists a deadly conflict between light and darkness, truth and error; each power has its representatives and agencies, and the energy of this conflict encircles the globe.

It should be evident that great preparations are necessary in order to overthrow all those powers which are detrimental to the best interests of the human family, and the Creator's plan will eventually, and effectively, give to all angels and men a great exhibition of the power of truth and righteousness in contrast with the powers of sin, corruption, deceit and death, mankind also gaining valuable experiences thereby: This world and its circumstances are also serving as a testing ground for those now being called to the heavenly kingdom.

We are all probably aware, through knowledge and experience, that as consecrated Christians we have the favour and privilege extended to us from the Lord to co-operate with Him in this work, as the Scriptures say—"We are

labourers together with God.” (1 Cor. 3:9.) God also hath made us “able ministers of the New Covenant,” (2 Cor. 3:6), in preparation for the age to come. But already in this life each individual Christian is a channel, or agency through whom God conveys His power to produce visible results to beholders. To the righteously disposed the effect is a drawing influence toward righteousness, truth and love.

There is an example of this in the experiences of godly Naomi and Ruth.—“And Ruth said (unto Naomi), Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me.” (Ruth 1.16, 17.)

However, the mighty working of the spirit within the Christian is a rebuke to the evilly disposed, and the worst is revealed in them, drawing out hatred, opposition, even bitter words,—“Thou hast a devil and art mad.” And the Apostle Paul could testify from experience—“For we are unto God a sweet savour (fragrance) of Christ, to them that are saved, and to them that are perishing. To the one we are savour of death unto death, and to the other the savour of life unto life; and for these things who is qualified.” (2 Cor. 2: 15, 16.) Who is qualified? Who is competent? Only those who have yielded their lives to God, and He in turn has empowered them with His holy spirit. Our Lord is an example. After His consecration and temptation in the wilderness, we read,—“And Jesus returned in the power of the spirit into Galilee, and there went out a fame of him through all the region round about.” (Luke 4:14.)

During His earthly ministry of 3 years the Lord was gradually preparing His chosen Apostles for the time when they would be a power in the world during His absence. They were finally brought to the time and place mentioned in our text,—“Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Then, and only then, would they be fully equipped to carry the Gospel message to all nations; only then would they be a force to match the fury, cunning and deception of the powers of darkness, headed by our wily foe, Satan.

Perhaps there is a lesson for us here too,—“Tarry ye.” Great things are sometimes accomplished by waiting, and great disaster and disappointments are sometimes experienced through not waiting. There is an instance of this in the life of King Saul, King of Israel. He was instructed by Samuel, the prophet, to wait at Gilgal until Samuel arrived there to offer burnt offering and peace offerings. “Seven days shalt thou tarry until I come to thee and show thee what thou shalt do.” (1 Sam. 10:8-13.) The seventh day Saul became impatient, an army of Philistines was threatening Israel. The people were deserting him; he could wait no longer for Samuel to arrive, but rashly offered the burnt offering and peace offerings himself. This was barely completed when Samuel arrives and reproves him.—“Thou hast done foolishly; thou hast not kept the commandments of the Lord which he commanded thee. Now thy kingdom shall not continue.” Disobedience is weakness and leads to disaster.

On the other hand we have the example of patient waiting in the life of Joseph. In Gen. 37:5-11 he tells of a dream. He and his eleven brothers were binding sheaves in the field and the sheaves stood upright; eleven sheaves bowed down to his sheaf. He waited many years to see the fulfilment of his dream. He passed through experiences which seemed the very reverse of his dream. His brothers hated him and sold him as a slave; he was taken to Egypt and suffered unjustly in the house of Potiphar, being cast into prison and was apparently forgotten by all except the Lord. But he waited in patience and was greatly rewarded. He rose to prominence in Egypt and became rich and strong in character, a power for righteousness and a pillar of strength to his brethren.

Moses too tried to make an impression upon his brethren in Egypt while still in Pharaoh’s house. On one occasion he defended his kinsman and slew an Egyptian. Next day he tried to make peace between two contending Hebrews. “Wilt thou kill me as you killed the Egyptian yesterday,” was the retort from one of them. (Exod. 2:11-21.) Moses feared and fled from Egypt and became a shepherd in the land of Midian for 40 years. These experiences prepared him for the great work of delivering the Hebrews. Having become distrustful of his own ability, it is said he became the meekest man in all the earth, and yet was a great power for righteousness, a leader and law-giver under the control of the Lord. “It is good that a man should both hope and quietly wait for the salvation of the Lord.” (Lam. 3: 25, 26.)

Don’t you think that experiences come to us sometimes and we wish we had waited upon the Lord? When we go further along the Christian way, and when perhaps our enthusiasm is not running quite so high, we look back, we take an afterview. Perhaps we have grown older and wiser, more matured through the success and failures in the straight and narrow way. We remember some things with pleasure and comfort, not only concerning ourselves. We are glad for the sacrifice, effort and energy given in the struggle which has resulted in some development of the Christian graces, and we recall with pleasure the time and inconveniences involved in order to impart some of the Divine consolation to others also.

Other things we recall, the thought lingers on how much happier, better and more spiritual our life might have been had we avoided, as in some instances we might easily have done, certain complications, conflicts and issues which further back seemed mightily important and of great consequence. Perhaps we thought our particular point was so very essential that we must override all opposition, and we went at it, and into it, hot and strong, to impress the truth and right of our opinion. Perhaps now after years, as we take an afterview, it wasn’t very necessary, not of very great consequence these empty victories, for life has many empty victories. However, we are grateful that these are much less now that we have become New Creatures in Christ. But the thing that lingers in our minds is the regret that these should have occurred, and there is the chagrin that there might have been a better approach to, instead of sacrificing a possible friend. No, perhaps we are not sorry that we stood out firmly in defence of a conviction—yes; we must be true to convictions,—but sorry that we imagined it was necessary to go to such lengths in pursuit of the end in view, which were so barren of real spiritual gain.

For these fruitless contests seem hardly to have convinced the opponents, and as experience and time mellows the

character we grudge the time and energy we put into it. We wish we had waited, for every one to his own Master stands or falls, and the Lord is able to quietly and effectively reveal necessary truths in His own time and way to others, proving to us also, at the same time, the ineffectiveness of the hammerings of our own might.

Time and experience gradually convince us that it is not the energy of the flesh and its reasonings which gain the victories, but the power of the spirit; not more self-effort but more life and light is what we need ourselves. Then, as the prophet Isaiah says, "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever; and my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isa. 32: 17, 18.) A very soothing promise, isn't it? It's an unction of the spirit.

There are some experiences in, which we are involved, when in later times we wished we had tarried before we acted—waited before we spoke, waited before we made that decision—"Wait, my soul, upon the Lord." "In quietness and confidence shall be your strength," and without fail, you shall be invested with power from on high. "They that wait upon the Lord shall renew their strength." (Isa. 40:31.)

To receive power from the source of supply, you know there must be good, connections. Have you examined the connections—faith, hope and love—lately? Are they loose? Has anyone tampered with them? for there is one ever ready to sabotage them. Satan, subtle with thousands of years of experience in his work, is more than a match for us, but "greater is he that is for us, than all that be against us." Have we thought about God's greatness? How vast, how effective, how penetrating and how searching. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell (sheol), behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. . . Even the night shall be light about me; yea, the darkness hideth not from thee." (Psa. 139: 7-12.) "O the depth of the wisdom, and knowledge of God." Does our faith believe this fact? Do we lean upon His might? Or do we trust in the arm of flesh? It will fail you, for Satan is more than a match for any of us, and all of us.

You cannot fight Satan, but you can resist him unto death. This has been demonstrated by experience. There is a vision given in Revelation (Rev. 11) which prophetically forecasts this Christian experience. Described in symbolic language, the beast waged war against God's witnesses and overcame them; they lay dead in the street of the great city, which spiritually is called Sodom and Egypt. They were killed—silenced, inactive—their enemies rejoiced, but after 3- days the spirit of God entered into them; and they became active. One lesson of this vision is that special intervention of divine power was necessary on their behalf. Since that time Bibles by the millions have come into possession of the people, and Christians can possess, read and study God's Word without fear of being put to death. It is not we who gained the victory but God. Greater is He that is for us, than all that be against us.

The reception of power depends upon good connections. In machinery, the train with the locomotive; the mechanism with the engine; the electrical machine with the power house. In the body, the arm with the socket; the brain with the heart. In the Christian's life, the followers of Christ with the spirit of Jesus, as He illustrated it,— "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." (John 15:4.) If we wish to receive the constant flow of the power of the spirit we must remember this depends upon our obedience, as Jesus said—"If ye keep my commandments."

There are some illustrations in the Scriptures on this point. We read of King Saul frequently,— "The spirit of the Lord came upon him," but later we read the pathetic sentence,— "The spirit of the Lord departed from Saul." (1 Sam. 16: 14.) Between these two phrases occurs a story of disobedience. There is a similar reference to Samson in Judges 14-16. "The spirit of the Lord came mightily upon him." Then an act of disobedience, and unaware of his weakness and desolation we read—"He wist not that the Lord was departed from him." Do you think the same is true to-day? Perhaps we have known some who were mightily used of the Lord. But now; something has happened, they wist not that the Lord has departed from them.

There is another lesson written for our learning in Matt. 17:14-20. The disciples were given power over all manner of disease, even to casting out devils. A father brought his son, a lunatic, to be cured by them, but they could not cast out the evil spirit. They enquired of Jesus why they were powerless in this instance; His reply was-- "Because of your unbelief." Unbelief interrupted the flow of power; how often has this been the cause of the lack of power. Loose connections with God was the cause. Let us see to it that we do not get out of touch with the source of power—"Quench not the spirit."

"If ye have faith as a grain of mustard seed," the Lord continues, "ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible to you." Yes, mountains of difficulties can be overcome by the power of faith, even the laws of nature have been halted and rendered powerless by faith, in some instances. You will recall in the Old Testament where the three Hebrews were cast into the fiery furnace and not even the smell of fire was upon their garments. Faith connected with God quenched the volume of fire. (Dan. 3: 26, 27.) The faith of Daniel stopped the mouths of lions. (Dan. 6:20-22.) Let us look well to our faith, if we would have power with God.

We will not have such physical deliverances out of danger -as was sometimes granted to the ancient prophets, but then, we are blessed with greater knowledge than the ancients. We now see the reason why the righteous are afflicted, tempted and persecuted. These faithful examples of the past are recorded that we might learn from them for our encouragement, spiritual stimulation and strengthening of cheerful endurance, so that the "new creature," begotten in us through the truth, may be perfected.

The power of the spirit is also exhibited in that never dying quality—love. "Love never faileth." It is a principle wrought in us by a knowledge and intimate acquaintance of the One who first loved us. Our Lord said, "To know God

is life eternal.” Knowledge is essential; not a mere theory about God, what He does or what He will do, or of His times and seasons, nor is it skill in interpreting the Word.: Knowledge is like wood piled up in a fireplace; it needs a spark of living fire. The knowledge which the Apostle Paul had acquired was kindled into a burning flame, consuming him, and all things which he once valued, upon the altar of sacrifice. It was that experimental knowledge, the excellency of that knowledge of Jesus Christ, for whom Paul says, “I have suffered the loss of all things,”—living in the power of this knowledge he counted all other things of no value.

The power of earthly wisdom, human might, riches of this world, is vanity, but if we glory in that knowledge and understanding of our great God and Father which is acquired by personal acquaintance and fellowship with Him, and by observing the exhibition of His loving kindness, judgment and righteousness especially toward those who are His own, then we will experience no disappointment. The effectual workings of His power upon vessels of mercy produce evidence of His skill and care. His power, the power of His spirit, breaks the power of the flesh over the individual; no other power has the same effect, nor produces the same results. Those dead in trespasses and sin are quickened to life. Grace and peace is multiplied unto them through the knowledge of God and of Jesus Christ, and His divine power gives them all things that pertain to life and godliness, through the knowledge of Him. (2 Pet. 1: 2, 3.)

The Apostle Paul in Gal. 5: 19-25 contrasts the operation of the works of the flesh and the fruit of the spirit. In verse 22 he says, “The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self control).” This is really an analysis of love. Love is revolutionary; it changes us. It levels all class distinctions; it is intensely practical; it looks for something to do; it studies how to say the most helpful thing; it wants to learn the will of its Lover. Bible study is love reading its Lover’s letters.

We note in verse 22 of Gal. 5 the first three qualities—love, joy, peace—are emotions within. The remaining six — longsuffering, gentleness, goodness, faith (faithfulness), meekness, self control — are outward toward others; they become, when active, evidence to others of the spirit of God within. The climax is reached in the last, temperance or self control. What a mighty power this is, as we are reminded in another place, “He that ruleth his own spirit, is greater than he that taketh a city.”

Our Lord, whether in pleasant and peaceful environments, among friends, in the presence of the cunning, deceit and reviling of His enemies, or the certainty of a cruel and shameful death, never lost His self control—self mastery. Self praise cannot exist in such a character. Why? Because He depended upon a higher power to bring forth His righteousness as the light, and His justice as the noonday. “The works that I do,” said Jesus, “are not mine but of Him that sent me.” Yes, Jesus’ life was a perfect demonstration of the power of the spirit.

The fruit of the spirit is the result of the power of God dwelling in our earthen vessels, that the excellency of the power may be of God, and not of ourselves. But if the fruit is not produced in the life, or its outline is seen but dimly, then probably the obstruction is self will—selfishness the will of the flesh. As verse 17 says—“For the flesh desires against the spirit and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.” We know this is true, and desires of the flesh and the desires of the spirit are continually in conflict, and this is manifest often, as stated in verse 26, in vainglorious strife, provoking or challenging each other, envying one another. If we have envy to combat, let us turn it to good account and envy those qualities of love we see in Jesus until we possess them ourselves. If we must strive, let us strive to lay hold upon the incorruptible crown. If we must correct, discipline and contend, let it be chiefly against the old man, the old disposition in us.

Ambition, holy ambition, certainly is good; sanctified zeal is essential in running successfully our racecourse. There is abundant scope for the exercise of our energy in this, and in so doing, we shall be living in the spirit and walking in the spirit, and this will influence our brethren and provoke to, love and good works.

The Jews, the Apostle Paul says, were very zealous of the Law, but not according to knowledge; they had not learned from experience and observation how the best results are obtained. To them there was only one way of observing the Law, hence they missed the spirit of it, and of course the consequences followed to their great disadvantage. This is a point we have to watch too; that is, becoming over zealous for the outward form, appearance and ceremonies, which soon merges into strife and disputes, with loss of spirituality an absence of that quietness and confidence which imparts spiritual strength. “But I am persuaded of you, my brethren, that ye are also full of goodness, filled with all knowledge, and able also to admonish one another,” and this, through the power of the holy spirit.

While place we seek, or place we shun.
The soul finds happiness in none,
But with our God to lead the way,
‘Tis equal joy to go or stay.

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Bible Studies

REFERENCE to the method of conducting Bible studies has been made in these columns in past times, but as the co-operation given by all members of a Bible Class has much to do with the benefits and blessings received by each member, it is felt that further suggestions will not be out of place.

It is still very noticeable that the tendency of chairmen generally is to speak too much when conducting a Bible Class. This may result from various causes, one of which is, that the members of a class may not be sufficiently alert in giving their thoughts, thus leaving too much time for the chairman who feels that he must speak to prevent a lull in the meeting. Another reason may be that the chairman becomes so absorbed in a subject at times that he leaves little opportunity for members to take part. This is noticeable at some Conventions when there is much in a study to be brought out in a limited time, but this tendency should be overcome by class leaders, thus preventing a habit of giving short addresses, so to speak, after each remark by a class member. It is certainly necessary that the chairman direct or lead the thoughts of the class along the lines of the particular subject, and not just allow the thoughts to drift about aimlessly; but over-leading or speaking could indicate some selfishness on the part of the class leader as though his thoughts were all-important and must be presented at all costs. In the case of new classes, of course, the leader will be required to say more, but with established gatherings of the Lord's people the procedure should be quite different.

In introducing a study the leader should seek to be brief and to the point in giving a review of the previous lesson, and should then seek to draw out the thoughts from the members in the gathering. The members have their responsibility in being prepared to take part, which means that the lesson should be well studied at home; this is a most important point for profitable Bible study in class. Lengthy expressions are not required; the most helpful remarks are usually short and directly on the subject, with Scriptural support.

Class members can assist greatly by keeping in the subject under discussion; this is really essential to make a Bible study the blessing it should be to all, and makes the task of the leader so much easier. Above all the Lord's spirit should be in-yoked so that the guidance and blessing from above may be fully realised by all, the one desire being to be built up by the truths of God's Word to His praise.

Adelaide Easter Convention.

The brethren in Adelaide wish to announce that their usual Easter Convention will be held again this year (D.V.) on the four days, Good Friday to Easter Monday, April 11th to 14th, in the Builders' and Contractors' Rooms, Waymouth Street, Adelaide. A cordial invitation is extended to all friends able to join the members in Adelaide for these gatherings in the Lord's name. Further information is obtainable from the Secretary, Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide.

Passover Memorial 1952

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Tuesday, 8th April. After sundown on this date will be the appropriate time to observe this Memorial in remembrance of Christ our Passover Lamb.

Friends desiring supplies of the unleavened bread and wine may obtain these from this office. Early application should be made, preferably by the middle of March, and please state the number of persons to be served.

Memorial Services

Melbourne.—Tuesday 8th April at 8 p.m., at 277 Glenferrie Road, Hawthorn. (Near Glenferrie Station; few doors south of Burwood Road.)

Adelaide.—Tuesday, 8th April, at 7.45 p.m., at Stow Hall, Flinders Street, Adelaide.

Sydney.—Tuesday, 8th April, at 7 p.m., at 233 Liverpool Road, South Strathfield. Take No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.

Perth.—Tuesday, 8th April at 7.45 p.m. For location of Service, apply to Secretary, Mr. W. L. Price, "Illawarra.-Karragullen, W.A.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Sydney.—Schaffer's Upholstery, 229 Liverpool Road, Strathfield—Sundays, 3 p.m. and 5.15 p.m. Take No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.

My bark is wafted to the strand
By Breath Divine;
And on the helm there rests a hand
Other than mine.

The Test of Discipleship

(Convention Address.)

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. 5:17.)

WE may not be able to tell the exact time or place, or trace all the circumstances in the process of conversion, but this does not mean that we are not converted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit." Like the invisible wind, the effects of which are plainly seen and felt, is the spirit of God upon the human heart. The power which no human eye can see begets a new life in us and we become new creatures. While the work of the spirit is silent and unseen, its effects are manifest. If the heart has been renewed by the spirit of God, the life will bear witness to that fact. While we must not trust at all to ourselves or our good works, our lives will show whether the grace of God is dwelling within us; a change will be seen in our character, habits, and pursuits. The contrast will be clear and decided between what they have been and what they are.

The character is shown not by occasional good deeds and occasional misdeeds, but by the tendency of habitual words and acts. The love of influence and the desire for the praise of others may produce a well ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart, too, may perform generous actions. By what means, then, shall it be decided whose side we are on? We may ask the questions, Who has our heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him and our best thoughts are of Him. We love to follow in His footsteps, do His will and please Him in all things.

Those who become new creatures in Christ Jesus will, bring forth the fruit of the spirit, which we find recorded in Gal. 5:22, 23. Paul says, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," and he continues in the following verses, "And they that are Christ's have crucified the flesh with the affections and lusts. 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." We will follow in the Lord's steps by faith, reflect His character, and purify ourselves even as He is pure. The proud and haughty become meek and lowly in heart; the vain customs and fashions of the world are laid aside. Christians will seek no the "outward adorning," but that which comes of a meek and quiet spirit.

When we come to Christ and become partakers of His grace, love springs up in the heart. Every burden is light, for the yoke that Christ imposes is easy. Duty becomes a delight and sacrifice a pleasure. The path that before seemed covered in darkness, becomes bright with beams from the Lord of heaven.

Love is of God, and love to God was the controlling power in our Saviour's life; it was His delight to do the will of God, and the beauty of the character of Christ will be seen in His followers. The unconsecrated heart has not this love and therefore cannot pass it on. It is only to be found in the heart where Jesus reigns. (See 1 John 4:7-21.) Love controls our character and this in turn helps us to govern our passions, subdue enmity and enriches our affections. This love kept within us sweetens our lives, and those about us can see that we are indeed followers of Christ.

There are two things against which Christians especially need to guard. The first, already mentioned, is that of looking to our own works to bring ourselves into harmony with God. If we are trying to become holy by our own works in keeping God's law, we are attempting the impossible. All that we can do without Christ is tainted with selfishness. It is the grace of Christ alone, through faith, that can make us holy. The second thing to guard against is that belief in Christ releases men from keeping God's commandments; that is, that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption. But we need to realise that obedience is not just an outward act; it is the service of love. God's laws are an expression of His very nature; they are full of the great principle of love. If our hearts are renewed in the likeness of God, if the divine love is implanted in our hearts, the law of God will be carried out in the life. Obedience, then, through service and love is the true sign of discipleship.

We read in 1 John 5:3—"For this is the love of God, that we keep his commandments"; again in 1 John 2:4 the Apostle says—"He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him." Instead of releasing man from obedience, faith and faith only makes us partakers of the grace of Christ, which enables us to render obedience. We do not earn salvation by our obedience, for salvation is the free gift of God to be received by faith, but obedience is the fruit of faith. That so-called faith in Christ which professes to release men from the obligation of obedience to God is not faith, but presumption. "By grace are ye saved through faith," said Paul to the Ephesian church: and in James' Epistle we read, "But faith if it bath not works is dead."

The conditions for gaining eternal life are now just what they always have been; just what was required in Paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any conditions short of this, then the happiness of the whole of humanity would be in danger; the way would be open for sin with all its consequences. It was possible for Adam before the fall to form a righteous character by obedience to God's law, but he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous — we cannot perfectly obey a holy law.

Having no righteousness of our own with which to meet the claims of the law of God, Christ made a way out for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life; He died for us, and now He offers to cover our sins and give us His righteousness. Christ's character stands in place of our character, and we are accepted before God just as if we had not sinned. Christ also changes the heart; He abides in our hearts by faith,

and the complete surrender of our will to Him enables us to say with Paul—"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and 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.'" (Gal. 2:20.)

So we have nothing in ourselves of which to boast. Our only ground of hope is in the righteousness of Christ which is given to us. When we speak of faith we do not mean the kind that merely believes the existence of God's power without acting on that belief. The Scripture says "the devils also believe and tremble," but this is not faith. Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the whole being.

The closer we come to Jesus the more faulty we will appear in our own eyes, for our vision will be clearer, and our imperfect nature will be seen in contrast to Christ's perfect life. If our life is changed by the grace of Christ we will admire His beautiful character, but if we do not see our own shortcomings we have failed to see the excellence of Christ. The more our need drives us to Him and His Word, the more we shall see of His character, and the more fully we shall reflect His image.

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 fount but it- is the most needed as the end approaches.—Selected

The Way to Accept a Favour

A young woman who was 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!" said 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 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 other 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.

Sympathy

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes
These are not lost.
The kindly plan' devised for others' good,
So seldom guessed, but little understood;
The quiet, steadfast love that strove to win
Some wanderers from the ways of sin
These are not lost.
—R. Metcalfe.

Correspondence.

Frank and Ernest, Dear Friends—Would you kindly forward to the above address one copy of "Hope Beyond the Grave" and one of "God and Reason."

Enclosed is a small token to cover cost of postage and I wish to say how grateful I am for your broadcasts, how helpful they have been, and I feel much "richer" in soul for the light thrown on God's Word. Once again my grateful thanks and best wishes. Yours very sincerely.

Frank and Ernest, Dear Sirs—As a regular listener to your very helpful session, which give me much refreshing thoughts of spirituality, may I ask you to forward me a few copies of your literature, as outlined in this morning's Talk,

which I would be happy to pass on to my friends.

Wishing your session God's richest blessings, which it richly deserves. Yours in the Lord.

Frank and Ernest, Dear Sirs—I am very interested in your Radio Talks and wonder if you could possibly enlighten me' on the subject of the sabbath. The Seventh Day, Advents say that Saturday is the day we must keep and seem to be able to prove from the Bible. If you could help me in my bewilderment I shall be most grateful indeed.

Wishing you success in your good work. Yours most faithfully.

(The booklet "What is the Christian's Sabbath" deals with this subject most helpfully and in considerable detail; its findings are most conclusive and satisfying, being based on the Bible alone. Of 32 pages, this booklet is supplied at 9d. each.—B.B. Institute.)

Dear Sirs—I am a very regular listener to your wonderful session on 2KY; truly a feature to hear each week. I would be delighted if you could let me have your printed literature dealing with yesterday's subject.

Hoping to hear your programme many more times in the future. Many thanks.

Frank and Ernest, Dear Friends—Will you kindly send me the literature you spoke of in today's broadcast through station 2KY, and any other you can spare. I look forward to your broadcast which is given in such a manner that one can easily take it in. Thanking you and with every good wish. Yours sincerely.

Dear Frank and Ernest—Greetings in the precious name of Jesus. Please find enclosed a postal note for 10/- for the undermentioned books—"Tabernacle Shadows," "Our Lord's Great Prophecy" and "The Plan of God—in Brief." Please use the change towards your work.

Also I am enclosing a photo of a back-dated "Peoples Paper" which shows in the background a chart. I was wondering if you had a small one or any booklet with it in, as I would be very grateful for a copy. Yours in the service of Christ.

(The book "The Divine Plan of the Ages" contains the abovementioned chart, and gives a full explanation of it and the main truths of the Bible in a most helpful way. Of 350 pages, these books are supplied in strong cloth binding, pocket size, at 5/- each.—B.B. Institute.)

Frank and Ernest, Dear Sirs—Would you be so kind as to send me your broadcast on the Kingdom and Satan, broadcast over 2KY yesterday morning.

We never listen to 2KY, but while trying to get the time yesterday I stumbled on your Talk, and my husband and I were greatly helped by it, and intend listening to you every week. Keep up the good work and may God bless you both. Yours very sincerely.

Frank and Ernest, Dear Sirs—Would you kindly forward me a copy of your very interesting Talk, which was broadcast Sunday morning. You certainly make your points very clear, and I would like to take a copy to my friends and tell them of your session. Thanking you in anticipation; yours sincerely.

Dear Frank and Ernest—Would love very much to have a copy of the "Coming Dictator." Thanks very much for your most useful Talks from Sunday to Sunday; may you be long blessed to do so. Wishing you the best and thanking you very much. I am; yours sincerely.

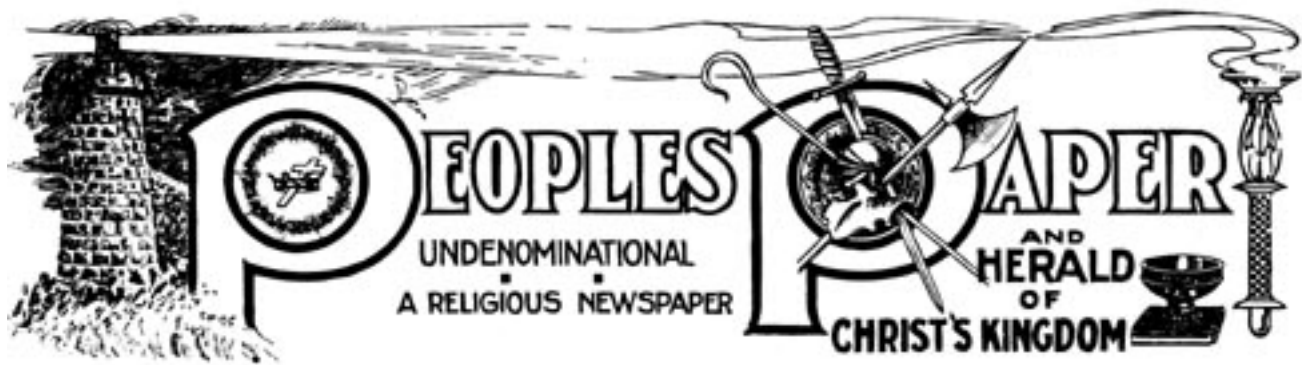
Dear Frank and Ernest—Would you please forward me your notes on the last days, and the end of the world on which you spoke this Sunday morning. They will help me very much to speak to a friend at work, with whom I have been discussing the subject. Thanking you; I remain; Yours in Christ.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 N. Sundays 10 a.m.

Sydney, 2KY, 294 N. ., 8.15 a.m.

Perth, SKY, 227 ., 4.45 p.m.



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Price—Fourpence Halfpenny

Refrain Thy Voice from Weeping

THE Lord through the prophet Jeremiah sends a message of consolation for the heart of every bereaved parent misting in Him. We read, "A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children, refusing to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy Face from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jeremiah 31:15-17.

Five items in our text are worthy of attention.

First. Sorrow for the dead, which is universal, as the Apostle declares, "The whole creation groaneth and travaileth in pain together."

Second. The nature of the comfort described ---the hope of a resurrection, the hope of the recovery of the dead—"They shall come again," they shall be restored to life.

Third that in death our dear ones are in "the land of the enemy," in harmony with the Apostle's declaration, "The last enemy that shall be destroyed is death."—1 Cor. 15:26,

Fourth. That the labours of the parents in endeavouring to properly rear their children are not lost, "Thy work shall be rewarded."

Fifth. Last but not least in importance in this text is the declaration that this is the Word of the Lord, which cannot be broken—the Word which is sure of fulfilment, however different it may be from the word of man on this subject.

Tears Not Weakness—"Jesus Wept."

Sorrow for the dead is not a sign of weakness, but rather the reverse—a sign of love and sympathy, of something more than selfishness. If any demonstration of this thought were necessary it is furnished us in the statement of the shortest verse in the Bible—"Jesus wept." Our Lord's tears were shed on a funeral occasion, too; Lazarus, his friend, the brother of Martha and Mary, was dead. Our Lord entered fully into the spirit of the occasion, with a deeper appreciation of the awful meaning of the word, death, than could possibly be entertained by those about Him. He appreciated more than any of the fallen, dying race the great blessing and privilege of living, and what a terrible affliction was death—destruction, annihilation.

On the other hand, however, He understood more clearly than any of His hearers the gracious plan of God for the rescue of the race from annihilation. He realised that for this purpose He had come into the world, that He might give His life as the ransom price for Adam, and thus incidentally for every member of the Adamic race involved in death through the first transgression in Eden. The Master realised from the standpoint of faith in the Father's plan, and His confident intention to carry out His own part in that plan and to lay down His life as our redemption price, that thus resurrection blessings would come to every member of the race.

Not Dead Eternally, But Sleeping.

Let us note carefully the nature of the consolation which our Lord tendered to the sorrowing ones about Him on this occasion. Let us be assured that "He who spake as never man spake" gave the soundest and best comfort. The consolation which He gave was that Lazarus is not dead for all time. He neither spake of him nor thought of him as being dead in the sense, of annihilation, because He had full confidence in the divine plan of redemption and in the resurrection blessings resulting. Hence the interim of death He spoke of as sleep, quiet, restful, waiting sleep.

What a wonderful figure is this, so frequently used throughout the Scriptures by all those who trusted in the divine plan of a resurrection morning. In the Old Testament Scriptures we read frequently of sleep. Abraham slept with his fathers, so did Isaac, so did Jacob, so did all the Prophets, so did all Israel.

In the New Testament it is the same. Not only did our Lord speak of Lazarus sleeping, but the Apostles frequently used this same figure of sleep to represent their hope in a resurrection—that the dear ones who went down into death are not annihilated, but, as our text declares, "Will come again from the land of the enemy"—will awaken in the

resurrection morning.

Thus too, of Stephen, the first Christian martyr, it is written that though stoned to death, he “fell asleep,” sweetly, restfully, trusting in Jesus and the great power which He ultimately would exercise to call forth from the power of death all redeemed by the precious blood. This, too, we remember, was the comfort the Apostle set before the early church, saying, “Comfort one another with these words”—“They that sleep in Jesus shall God bring from the dead by Him. — (1. Thes. 4:14-18.) Referring to the matter on one occasion the Apostle remarked, “We shall not all sleep, but we must all be changed.” He referred to those who would be living at the second coming of Christ, whose resurrection “change” will not be preceded by a period of unconsciousness in death.

Let us go back to Jesus and the sorrowing sisters at Bethany, and hearken to the words of comfort extended to the bereaved on that occasion. We cannot improve upon the great Teacher and the lessons which He presented. Let us hearken to His conversation with Martha. He says: “Thy brother shall live again.” He does not say thy brother is living now. He did not say, as some erroneously teach to-day, thy brother is more alive in death than he was before he died. No, No! The Lord would not thus mock the common sense and reason of His hearer, nor could He thus violate the truth and declare the dead not dead.

Hearken! The Lord admits that a calamity has befallen the household. He says not a word about His friend Lazarus having gone to heaven—not an intimation of the sort. On the contrary, He has tears of sympathy, and holds out as the strongest and only truthful solution of the sorrow, the hope of a resurrection—“Thy brother shall live again.” “I am the resurrection and the life!” The hope of all the dead centres in Me. My death will effect the cancellation of the original Adamic condemnation, and I shall have the right then in harmony with the Father’s plan to call forth all the dead from the great prison house of death, from the tomb. “Marvel not at this, for the hour is coming in which all who are in their graves shall hear the voice of the Son of Man and shall come forth.”—John 5:28.

The Resurrection Morning.

At the close of His conversation with Martha, explaining that her hope must centre in a resurrection of the dead and that He was the centre of that resurrection hope, our Lord asked for the tomb, intent upon giving an illustration of the power which by and by in the resurrection morning will be exercised toward the whole world of mankind. Standing at the door of the tomb our Lord cried in a loud voice, “Lazarus, come forth,” and the dead came forth—he had been dead, he was quickened by our Lord’s power and authority.

This, like other miracles performed by our dear Redeemer at His first advent, we are particularly told, was a fore-manifestation of His coming glory and power, an advance exhibit of what He will do at His second advent, only that the work at the second advent will be universal, higher, deeper, broader every way. “All the blind eyes shall be opened and all the deaf ears shall be unstopped”; all that are in their graves shall come forth, not merely to relapse again into blindness and death, but a permanent recovery—not only recovery from the loss of natural sight and hearing, but the eyes and ears of their understanding will be opened also; not merely aroused from a sleep of death to a few years more under present conditions, but aroused to the intent that by obedience of the divine arrangement of the Millennial Age all the awakened ones may attain to all the glorious perfections, mental, moral and physical, lost by Adam’s disobedience.

“Times of Restitution Shall Come.”

Glorious hope of a glorious time. What wonder that He speaks of those years of the Millennial Age as “times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began.”—Acts 3:20, 21.

Lazarus died again, Jairus’ daughter died again, the son of the widow of Nain died again. Their awakening from the tomb was merely a temporary matter, merely an illustration of the Lord’s power, as it is written. “These things did Jesus and manifested forth His glory.” These were merely foregleams of the coming power and glory and blessed work of the gracious Prophet, Priest and King whom God has appointed not only to redeem the world, but to grant to all, in due time, the opportunities secured by that redemptive sacrifice.

We cannot go into more details, but we here endeavour to show amongst other things that the great blessing which will ultimately be for the world of mankind, as well as for the church, centres in the coming of our Lord and Master, our Redeemer and King, and that the great blessings centring in Him are not merely temporary, but designed of God to be everlasting and eternal to those who accept divine favours in the right spirit, reverently, thankfully, obediently.

Death “The Land Of The Enemy.”

Why should death be called “The land of the enemy”? Why should it be written, “The last enemy that shall be destroyed is death”? All because, disguise the facts as we may, death is an enemy. The suggestion that it is a friend comes not from the Word of God, but from heathen philosophies. The suggestion that it is unreal comes not from the Scriptures, but from heathendom. The suggestion that the dead are more alive than they were before they died is totally out of harmony with the Scriptural declaration. “The dead know not anything—their sons come to honour and they know it not, and to dishonour and they perceive it not of them,” because “there is neither wisdom nor knowledge nor device in the grave whither thou goest.” (Job 14:21; Eccl. 9:10.) The suggestion that we deceive ourselves and imagine without reason that the moment of death is the moment of greater life is of the adversary, who contradicted the Lord’s statement in Eden to our first parents, “Ye shall surely die” for your sin, declaring in opposition, “Ye shall not surely die.”—Gen. 3:24.

The adversary has kept up this false teaching for 6,000 years, and at last not only heathendom is deceived by his misrepresentation of facts, but very, very many of Christendom likewise trust to the word of Satan, “Ye shall not

surely die,” and believe that the dead are not dead, and reject the testimony of God’s Word that “the wages of sin is death,” that “the soul that sinneth, it shall die,” that “death has passed upon all men because all are sinners,” and that the hope of the Church as well as the hope for the world lies in the fact that Christ died for our sins and redeemed us from the death sentence, and in the Father’s due time is to effect a resurrection of the dead.

The Key of Death’s Prison.

Let us comfort our hearts with the true comfort, the substantial comfort of the Word of God —there shall be a resurrection of the dead, both of the just and of the unjust. All that are in their graves shall hear the voice of the Son of Man and shall come forth. The thousands of millions who have gone down into the great prison-house of death shall be released, because the Great Redeemer has the “key,” the power, the authority, to bid the prisoners• come forth, even as the Scriptures declare.

What a glorious resurrection morning that will be! What a glorious reunion! We understand the Scriptural teaching to be that the awakening processes will continue throughout a considerable portion of the Millennial Age, the thousand-year day of resurrection and restitution. First will come the resurrection of the Church, the “Bride,” the “Lamb’s Wife,” the “Body of Christ.” These, as the Scriptures declare, will constitute the first resurrection—not only first in order of time, but first in the sense of chief. In that company will be none except the saints, as it is written, “Blessed and holy is he that bath 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.) Nevertheless that will be but a little flock, as the Scriptures declare, including “not many wise, not many great, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom.”-1 Cor. 1:26, 27: Jas. 2:5.

Not long after the First Resurrection, the glorification of the Church, will come the resurrection of the ancient worthies—the overcomers of olden times prior to the Gospel Age. The assurance is that Abraham, Isaac and Jacob and all the holy prophets—yes, all who were approved to God by their faith and their efforts to obedience — will come forth from the tomb to human conditions, glorious, grand, earthly illustrations of the heavenly Creator, to constitute the earthly representatives of the Kingdom, the instructors of mankind.

The instruction of the world will forthwith proceed. We are assured that “the knowledge of the Lord shall fill the whole earth as the waters cover the great deep”—to such an extent that “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.” We cannot stop to describe that glorious time and the grand opportunities it will give to every creature to know the Lord, to obey Him, to attain to resurrection in its full significance—a raising up to mental, moral and physical perfection.

The Last First, The First Last.

After the Kingdom of God shall have been fully established in the earth, and Satan shall have been bound, after the darkness shall have rolled away and the true light shall have lightened every creature, the time will come for the awakening of all the families of the earth—not all at once, but gradually, “they shall come again from the land of the enemy.” The Scriptures do not go into details on this subject; they leave much to faith, but give us a firm foundation for that faith, nevertheless, in the positive promise of the Lord’s Word.

To our understanding those who have fallen asleep last, will be among the first to be called back from the land of the enemy, to be awakened, and thus the work of awakening the sleeping ones will progress backward, as we might express it; the living ones will prepare for their brothers and sisters and parents, and they in turn for their brothers and sisters and parents, and so on all the way back, until finally father Adam and mother Eve shall come forth to see the world filled with their progeny, in accord with the Lord’s original commission that they multiply and fill the earth.

They will behold with astonishment the showers of blessing that have come upon the race from the Heavenly Father and through the Heavenly Saviour; they will see what havoc was wrought by their disobedience, but that God in His wisdom and power was both able and willing to overrule the matter and to bring order out of confusion and resurrection out of death. They and all will realise something of the lengths and breadths and heights and depths of the Love of God. The grand plan of salvation shall loom up before them; they will see how Abel, their son, who suffered for righteousness, was a type and picture of the great Son of God who suffered for righteousness and for our deliverance, and they will see how His blood speaks peace for all for whom it is shed, speaks forgiveness and renewed harmony with God.

The Tragedy Of Sin And Death.

They will learn, too, of the terrible degradation which came upon their race subsequently to their death; they will read with appalled hearts and bated breath of the terrible famines and pestilences which came upon the race as a, part of the original sentence or death curse; they will learn about the mental aberrations which afflicted the world, so that men thought they were doing God service in persecuting one another because of religious differences of opinion, and how others, more or less consumed with selfishness, land hunger, etc., warred and fought and devised engines of destruction against each other, and killed one another by the thousands in battle. They will wonder at the patience of God in so long permitting the evil.

Then truly they will see what God has wrought: First, His justice, which provided the great redemption price and would not otherwise clear the guilty. Second, His love, manifested in the same connection in the giving of His Son. Third, they will come to understand how that during this Gospel Age God has been selecting His Church to be the Bride of Christ and joint-heir with Him in the Kingdom. Fourth, they will perceive that when this election was complete and the members of the glorified company had all been tried and polished and tested and glorified, then the blessing of the world through the glorified Christ, Head and Body, came upon all mankind in the restitution of all

things spoken by the mouth of all the holy prophets since the world began.—Acts 3:20, 21.

O, how they and all of their posterity would naturally be prompted to say, glory, honour, dominion, majesty, power and might be unto Him who sitteth on the throne, and to the Lamb, forever.

O, how glad they will be to see the glorious outcome which the power of God will thus have wrought! How glad they will be that the divine plan is that ultimately all imperfection shall be eradicated and that all of the race that will, may live eternally under divine favour and blessing, while those otherwise minded will be destroyed from among the people in the Second Death. They will surely cry, Great and marvellous are Thy works, Lord God almighty. Who shall not come and worship before Thee; Thy righteous acts are made manifest?—Rev. 15:3.

“Thy Work Shall Be Rewarded.”

Finally, consider the Lord’s word to us all as a race, and particularly His word to parents, “Thy work shall be rewarded.” What a blessing and comfort, what a consolation and encouragement are in these words to those parents who, seeking to train up their children in the way they should go, are sadly wounded and discouraged when the arrow of death smites down upon the dear ones they had so loved and cherished. They are disposed at first to say, Ah, my love, my counsel, my motherly care, my fatherly provision, were wasted. But not so, saith the Lord, thy works shall be rewarded.

How Rewarded?

You shall see the fruit of your labour in the future; we shall know as we are known, by and by. Our dear ones will be with us, and to whatever extent time and effort will have been expended upon them to mould and fashion them along the lines of righteousness and truth, uprightness and godliness, these surely have not been spent in vain. The child shall come forth that much more advanced in its mental and moral development; to that much more easy attainment of the grand heights which the Lord will then open up before it.

On the other hand, the parent who has been careless of his children, neglectful of his privileges and obligations as a parent, will undoubtedly have his negligence rewarded in the future as he shall see what he might have done for his children but did not.

And more than this. By a divine law of reaction, every parent who is faithful in the discharge of his parental duties shall have his work rewarded in himself, and likewise every parent neglectful of his duties shall have his work rewarded in himself. For who does not realise that there is no greater privilege or opportunity for self-development than comes to the parent in his endeavour to train up his children in the way they should go, in the reverence and admonition of the Lord.

Character Building Is Included.

Undoubtedly it is true, too, that every effort to do good unto others, especially to your own children, has its compensating blessings upon your own hearts. May this blessing deepen as the years go on.

In conclusion we say to you, not only for today, but for the future days, “Comfort one another with these words” of our Lord to the effect that your little ones shall come again from the land of the enemy, and that their return shall even be much more blessed, under much more favourable conditions than at present. Then, the great King reigning, all evil will be in subjection, all evil doers will be under restraint, all the influences of righteousness will be let loose, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep. Blessed prospects are these before us, and to Him who loved us and bought us, and to the Heavenly Father who designed the great plan, we give everlasting thanks and praises, and show this by our daily lives!

Convention News.

IT is usually a good indication of spiritual growth on the part of the Lord’s people when they feel that the Lord’s blessings of the present time are truly increasing as they progress along the Christian way. In other words, while people generally so often look back upon and refer to “the good old days” as being the most happy and pleasurable of their lives, the reverse is the experience of all true Christians.

This principle was well demonstrated throughout the Convention gatherings in Melbourne over the recent Christmas season, when for six days (four days being the Convention proper) the brethren gladly assembled in the Lord’s name with a goodly number of visiting friends from four Australian states. ‘Well did the Psalmist declare—’Praise is comely for the upright,’ and we do give all praise and thanksgiving to the Lord for His rich favours bestowed by His spirit and through His people during this most profitable season of refreshing.

The attendance at these gatherings was very good, and the Bible studies, addresses and fellowship meetings provided a full programme of “heavenly manna” for each day. The passages for the Bible studies were taken from Heb. 10: 32-39, 1 Cor. 15:48-58 and Rev. 3:14-22, and very helpful discussions were enjoyed on each of these important Scriptures. A Question Meeting on selected verses of Scripture also provided very profitable study.

The addresses by the visiting and local brethren were most encouraging, each subject having its particular message for the upbuilding of all who seek to apply the Scriptural injunctions to their own lives. The subjects of these Convention addresses were—“Divine Invitation”; “Key Scriptures”; “The Bible Message for Christmas 1951”; “Looking Unto Jesus These Last Days”; “Ye Are God’s Workmanship”; “Martha and Mary”; “Moses”; “A Human Creature’s Greatest Choice”; Approving Things That Are Excellent”; “Freedom of Religion”; “The Power Of The Spirit”; “The Test Of Discipleship” and “Living By Every Word Of God.” It is expected that some of these addresses will appear in these columns in the months ahead for the benefit of the majority of our readers who could not attend

the Convention in person.

The Fellowship Meetings provided the opportunity for praise and testimony to the Lord's goodness and favour, and the expressions of a more personal nature at these sessions helped to reveal the intimate relationship existing between the Lord and each of His true people, as they progress along the pilgrim way. The fact that the brethren have so very similar experiences, with the needed grace and blessings added from the Lord, is most encouraging when any "light afflictions" are encountered. It certainly gives strength and comfort to know that the Lord's loving care and protection are ever available for each one of His dear people, and the receiving of God's grace to help in every time of need depends upon the opening of our heart to Him, our earnest desire to receive from His hands.

The friends appreciated very much the numerous messages of Christian love and greetings from brethren over a wide area, indicating their sincere interest in the gatherings and prayers for our blessing. The warm Christian love and greetings from the assembly, together with the passage of Scripture—Rev. 3:20-22—is sent as a Convention message to all our dear brethren in every place. At the closing session of the Convention the hymns 'Blest Be The Tie' and "God Be With You," and the usual Love Feast, with concluding prayer of thankfulness to God, provided a fitting conclusion to the very profitable season of dwelling together in heavenly places in Christ.

(A supply of Notes on the above Convention will be available shortly. Prepared by one of our visiting brethren these may be obtained free)

Adelaide Easter Convention.

The brethren in Adelaide wish to announce that their usual Easter Convention will be held again this year (D.V.) on the four days, Good Friday to Easter Monday, April 11th to 14th, in the Builders and Contractors' Rooms, Waymouth Street, Adelaide. A cordial invitation is extended to all friends able to join the members in Adelaide for these gatherings in the Lord's name.

Martha and Mary.

(Convention Address.) —Luke 10 : 38-42.

"Mary sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving."

NOT many people receive the Lord into their houses; some have not enough room and they don't like any restrictions with regard to their comfort. Others fear for their time; they rather like to pay Him a visit in a church, and may even greet Him occasionally when they meet Him on their way, but somewhat carelessly, so that He must not ask them, "Where do you come from? Where are you going?"

Martha had received the Lord into her house, but without knowing what she actually did. She knew all right that she was not dealing with a common guest and did everything to honour Him, but had no idea about the real character of her guest, nor of the position which belonged to Him in the house.

If somebody is enjoying hospitality, it is a matter of good custom and gentleness that he keeps away from anything which is connected with the closer circle of family life, but where Jesus is received into a house He desires to know everything that is happening, even the thoughts and motions of the heart. There is no possibility to hide anything from Him, and one cannot think of reserving one room of the house for one's own. Jesus wants to have entrance anywhere at any time, day and night, so that means one has to deliver to Him the key of the house. Perhaps you do realise this and therefore it is not so easy for you to receive such a delicate guest into your place.

But that is not all. While a common guest is carefully thinking of not making trouble and not disturbing the order of the house, we must expect of Jesus that He will soon tell us His displeasure here and there, and that He will ask for many possible changes until perhaps the whole house is revolutionized.

It did not come into Martha's mind that a house into which Jesus is received is thus becoming His property, and that He can direct and rule everybody as an absolute master. There is nothing more to offer to such a guest; on the contrary one has become His guest, or even better, His servant and should be pleased in giving Him all kind of honour and attention. We should, then, expect the orders of our divine guest like a slave in the Orient waits for any hand sign of his master.

What is said here of the service with which Martha was seeking to honour her Lord is applicable to all service, to all work in the Lord's vineyard, if it is done in the spirit of Martha. It is difficult for the sinner, as well as the disciple, to see that he cannot give anything to God which has not first been given to him—that he may not dare to offer anything which he has not received from God. It is hard for the sinner to understand that all endeavours to rend the strings of sin and to approach his God are presumption on his part. He does not understand that he begins to honour God only when he confesses all his deep corruption, his helplessness and inability to please God, and should expect all further things from God's grace and mercy.

The disciple has trouble to sit at Jesus' feet and to listen to Him in simplicity and humility—to receive instead of giving. One tends to see everywhere some works to do, some defections to abolish, some necessities of help. O, let no one think to honour God or to further His cause by plunging himself into excitement! Perhaps you may say that the love of Christ Jesus constraineth you; but what sort of love? Can the love to your God and Saviour be anything else than the love of a weak child who expects everything from his father? Or is it the love to save souls which does not give you rest? But you are unable to save just a single one, and you know that Jesus loves the souls much more than you do; that He has kept nothing from them and that He is still doing everything to-day that can be done for their salvation.

To be sure, the Lord needs human tools for this task, but His most mighty tools are those who have the heart of a priest, and learn from Him to take the burdens of their soul and lay them down before Him. If the prayer of your love is not sufficient; if you feel the necessity—and you should feel it—to speak to others of their Saviour and give your strength and life for them, then never forget that the Lord gives only to such as Mary the privilege, of being His witnesses. You first have to sit still at His feet, so that He may cultivate and teach you; if you hurry into His vineyard before He has called and prepared you, you may be sure to cause damage.

Or will you say that the zeal of the Lord's house had eaten you up? Has the zeal already eaten up your pride and arrogance, your selfishness and vanity, your laziness and cowardice, your excitement and impatience? We first have to overcome ourselves and then to receive strength to wait until the Master may call us. He will surely not keep us waiting too long, and if it may please Him to spend thirty years in your preparation, you may be sure afterwards to be able to do more in three years than could otherwise be done in the longest course of life.

Let no one wish to bring forth fruit before the time! It would surely be only unripe fruit, to the dishonour of the Master one is thinking to serve. Before anyone speaks of love and zeal let him ask himself whether Jesus has already taken possession of his heart. Where Jesus establishes His dwelling, everything will become silent and quiet before Him, to let Him speak and work, with the result that a more peaceful and solemn, sabbath quietness will be felt.

It seems that what constrained the Apostle Paul, as he said in 2 Cor. 5:14, was in the first place not the love to Jesus, but the love wherewith Jesus loved him; and where Jesus has once filled the heart with His love, He will then also direct and arrange the work which is springing out of such a love. As a matter of fact, one never gets into excitement for God and His cause; that would be too foolish. His cause is in good hands and its triumph is guaranteed, as you well know. One gets into excitement only where self is concerned; where, under the pretence of God's work someone is doing his own work and seeking his own honour. Sit down at Jesus' feet, and suffer to be judged and to be appeased; sit down, or even better, cast yourself down into the dust!

The nations, the Gentiles are standing up and getting into excitement, as told in Psalm 2:1. Children of God, bow down and adore! Do you fear to fall by this way into a dreamy, contemplative sort of Christianity? Do not worry! Of course, if you wish to make a noise in this world you need not consider, just choose Martha's part. But know, it is the worse one! As much filled as a Martha's life may seem to be, in reality it is a lost life.

If you are longing for a really fruitful life, then choose Mary's part; it is the good one! Nowhere else than at Jesus' feet is it possible to escape the law of vanity, of fruitlessness and of death, under which all human endeavours are suffering. In Jesus' presence alone one awakes to a real new life: in Him is the source of life and the motive power of all fruitful work. Begin with laying down at Jesus' feet all your Martha-zeal, your readiness to serve, your willingness to sacrifice and your generosity. Bring all this to Him as a sacrifice and thus confess your inability to produce of yourself anything usable or worthy of life. Bow down under the Scripture which says: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

And, secondly, listen to the Master's words and put yourself under their discipline—suffer to be taught and instructed. If you will do that in sincerity and by giving all your life, you will not be afraid of losing any time; one never stays too long at Jesus' feet. His spirit will come upon all who are listening to His voice, and it is a working spirit. As soon as Jesus has told you what you need to know for the time being, He will send you forth to tell others, to use for others what you have received; sometimes, of course, only after He has tested you in trials and sufferings, but never without giving you a sufficient supply of grace and strength.

While the Lord sends us out at the right time, He also leads us back into quietness again, so that our store never runs out, and we never have to depend on our own strength. Furthermore, the Lord will teach you the secret to remain in spirit in the Mary-position, even in the midst of all business. You only have to watch that you do not get caught by the work, but keep your most hidden thoughts in the light of His countenance, and put your speaking and silence under the discipline of His spirit. With all your deeds you must watch His footsteps and never run ahead of Him; in that way it will be seen that the Lord Jesus lives in you, and where He is living, there He is also working. Then, you can say with Paul,—“So I labour, yet not I, but the favour of God with me.” 1 Cor. 15:10. Who thus can speak may be sure of a richly blessed career; in such a life each moment will be fruitful and the Lord's words will be fulfilled—“He that believeth on me, out of him shall flow rivers of living water.” John 7:38.

How did Samuel mature to his great prophetic profession which God gave to him? Surely in no other way than by arranging his whole life after that prayer which Eli had taught him in that memorable night,—“Speak, Lord; for thy servant heareth!” 1 Sam. 3:9, 10, 19.

Obviously, the two sisters of Lazarus had more than one mark of character in common, and we may well assume that both were sincere disciples of the Lord Jesus. It is remarkable, however, to note that later, in John 12.2, it is not said that “Martha was cumbered about much serving,” but simply, “Martha served.” But if we keep in mind the entirely different, maybe passing circumstances with regard to Jesus in which the 10th chapter of Luke shows us the two characters, we can find therein two different spiritual lessons.

These spiritual lessons, not the actual characters of the two persons, we wish to keep in mind as we proceed to talk about Martha and Mary. So understanding, we find in the actions of Mary the principles of the evangelical spirit, as the

Apostle expresses it in Roman 4:5,—“To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

When one has put everything down at Jesus' feet, there is no more to be given to Him, and one is happy to receive all from Him. In other words, one is living by faith. The soul is not proposing what should be done for Jesus, but like the Psalmist the soul can say, “I have set the Lord always before me.” Like David, the soul is desiring one thing only,

namely, "To behold the beauty of the Lord"; like John the Baptist, the soul is happy "Because of the Bridegroom's voice." The soul is grateful for each moment at Jesus' feet, alone with Him, following Him with the eyes, considering His words and listening to the voice of His spirit.

Martha must work; it is her happiness to work and to be busy. Of course, she is working for Jesus, she is getting tired for Him, she is giving all to Him, her strength and her time. But while occupied with her work, she is forgetting the Master's warning in Luke 10:20—"In this rejoice not that the spirits are subject unto you, but rather rejoice, because your names are written in heaven." In all the work Martha is doing for the Lord she is forgetting Him; she is getting away from the source of life, and if she does not stop in time, will be in danger of reaching eternity with a life behind her in which she has spoken untiringly of Him and has sacrificed all for His sake; and yet, now she is saved only so as by fire, naked, without her works following her.

All Martha-service is work wherewith one is thinking to please God, but which is really pleasing oneself. Instead of really giving and sacrificing, as one would like to believe, such are seeking self and becoming self-righteous. They are doing works with a hireling spirit, jealous and murmuring because Mary is doing nothing. Mary will work just the same. in due time; don't worry. Martha. But first she has to learn the important lesson at Jesus' feet that she is a useless servant: one who is not indispensable to her Lord. She will work as well, but she is too humble to put herself into the foreground. If the Lord will once honour her by a task, she will do it the more readily and joyfully, praising Him for the grace that she may do such a thing.

Martha's inner happiness is connected with work; it is rising and falling with the changing success to which all human work is subject. At first she is full of joy and zeal, but soon it will faint. It is somewhat like excitement and fever, so that relaxation must come some time; and when hindrances arise she gets troubled and loses her courage.

However, Mary gets her strength and satisfaction from Him who is the same yesterday, and to-day, and forever. Therefore her inner being remains unmoved and unsaddened, not depending on the fact whether her work seems to be successful or not. She knows that any work which is done in the love of Jesus is never in vain, therefore she is steadfast and unmovable, always abounding in the work of the Lord, as we are told in 1 Cor. 15:58. There may be many difficulties, like mountains, on her way, but she knows that faith can move mountains, and this helps her to keep quiet in her work; she remains quiet in view of the tasks, the mere thought of which puts Martha into excitement. The difficulties may only serve to impress on her mind the necessity for complete dependence upon the Lord, to mature and strengthen her inner being, and at the same time to keep her humble. Mary never feels any trace of strength in herself and is always rejoicing in the fact that her strength is in God, and she may count on this power of God for each task to which she may be called. In this strength she is running without getting tired; well, she may get tired, but she never breaks down. She is waiting for the Lord who will renew her strength. He will renew her youth and freshness of life, so that she may mount up with wings as eagles. Even in her work she is living only by faith, only thinking to be found faithful in the least which may be given unto her.

And now, dear Sisters, who may run a household, and who know from experience how much pain and grief may be caused by all the little troubles of daily life; who may have walked many years under sorrows and needs, under the pressure and the burden of a household; who may have lost several times your quietness of soul and your inner balance, because the work has simply grown above your head; you may not have been ready in time to please your husband and family; O, try to understand better than Martha what it means to receive Jesus into your house. Dismiss yourself as mistress and put the reins forever into His hands for the general management of your household, as well as the particular arrangements, and expect only His directions and orders. If there is to be trouble, the Lord will be there. Remain Mary: the Lord will take all responsibility. He knows how to loosen all knots; He will put everything right and on the right foot, without worrying yourself. And now, once more—Choose the good part, which shall not be taken away from you.

Passover Memorial Services.

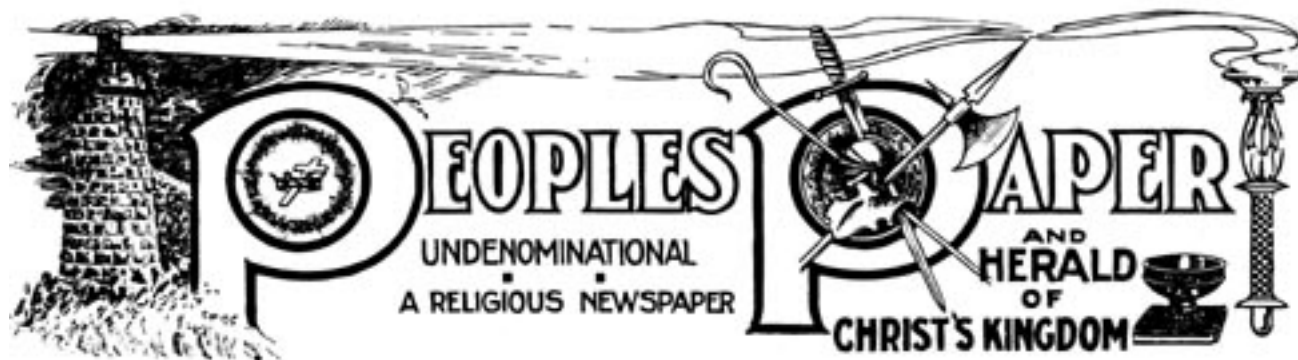
The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Tuesday, 8th April. After sundown on this date will be the appropriate time to observe this Memorial in remembrance of Christ our Passover Lamb.

Friends desiring supplies of the unleavened bread and wine may obtain these from this office. Early application should be made, preferably by the middle of March, and please state the number of persons to be served.

Melbourne.—Tuesday 8th April at 8 p.m.. at 271 Glenferrie Road, Hawthorn. (Near Glenferrie Station ; few doors south of Burwood Road.)

Adelaide.—Tuesday, 8th April, at 7.45 p.m., at Builders' and Contractors' Rooms, Waymouth Street, Adelaide.

Sydney.—Tuesday, 8th April, at 7 p.m.. at 233 Liverpool Road, South Strathfield. Take No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.



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Price—Fourpence Halfpenny

Come, Let Us Adore Him.

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 constitute 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.
I 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 honour 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 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."

—V.N.S.

Baptism Service.

OF all the assemblies of the Lord's people those at which fellow Christians symbolize their consecration to God are truly amongst the most stimulating and encouraging experiences in which it is the privilege of Christ's followers to participate.

Our Lord Jesus no doubt knew that His own example of water immersion in the River Jordan, picturing His death baptism—the pouring out of His perfect humanity in death on behalf of all mankind — would have a most beneficial effect upon all His true followers as they likewise are “planted together in the likeness of His death,” throughout the whole of their pilgrimage on earth.

One of these blessed occasions was experienced in Melbourne on November 10th when four dear friends gladly symbolized their consecration to God by water immersion, and we were sorry that another dear member in the country was hindered by family sickness from taking the same symbol at this service.

It is very evident that Christian baptism is not generally understood, being often confused with the baptism which John the Baptist used to symbolize repentance and remission of sins for Israel in preparing as many as were in the right heart condition to receive the Messiah at His first advent. The words of John the Baptist, when Jesus came to him for the symbol of water immersion (Matt. 3:13, 14), show clearly the great difference between John's baptism and Christian baptism which our Lord was then introducing and of which He was the first to partake. John was amazed that the sinless, perfect Lord should come to him for baptism, inasmuch as his baptism pictured remission of sins, but Jesus wished to take the water immersion for quite a different purpose, to picture His death baptism which He had just previously undertaken by complete surrender of His perfect human life to God, as a sacrifice on behalf of the dying human race.

Likewise, the true followers of Christ take the water baptism to picture their death baptism, the full surrender of their humanity to God, reckoned perfect through the merit of Christ. The Apostle Paul so beautifully presents this matter in Romans 6, where he declares—“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death.” Paul here refers not to the symbol of water baptism, but to the reality itself, death baptism, which is entered into by a covenant of sacrifice by each consecrated follower of the Master. Having presented their bodies a living sacrifice, such a covenant to be consummated in actual death, all who have entered into this privilege and are seeking faithfully to fulfil their vows daily may take courage in the Apostle's assurance—“For if we have been planted together in the likeness of Christ's death, we shall be also in the likeness of his resurrection.” (Rom. 6:5.) Blessed assurance indeed!

We rejoice with and pray for our dear brethren who have thus recently demonstrated outwardly the desires of their inmost hearts, the sentiments of each no doubt being represented in the words of the Psalmist—“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. 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 (sacrificial dying) of his saints.” (Psa. 116:12-15.)

Gathering at Geelong, Vic.

It was a great pleasure for the majority of the Melbourne friends to journey to Geelong, 45 miles from Melbourne, on Saturday, 24th November, and join the brethren in that city in gatherings which were very edifying and refreshing.

Commencing at 2.30 in the afternoon with a Bible study on selected questions and continuing with addresses and general fellowship up till 8 p.m., the occasion proved how good and how pleasant it is for brethren to dwell together in unity.

A question of particular interest was that of explaining from the Scriptures the difference between the terms “Mediator” and “Advocate as these are used to define the work of Christ on behalf of mankind following His sacrifice at Calvary. The meaning of these words in the Greek was shown to be most important; mediator meaning a go-between or middle man, to reconcile two opposing parties; while advocate means one called alongside, to help. It was seen that the term mediator is never used to describe the particular work of Christ on behalf of the saints, but refers to the “go-between” for mankind in general as they will be dealt with in the Millennial Age, when the New Covenant begins to operate. (See Heb. 8:6; 9:15; 12:24.) The term advocate, however, was shown to apply to our Lord during the whole of the Gospel Age, as He stands alongside His people as they approach God and delight to serve Him all their lives. Thus God recognises and accepts the perfection of Christ to make up for the imperfections of His followers, as John declares—“If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” (1 John 2:1.) Again we read—“He is a merciful and faithful high priest . . . touched with a feeling of our infirmities.” (Heb. 2:1618; 4: 15, 16.) Then, in John 16:26, 27, we have the words of Jesus—“I say not unto you that I will pray the Father for you (inasmuch as you are not opposed to God) ; for the Father himself loveth you.” From this standpoint it was realised how precious is the relationship between God and Christ and His true people who delight to do His will; there is no opposition to require a mediator, but there is the necessity of the advocate to supply the deficiency of merit required until these dear members shall be perfected in the first resurrection. God is bringing many sons unto glory, and “both he that sanctifieth (Christ) and they who are sanctified, are all of one (one mind, one spirit) ; for which cause he is not ashamed to call them brethren.” (Heb. 2:11.)

Addresses on “The Sphere of Prayer,” “That by These Things” and “How Our Bible Reached Us,” provided many helpful and encouraging thoughts for our instruction and edification in the everyday Christian life. The gatherings concluded with a Love Feast and appropriate hymns, and prayer for God's blessing and keeping of all His dear people

in every place.

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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.

“Thou Crownest the Year with Thy Goodness.

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 observations, 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 instruction 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 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 the 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 everyone, 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.

Booklet for January's "Peoples Paper."

The booklet "What is the Christian's Sabbath?" is taking the place of January's issue of "Peoples Paper," and is being posted out with this issue of the "Paper." In past times some of our friends have failed to realise that for some years a booklet has been used for January issue, and they write saying their January copy has not reached them, so it is hoped the matter will be clear now. Also will our friends please note that the next mailing of our journal will be February and March, 1952, issues together.

Melbourne Christmas Convention.

Arrangements are now well in hand for the Annual Convention in Melbourne to be held (D.V.) on December 23rd, 25th, 26th and 27th, with additional gatherings on the 29th and 30th. These assemblies will be held in the Masonic Hall, 254 Swan Street Richmond, to which all are invited. Programmes are now available from the secretary, Mr. J. 13. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

A Recipe for Harmony.

When the spirit of discord or dissention, or the desire to busybody afflicts us with its soul-destroying presence, let us make a mixture after the following formula and partake of it freely:

Patience . . . ' . . . 4 parts
Consideration 2 parts
Universal Love 4 parts
Silence 12 parts

Take a tablespoonful in a glass of milk of human kindness every time you feel that dissatisfied feeling coming on. More if necessary. Even excessive use can produce no injurious effects. On the contrary, large doses are exceedingly exhilarating and beneficial.

(Extract from a Tract by P.R.)

God's Messengers.

"He shall give His angels (messengers) a charge concerning thee, to guard thee in all thy ways."—Psalm 91 : 11.

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 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 these “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 are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” (Rom. 10: 15.)

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. 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, but 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 so and so. And all is so different from what they had imagined or 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 they 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.

The Best Order.

A man of high character but ordinary education was addressing a roomful of school children, 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 it 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.

Spurious Passages of the New Testament.

IN the address given at Geelong recently on the subject "How Our Bible Reached Us," it was pointed out that numerous portions of the Scriptures are really additions to the Word of God, and should be deleted. It has been thought well to present the following at this time for the benefit of all our readers.

On Authority of Prof. C. Tischendorf's Notes on the Readings of the Two Oldest Greek MSS—The Sinaitic and the Vatican 1209.

The following words, found in our Common Version, are not found in the oldest MSS. and are evidently no part of the Divine Word. Let each Berean go through his Bible and mark out these words; then read the passages affected and note the improvement. This list comprises all the important interpolations discovered to date.

The compiler has condensed this list time and again until what remains represents about all there is of value to us in the Tischendorf work. From the compiler's point of view there exist very good reasons why everything in this list should be crossed out of our Bibles. Thus: when the interpolations are eliminated from Mark 14:30, 68, 72, the account agrees exactly with that given by the other evangelists. Or take Luke 23 :34 ; history shows that the Jews as a race have been obliged to expiate their crime. Or take John 4 :9 ; it does not agree at all with Luke 9 :52, which shows that even the Lord Himself did have such dealings. Omitted from this list are the dozens of interpolations made by early copyists with the aim of making all the narratives uniform, and the hundreds of non-essential words, the addition of which did not (in the opinion of the compiler) affect the purity of the message.

Matt. 5 :22 without a cause

Matt. 6:13 For thine is the Kingdom, and the power, and the glory for ever. Amen.

Matt. 6:25 or what ye shall drink*

Matt. 16:2 When it is evening, ye say, it will be fair weather; for the sky is red.

Matt. 16:3 This entire verse.

Matt. 17:21 and fasting

Matt. 18:12 into the mountains*

Matt. 20:7 and whatsoever is right, that shall ye receive 22:13 and take him away

Matt. 23:35 son of Barachias*

Matt. 24:10 and shall hate one another*

Matt. 24:31 sound of a*

Matt. 24:41 women shall be

Matt. 25:6 cometh

Matt. 27:52 And the graves were opened*

Matt. 27:53 and went*

Matt. 28:19 therefore

Mark 4:37 so that it was now full*

Mark 6:51 beyond measure, and wondered

Mark 7:8 For as the washing of pots and cups; and many other such like things as ye do

Mark 7:14 unto me every one of you*

Mark 9:24 with tears

Mark 9:29 and fasting

Mark 9:44 This entire verse.

Mark 9 :45 into the fire that never shall be quenched Mark 9:46 This entire verse.

Mark 9:47 fire

Mark 9:49 and every sacrifice shall be salted with salt Mark 10:24 for them that trust in riches

Mark 10:30 houses and brethren and sisters and mothers and children and lands with persecutions*

Mark 14:30 twice*

Mark 14:68 and the cock crew

Mark 14:72 the second time*

twice*

Mark 16:9-20 All these verses.

Luke 2:40 in spirit
 Luke 8 :45 and sayest thou, Who touched me? Luke 16:16 and every man presseth into it* Luke 17:12 which stood afar off*
 Luke 17:35 women
 Luke 18:11 with himself*
 Luke 22 :43 This entire verse.
 Luke 22:44 This entire verse.
 Luke 22:68 me, nor let me go
 Luke 23 :5 teaching*
 Luke 23:34 Then said Jesus, Father forgive them ; they know not what they do
 Luke 24:42 and of an honeycomb
 John 1:25 asked him, and*
 John 3:13 which is in heaven
 John 4:9 for the Jews have no dealings with the Samaritans
 John 5:3 waiting for the moving of the water John 5:4 This entire verse.
 John 5:25 and now is*
 John 8 :1-11 All these verses.
 John 8:59 going through the midst of them, and so passed by
 John 16:16 because I go to the Father
 John 19:23 and also his coat*
 John 21:25 This entire verse.
 Acts 6 :3 Holy Ghost and (should read—spirit of) * Acts 6:8 faith (should read—grace) *
 Acts 8 :37 This entire verse.
 Acts 9:31 churches (should read—church)
 were (should read—was)
 Acts 15:32 and confirmed them*
 Acts 18:5 pressed in the spirit (should read—earnestly occupied with the Word)
 Acts 18:21 I must by all means keep this feast that cometh in Jerusalem ; but
 Rom. 3:22 and upon all
 Rom 6:12 it in
 Rom. 7:6 that being dead (should read—being dead to that)
 Rom. 8:26 for us
 Rom. 11:6 But if it be of works, then it is no more grace : otherwise work is no more work
 Rom. 14:6 and he that regardeth not the day, to the Lord he doth not regard it
 1 Cor. 2 :1 testimony (should read—mystery) *
 1 Cor. 6:20 and in your spirit, which are God's
 1 Cor. 7:5 fasting and
 1 Cor. 10:28 for the earth is the Lord's and the fulness thereof
 I Cor. 15:24 cometh
 2 Cor. 4:14 by (should read—with)
 Gal. 3:1 that we should not obey the truth
 Gal. 3:17 in Christ
 Gal. 5:19 adultery
 Gal. 5:21 murders
 Eph 5 :9 Spirit (should read—light)
 Eph. 5:30 of his flesh, and of his bones
 2 Thes 2:9 Even him
 1 Tim. 3 :16 God (should read—who) *
 1 Tim. 4:12 in spirit*
 1 Tim. 6:5 from such withdraw thyself*
 2 Tim. 3:3 without natural affection*
 Heb. 12:18 mount that might be touched and that burned with fire (should read—fire that might be touched and burned) *
 Heb. 12:20 or thrust through with a dart*
 James 5:16 Confess your faults (should read—Therefore confess your sins) *
 1 Pet. 2 :5 spiritual (before the word “sacrifices”) *
 1 Pet 3:8 courteous (should read—humble)

2 Pet. 1 :1 God and our (should read—our Lord and) * 1 John 3: 16 of God
 1 John 5:7 in heaven, the Father, the Word and the Holy Ghost ; and these three are one
 1 John 5:8 And there are three that bear witness in. earth
 1 John 5:13 and that ye may believe on the name of the Son of God
 Rev. :17 unto me, Fear not*
 Rev. 2 :22 their (should read—her) *
 Rev. 5:3 neither under the earth*
 Rev. 5:9 us (omitted by Alexandrian MS., one of the three oldest MSS. known)
 Rev. 5 :10 us (should read—them) *
 we (should read—they) *
 Rev 5:13 and under the earth*
 Rev. 6:2 to conquer (should read—he conquered) * Rev. 9:4 neither any green thing*
 Rev. 9:13 the four horns of*
 Rev. 10:6 and the sea, and the things which are therein* Rev. 11:17 and art to come*
 Rev. 12 :12 inhabitants of*
 of (before the words “the sea”) *
 Rev. 14:5 before the throne of God*
 Rev. 14:12 here are they*
 Rev. 16:5 and shalt be (should read—the holy) * Rev. 16:7 another out of*
 Rev. 16:11 and their sores*
 of their deeds*
 Rev. 16:17 from the throne*
 Rev. 18:22 of whatsoever craft he be*
 and the sound of a millstone shall be heard no more at all in thee*
 Rev. 20:5 But the rest of the dead lived not again until the thousand years were finished*
 Rev. 21:24 of them which are saved*
 and honour*
 Rev. 21:26 and honour*
 Rev. 22:3 more*
 *Omitted by Sinaitic MS. Those not thus marked are omitted by both the Sinaitic and Vatican MSS. The Epistles to Timothy, the latter part of Hebrews, and all of Revelation, are missing from the Vatican MS. No. 1209 having been lost during the fifteen or more centuries since it was written. The Sinaitic MS. is perfect and complete and is the oldest known copy of the Scriptures, having been written (it is believed) in the year 331 A.D.

Love is sweet

“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.

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Waiting for Christ's Return.

"Ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come." (1 Thes. 1:9, 10.)

TO earnest students of God's Word it is very evident that our Lord continually pointed to His second advent, His return from heaven, as being the time when they should enter into the Kingdom with Him and receive the promised blessings. At no time did the Master imply that His faithful followers, then living, would receive their reward immediately at death. On the contrary, there was to be an undefined period of time between our Lord's first and second advents, as He stated—"It is expedient for you that I go away," and again, "I go to prepare a place for you, . . . and will come again and receive you unto myself, that where I am there ye may be also."

It is very noticeable that our Lord did not indicate the length of time that would elapse prior to His return from heaven; to have done so would have likely interfered with the progress of His followers. It was much better to leave the intervening time an open matter, and exhort them to faithfulness until He should return, or they finish their earthly course. By this means the interest in, the longing for, the expectation of their Lord's return was kept ever bright and clear in the hearts and minds of the Lord's people. We remember the Lord's answer to His disciples, when, on His last appearance after His death and just prior to His ascension, they asked, "Lord, wilt thou at this time restore again the Kingdom to Israel?" He said—"It is not for you to know the times or the seasons which the Father hath put in His own power." In other words, the Lord desired His followers to have their hopes centred on the assurance of His return, rather than on the time when this would take place.

How faithfully the Apostles impressed this same lesson of expectancy respecting the return of the Lord—that only those who were found worthy "at His appearing" should enter into the heavenly Kingdom and be associated with Christ in His glory and also in the privileges of assisting mankind generally throughout the Millennial Age. In addition to the words of our text, St. Paul in writing to Titus, as also in his other epistles, gave this inspiring theme to encourage and exhort the brethren—"looking for that blessed hope and the glorious appearing of our Saviour Jesus Christ."

What a comfort and consolation it has been to the dear saints throughout the Gospel Age when, often enduring the most severe persecutions, they could feel assured—"The Lord shall descend from heaven," and bring about such a mighty deliverance that "the sufferings of the present time are not worthy to be compared with the glory to be revealed in us."

While, then, the Lord's people have had every cause to be confident respecting the return of their Master and that all their hopes would be abundantly fulfilled at that time, many, no doubt, during the Gospel Age, like the Apostle Paul, have desired "not to be unclothed, but clothed upon, that mortality might be swallowed up of life." In other words, they would rather not "sleep" in the death condition, but would prefer, if it were God's will, that the return of Christ might have been in their day--during their lifetime. That such a desire or longing to be with Christ was in harmony with Paul's life of sacrifice is shown by the correct translation of Phil. 1 :23—"I have an earnest desire for the returning and being with Christ, since it is very much to be preferred." (See Diaglott footnote.) While Paul knew that the time was not then due for the return of Christ, yet the fact that he recorded his desire for that, had it been possible, is the point of our lesson.

It has been good for the Lord's people all down the Gospel Age to earnestly desire the return of their Master, and by being in such an attitude of heart, they would be the better prepared also to wait for Him. That is, to wait as becometh saints, to wait confidently, to wait cheerfully, to wait while zealous in His service, to wait patiently for Him.

This thought of how we are to wait for His Son from heaven is brought out in Rom. 8:23- 25--We also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for sonship, the redemption of our body. For we are saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Surely this has been so with the saints over the Gospel Age as a whole respecting the return of Christ; they have with patience waited for it, as expressed again by Paul in 2 Thes. 3:5—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." (See also 1 Pet..

1-8.)

How true it is that the Lord's return is the crowning point of the Christian's life; it is the fulfilment of all his hopes, the consummation of all his desires, and the worthiness or otherwise of all the members called unto the fellowship of God's Son, to enter into the joys of their Lord, will depend upon how each one has waited for their Lord from heaven. Yes, the waiting period is all important; that is, the period of time following full consecration to God. We remember the Lord's words in the parable of Luke 19:13, when in giving the illustration of the ten pounds being committed to His servants, He said "Occupy till I come."

What depth of meaning is in these words—"Occupy till I come"—and which seems so well explained by Paul's words in 1 Cora 4—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." And the longing expectancy for the return of their Master, on the part of the Lord's people, has had the most invigorating and inspiring influence to faithful use of the "pounds" committed to their charge.

When we consider that, in committing the pounds to each servant, the Lord was evidently picturing that great gift of justification, which all His people alike receive, we may conclude that it is the use made of this justification by faith, that will determine whether or not one is truly "waiting for his Lord from heaven." Some may feel that they are justified and have peace with God, but this is not followed by consecration with all, and so the "pounds" are not used in the manner intended by the Master when He said, "Occupy till I come."

The full use of justification is of course only made when one presents his justified self to God a living sacrifice, which Paul says, is "holy, acceptable unto God and a reasonable service." Just how reasonable this is we do not at first realise and probably never can sufficiently approximate the privilege to be permitted to offer our little all along with that full offering of our Master's, that we may, by God's grace, having suffered with Him, also reign with Him in the Kingdom to come.

How true it is, that "Occupying till He come" has a double significance—first, the faithful use of the "pounds," which in turn will focus the desire, the intention, upon the second part, i.e., "till He come." In other words, while faithfully using the "pounds" the child of God, in healthy condition, is in harmony with his Lord in the spirit very fully, from that time onward, and what could be more natural than a sincere desire for the return of his Master, that he may be with Him and see Him as He is, in the glory promised to the overcomers. While, then, joyfully content to use the gift of justification to enable the presenting of our bodies a living sacrifice, the great end is ever uppermost in our hearts; truly "till He come" no child of God can be satisfied—content now, satisfied then, is the correct viewpoint of all the Lord's people.

How different is the outlook of those who have never made use of the "pounds"—their justification—having never consecrated their lives fully to God. These surely could not have the full interest in the return of Christ—having never sacrificed with Him, they could have no intense longing for His return that they may also live with Him. While, perhaps, interested to some extent in Christ's return, and maybe speaking of it in word, that is very different from waiting for Christ as though one's very existence depends upon that; and truly that is really so, as respects the child of God. Except the Lord return, the very existence of the Lord's people would be lost, for it is only, "When Christ, who is our life shall appear, then shall ye also appear with Him in glory." Here we have the two thoughts—not only is it, "When Christ shall appear, then shall ye also appear with Him in glory," but also, "When Christ who is our life shall appear, then shall ye also appear with Him in glory." How can it be otherwise then, with those whose very life is in Christ, that they long for His return above everything else, while, meantime, endeavouring to work out their salvation by keeping their sacrifice on the altar.

Our theme is brought out again so well in Psa. 130:5, 6—"I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning." The lesson to be taken from these words of the Psalmist's is probably well known. In those early days the watchmen were out throughout the night of darkness, watching for the morning. We can well imagine how earnestly they would desire daybreak after the weary hours of night. The Psalmist would know very truly the position of these watchers for the morning, and for him to express his own "waiting for the Lord" as being more desirable, conveys very well his love and devotion to the Lord, and his assurance that "they that wait upon the Lord shall renew their strength," and also be ready to receive at His hands the blessing promised to all who enter the Kingdom.

The Psalmist of course could not have the same hopes respecting the Kingdom as the Lord's people since Christ's first advent, but he no doubt represented the beloved class, who, during this Gospel Age, are so highly favoured in knowing of the wonderful outworking of God's Plan, both as respects the spiritual and earthly phases of the Kingdom. Surely it was just as true of the Psalmist then, as it is of the David class all down the Gospel Age, that only by the return of the Lord—God's great Agent for accomplishing every feature of His Plan—can the hope of salvation be realised. How necessary, then, that God's natural people of past times, as well as His spiritual people of this Gospel Age, should wait patiently for Him who is to bring salvation to all mankind. So the Psalmist concludes in this Psalm—"Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption." Psa. 130:7.

Having in mind the importance of God's people waiting on the Lord for the time of His return from heaven, concerning which Peter said: "He shall send Jesus Christ . . . whom the heavens must retain until the times of restitution of all things," it is surely appropriate to consider our position to-day in view of the fact that we, as earnest students of God's Word, feel assured by all the signs our Lord gave that we are living in the days of His presence—the days of the Son of Man. Seeing this is so, are we to still "wait for His Son from heaven," when His return is an accomplished fact? Yes, indeed, we are waiting not only for the period of preparation for the Kingdom, however

cheering and inspiring this is, but above all for the time when we each one shall see Him as He is, when as members of the Bride we are joined unto our Head, to be associated with Him in all the joys of the heavenly Kingdom from which the blessings for all mankind shall flow throughout the Millennial Age.

We are waiting, then, not in the sense so many are waiting when they speak of the return of Christ, for the general idea is that our Lord will appear suddenly, sitting on a cloud and immediately all who are His will be caught away bodily and taken to heaven. This thought is the result of taking some Scriptures literally, which, so used, do violence to the Bible as a whole. How important it is that the Scriptures be harmonised as a whole, and especially is this so respecting the vital subject of our Lord's return. Having in mind our Lord's exhortation to watch, it would be impossible for one to watch intelligently if he did not know the manner of his Lord's return.

From our Master's own words, as well as from the Apostles, we learn that His return was to be "as a thief in the night"; that is, that it would be unknown to all except those definitely informed. This surely indicates that He is not to appear as a human being, so that it could be said, He is here or there—that He could be pointed out on earth. No, our Lord warned against this very thing and declared that His presence would be manifest as a great shining forth, pictured by the sun—from the east even unto the west. Again His reference to the "days of Noah" and the comparison He made of the general conditions amongst men surely would be meaningless, except they refer to a period of time when the Lord was actually present "in the days of the Son of Man," just as Noah was present, before the Flood—"in the days of Noah."

Some misunderstand our Lord's words as He ascended from His disciples—"Lo, I am with you always, even unto the end of the age"—to imply that, as He has ever been present with His people in an unseen form, the period of His parousia at the close of the Gospel Age is no different from that. Truly, our Lord has been present by His spirit with all His people throughout the Gospel Age, as pictured in Revelation, "walking amidst the candlesticks"; that is, amidst the churches; but let it be noted that "the days of the Son of Man" have no reference at all to the whole of the Gospel Age, but distinctly apply to a period of time at the end of this second dispensation—"this present evil world"—just as the "days of Noah" refer to a period of time when Noah was there in person at the close of the first dispensation, just prior to the Flood.

So, during the days of the harvest of the age our Lord has taken charge of the events connected with the harvest work in no uncertain way. This does not imply that He has yet taken charge of all earth's events, for Satan is still "the god of this world" just as much during the harvest as throughout the age; he is permitted to continue his sway only for a further limited period during which Christ is preparing to take over the whole management of earth's affairs. We sometimes see a notice in business premises—"Under new management"—and we know that a complete change in ownership has taken place. That will be the case when our Lord has completed the harvest work of gathering in all His spiritual people. Then, but not till then, will He take over the rulership of earth, having taken unto Himself His great power to reign.

We find this is definitely so when we consider the word "reign" in connection with earth's new management. That our Lord has been reigning in the hearts of His people ever since He was on earth is surely true, but this is a very different thought from that implying a taking over of humanity for their blessing — the dispensing of those things to be made available on account of His sacrifice. While it may not be improper for the Lord's people to think of Christ as their King, yet it is significant that this title is not used in the Scriptures to denote our relationship to Him. Rather, He is our great High Priest and we His under-priesthood, and He is chief amongst us as a class of brethren. How wonderful is the statement in Heb. 2:10, 11, respecting God's purpose "to bring many sons unto glory, for both He that sanctifieth (Christ) and they who are sanctified (the Lord's people) are all of one; for which cause He is not ashamed to call them brethren." What a relationship is this! Truly it could not be more wonderful.

So, we find in the Scriptures that our Lord's Kingship has particular reference to Christ upon His throne during the Millennial Age, when His work as the High Priest after the order of Aaron, the sacrificing priest, is finished. Christ's title as King also corresponds with that of High Priest after the order of Melchisedec—the reigning and blessing Priest, the King of Salem. From this we learn that the reign of Christ is to be over the world, not over His brethren, the members of His body; these are not reigned over now, for they are being selected and prepared to be His associates in the Kingdom which will have all mankind as its subjects in the grand age to come.

This also agrees with the thought previously mentioned—"As the bright-shining comes out of the east and shines even unto the west, so shall also the presence of the Son of Man be." But as yet the bright-shining has not illuminated the world, though the presence of our Lord has greatly affected mankind in general, indirectly: as we perceive the "day of His preparation" continuing — making ready for His kingly reign when the right time comes.

So, we realise, that while Christ proved Himself worthy of all the titles mentioned in the Scriptures when He proved faithful and was raised from the dead to the Father's right hand at His first advent, yet a number of these offices are for the exclusive purpose of administering the Kingdom on earth, during the Millennial Age. He will not only take on His kingly reigning office, but He will be Mediator of the New Covenant and these offices are to be shared with His Body. Isaiah also gives us a list of titles which apply to the same time—"He shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

To apply the above titles to the present time would be out of place. For the same reason we believe Isaiah's further statement in chapter 52:7 would not be applicable to-day. The Apostle in Rom. 10:15 applies the main part of this verse to the Gospel Age—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Yes, indeed, how beautiful, what a privilege to run with the Lord's message during this Gospel Age, including the harvest; and will it not also be "How beautiful are the feet of them that bringeth good tidings, that

published) peace” when the Kingdom is established? Surely it will, and this statement in Isa. 52:7 seems to refer to that very time, when the ancient prophets, as princes in all the earth, will proclaim the message of good tidings; they will indeed publish peace, and declare unto Zion, natural Israel, “Thy God reigneth” and eventually to whosoever will then own the Lord as their God. The following verses in Isa 52 are in agreement. Verse 10 reads—“The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”

What a prospect awaits the whole world of mankind, and surely we can rejoice on this account, but what a greater prospect awaits the Lord’s people of the present time, those “waiting for His Son from heaven,” who, together with the same class all down the Gospel Age have given heed to the words of our Lord’s parable in Luke 12—“Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord. 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.”

Melbourne Christmas Convention.

The brethren in Melbourne wish to announce that their Annual Convention is to be held this year (D.V.) on December 23rd, 25th, 26th and 27th, with additional gatherings on the 29th and 30th. The assemblies are to be held in the Masonic Hall, 254 Swan Street, Richmond, and a hearty invitation is extended to all friends able to attend these gatherings in the Lord’s name. The rich blessings of former years are again anticipated, by the Lord’s grace, so those friends making sacrifices to attend should feel well repaid. Further information is obtainable from the secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

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PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

The Resurrection Change.

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.”

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 6 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 die 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 labours, and their works do follow them.” (Rev. 14:13.)

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, 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 tendencies of the flesh, nor the drowsiness of spirit, keep thee from thy morning interview and converse with the King of kings.—
Selected.

Concordances

Some copies of Strong's Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 16/12/6,, plus freight

Learning Obedience.

(Hebrews 5:8.) (Convention Address.)

NATURALLY speaking, as man has found himself constituted since Adam's fall, obedience has been the first and greatest lesson necessary to be taught and learned. In infancy it begins and in infancy it is resisted. Children are born disobedient under present conditions, and a wise parent seeks to train a child early to be obedient. If a child is not trained by its own parents to become obedient to them, there is nowhere else it can as properly receive the training, and the result must surely be an unhappy one. Everywhere in the Scriptures where the subject is mentioned, it is taken for granted that the parents are wise enough to train their children in the rudimentary lessons of obedience. If it were not so, God would not have so carefully exhorted children to honour their parents, it being as Eph. 6:2 expresses it—"the first commandment with promise."

Even when children are growing to years of discretion and may be haply feeling after God and reading His Word, they will find that Word counselling them still to be 'obedient to parents. (See Eph. 6:1; Col. 3:20.)

It is interesting and helpful to note that the word rendered "obedience" in our text (as also in many other places in the Bible) means "to hearken submissively." (Young's Concordance.) This seems to be a good general meaning of the word, the dictionary giving it—"submissive to authority." Children trained to obey parents must hearken submissively, for they may not discern the wisdom of their parents' command; likewise the servant his master. It is not the prerogative of the servant to question his master's command, it is his duty to obey even if the command is not according to his own taste or desire—he must hearken submissively.

Now, going beyond the realm of the human family as between themselves, we look at this matter of obedience as God requires it of man. We see that it started right back in the beginning. When God created man perfect He required but one thing of him—obedience---and rightly so. He expected man to "hearken submissively" to Him and not to question His wisdom, His ability and readiness to supply every good thing in its time. But what happened? (Read Rom. 5:19.) Because one man failed to "hearken submissively" man lost the riches of God's bountiful goodness toward him. But because another perfect man was found who did fulfil God's injunctions, "hearkening submissively" unto them even unto death, there is the great hope that man will yet again enjoy his former, happy estate. This constitutes the gospel (the glad tidings) which for centuries has been preached unto men.

We enquire now as to how and why Jesus learned anything by obedience, and what bearing such has upon us as His followers. Though He was God's Son He was required to hearken submissively to His Father's voice, and obedience thereto incurred much suffering. Why? Was not Jesus perfect and ought not a perfect man rendering obedience to God find joy and not sorrow? Yes., but the results of Jesus' experiences were to extend beyond Himself and far down into the future of God's great plan for the salvation and blessing of men. Jesus was ordained of God to become a great high priest, and thus He became the source of eternal salvation unto all who would obey Him. (Heb. 5:9, 10.) Study of the Scriptures reveals that not only was He to become such to all the world, but that He was to act prior to that time as a high priest especially on behalf of believers in the Gospel Age — the called-out Church, those whom He calls His brethren. (Heb. 2:11 - 13 ; 3:1.)

From the study of the old Law arrangements, which were examples or shadows of the true (Heb. 8:5; 10:1), we learn that to fulfil his office acceptably a priest must be one who could deal with his people understandingly—never condoning wilful sin, but ever performing services that enabled compassion to be shown toward the ignorant and those continually out of the way through the natural blemishes of inborn sin. (See Heb. 5:1, 2, with margin in v. 2.)

Now the priests taken from amongst the people in the Jewish law arrangement (the shadow of the true) were able to deal understandingly with those whom they served, because as fallen men they experienced the difficulties of their people. But it was not so with Jesus. True, He had witnessed the results of sin and was quick to concur in His Father's plan to come to earth to save men from its scourge. But to do so fully and effectively He must have experience of what it meant. Thus in His earthly ministry He went about healing the sick, restoring sight to the blind, etc., and came fully in touch with the infirmities and necessities of fallen humanity. It was, however, during the sacrifice of His own humanity in providing the great redemption price, at which time our Lord felt He may have come short, that His prayers and supplications with strong crying and tears ascended to His Father, and He was heard in that He feared.

We are able to discern also the priestly work of Jesus on behalf of His church. Not only did He face all the results accruing to man because of Adam's sin or disobedience, and overcome them, but He also endured special temptations such as none but the spirit begotten children of God are called upon to face. Immediately Jesus had been begotten by the holy spirit of God and was changed completely to spiritual desires and hopes the great Adversary came with his subtle temptations, seeking to entice Him to surrender His hold upon the same by satisfying an immediate fleshly need. (See Matt. 4:2-4.) Failing in that he sought to encourage Jesus to perform reckless acts to prove that He had God's favour. (Matt. 4:5-7.) Failing again, he extended to Jesus' mind all the glories of the kingdoms of the world, and endeavoured to frustrate God's own plan and wean Jesus from His part therein, by enticing Him not to choose the way of present suffering, but to "rule before the time." (Matt. 4:8-10.) In these experiences of our Lord's we see embodied every temptation that has befallen the Lord's people in "hearkening submissively" to the will of God. In this great battle they could never come off victorious except for the help received at the hand of their great High Priest who has endured it all and extends the needed help when sought. (Heb. 4:14-16; 6:19, 20.)

As the church passes through all her experiences, the individual members are learning what their Master and High Priest has learnt, and thus they are being fitted to become under priests in the great Melchisedec priesthood that is to judge and bless not only all the obedient of mankind but angels also. (1 Cor. 6:2: 3.)

Jesus learned obedience experimentally and practically; He was fully disposed to obey God, but the Father tested Him by what He allowed to come upon Him as a result of that obedience. Though He were a son and had never crossed His Father's will, yet He was required to learn more about obedience through suffering; namely, that God requires obedience always, irrespective of circumstances and conditions. And we (the church) are sons of God too, and God is dealing with us as sons. The wonder of it! (See 1 John 3:1, 2.)

Then there is another element in our schooling, learning obedience, or "hearkening submissively" to God's voice which was not necessary for Jesus to learn; namely, the chastening element. (See Heb. 12:5-9.) Jesus did always those things which pleased His Father in heaven, but we do not, and often there is need of chastening, a suffering experience that tends to correct our error and help us to do better next time. (Heb. 12:11.) And in all this God is preparing us, sanctifying us, setting us apart for His work, present and future, if we hearken submissively to Him.

Through our present experiences, then, God is qualifying us for a great, future work. We often hear the quotation—experience is the best teacher. We cannot do anything confidently and well unless we have knowledge. To illustrate: I might fiddle with electric gadgets in an elementary way and effect some temporary repairs, but to do a bigger job I would be helpless. I could listen to the electrician explain the manipulation of his wires and gadgets but my understanding would be hazy, due to my lack of training and knowledge along that line, and I certainly could not help or instruct another for that reason. But suppose I go to the Mallee district of Victoria and I meet a person who wants to know about wheat growing in that area; which is the best soil over an average of years, what variety of wheats are best for a particular soil or season, what machinery is best for ploughing, sowing, harvesting, etc., I could assist him because I know about it through knowledge gained during long experience along that line.

Is it not thus that God is preparing us for His work—by experience. Our life now is a learning time rather than a teaching time, but we find that much of our learning is gained by experience in our efforts to teach. We think we have a good knowledge of God's plan and we meet a person who desires to know of it. We tell him something and he questions concerning a Scripture and places an interpretation upon it that we had not heard before; he may be able to quote other Scriptures that appear to support his viewpoint, and lo, we are somewhat lost. We had never seen it from that angle before. Perhaps our friend goes away thinking he knows more than we do after all, and we wonder ourselves if it is so. We go home, we think and study and receive help and we find satisfactory proof of the right interpretation of that particular Scripture. We may never see our friend again (he may not want to see us, anyway). We learn much through experiences like that.

It is the same in Class meetings. We might be considered to have had experience in the truth and one is called to take the chair at a meeting. We review the study at home, we consult every known help we can lay our hands upon and we come, we believe, reasonably well prepared. And what happens? Someone presents a thought on a verse that we had never seen that way before. If it is right and to be accepted, it knocks much of our previous preparation flat and we have to start thinking. We find ourselves in a spot of bother because it is not the place for much thinking; other brethren are pouring in their thoughts and you must try to keep up with them all. Perhaps some are agitated because of the new thought presented. The study may not end too happily because of apparent division of thought amongst the brethren on the matter. But those who truly wait upon the Lord will be rewarded with the right understanding of the verse eventually, even if it is some time later. When you do finally get straight on the point you have had quite an experience, and it impresses the truth of the verse upon you in a way that you will never forget. You are not likely to get tripped up there again; it will be another verse somewhere else next time. But what experience it all is. We think: what a capable chairman we may become some day, if only we live long enough.

So all of us are having our lessons, and when we have gained sufficient knowledge here below and have matriculated (as it were) through obedience to that knowledge, then we are ready for our change and the home above for our glorious work of the future—the privilege of imparting the blessings of life to all the willing and obedient of mankind. The glorious prospect before us should urge us on to learn obedience every day in the little things that serve to prepare us for the inheritance of the saints in light.

We would like to quote some apt words of a poem---

“What Have We Done To-day?”

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the afterwhile,
But what have we been to-day?
We shall bring each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth
And to steadfast faith a deeper worth,
We shall feed the hungry souls of earth,
But whom have we fed to-day?

We shall reap such joys in the bye and bye,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
‘Tis sweet in the idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our soul must ask,
“What have we done to-day?”

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HELPFUL CONVERSATION.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do 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. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—John Hall.

Question Box.

Question.—Is it right that our consecration should affect others so that to some extent their interests and wishes may be neglected or sacrificed?

Answer.—The question reminds one of the beautiful incident found in 2 Samuel 24:18-25. David came to Araunah to purchase his threshing floor and some oxen to sacrifice to the Lord. Araunah requested the King to help himself to anything he wished for such a purpose. “And the King said unto Araunah, Nay, but I 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.” We have the privilege of offering to the Lord all that we have and all that we are, but we must not offer the substance of others. We could not expect the Lord to accept anything we did in His service, if it were done in time which really belonged to others.. If we were to take of other people’s goods, it would be a theft. If we were to offer either goods or time thus taken to the Lord, it certainly could not be acceptable to Him. Duties must have first attention. How could we expect the Lord to accept any service rendered to His cause in time which should have been occupied toward the home, to wife, to husband, children, or to employer. Our sacrifices should not involve others in them. We must bring a clean sacrifice. Matt. 5:23-24.

On the other hand, there may be those who would presume on us by making claims for attention which are much more than is right or just. We need to seek for the wisdom from above, and try to reach a generously right conclusion as to our responsibilities towards our dependents, or homes, or wives, husbands, children, or parents, or towards our employers. Then seek also a correct understanding of our obligations to the Lord, and what His will is for us, then endeavour to carry out all that our full consecration to God implies; keeping each separate interest in its proper

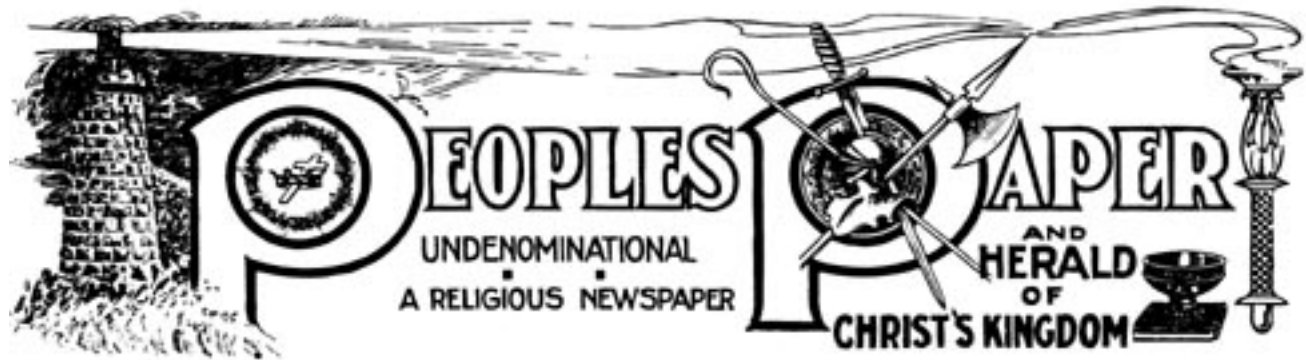
place, not in a stiff, hard spirit, but in a kind, generous spirit, so that all our sacrifice may be at our own expense, at our own inconvenience. Everyone's circumstances are somewhat different, each is a steward to the Lord, to make the best of such circumstances. Sometimes we may be able to help one another, and offer suggestions, if such would be acceptable, but we must not judge one another. Our sacrifices then must not infringe upon the rights of others. Be ye clean that bear the vessels of the Lord.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. „, 8.15 a.m.

Perth, 6KY, 227 M. „, 4.45 p.m.



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Price—Fourpence Halfpenny

The Offerings for Sin.

"Knowing that Christ being raised from the dead dieth no more; death bath 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.

It is evident that not all people who love the Lord and understand a good measure of His plan of salvation are able to grasp the deep significance of the doctrine of the Sin Offering. The main difficulty seems to be that the teaching that the Lord's true people are accepted 'of God as the secondary offering for sin, as they sacrifice in the steps of Christ, is taken as repudiating the value of Christ's sacrifice. So strongly is this idea held by some that they have withdrawn from the fellowship of brethren with whom they agree on most other teachings of the Bible. Others go so far as to conclude that it is blasphemy to claim that the true Church is a sacrifice for sin. In the article below it is hoped that the Scriptural presentation will be appreciated by our readers, namely, that the value of Christ's sacrifice, being applied to the Church class and household of faith only, during this Gospel Age, and not any merit of the Church itself, constitutes these members of Christ's body, "holy, acceptable to God, a living sacrifice." (Rom. 12:1.) Once this thought is grasped from the Scriptures, and personal objections are put aside, it will be seen that Christ's sacrifice is not at all lowered but rather exalted by this understanding of the sin-offerings, in that His merit is the means whereby God accepts the Church as holy, and thus a fitting sacrifice for sin, inasmuch as it is God's good pleasure to so arrange His plan, as shall be seen hereunder.

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 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 honour 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 deity; so that they are without excuse.” By one man, sin entered 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 Sin 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 40 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 heaven 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 platter 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 dishonouring 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 honour 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 was a means of protection for all the Israelites who were commanded not to go out at the door of their houses until the morning. (Exod. 12:21, 22.) It is well known that the lamb in Egypt pictured our Lord Jesus--the Lamb of God—and that type had special reference to the ransom, or corresponding price. The covering or protection of the blood over Israel pictured the covering of the blood of Christ over the household of faith of this Gospel Age, and Israel's firstborn represented "the church of the firstborns" within the household of faith of this Gospel Age. This shows the application of the blood of the Lamb of God since His great sacrifice has been on behalf of the household of faith only, which includes the antitypical firstborns; justice is satisfied for the comparatively few of mankind only, during the Gospel Age.

What a wonderful thing this is, that God should determine to choose out some from the human race and give them the privilege and bene fits of being covered with the blood of Christ fir 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)* 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 it 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 clear Lord said, "This is life eternal, that they might-, know Thee, the only true God, and Jesus Christ-whom Thou bast 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 foil-, low." 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 laboured 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 Levi 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 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,

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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 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," constitutes (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 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 antitypical 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 antitypical 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 antitypical 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 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 anti-type, on the other side of the vail, 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 anti-type 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 favoured are all those drawn of God during this acceptable time, accepting His call to son-ship, 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 (the 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 bath no more dominion over Him. For in that He died, He died for sin once: but 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!

En 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 let* comes to reign and bless!

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Harvest, Winter, Sabbath.

THE 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 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 Christendom, which have become worldly institutions and have been cast off from favour.—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 yet 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 unfavourable, 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 waves roaring” (Luke 21:25) — resulting in “the heaven” (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 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. 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 for 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. 12:27:)

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.

Melbourne Christmas Convention.

The brethren in Melbourne wish to announce that their Annual Convention is to be held this year (D.V.) on December 23rd, 25th, 26th and 27th, with additional gatherings on the 29th and 30th. The assemblies are to be held in the Masonic Hall, 254 Swan Street, Richmond, and a hearty invitation is extended to all friends able to attend these gatherings in the Lord’s name. The rich blessings of former years are again anticipated, by the Lord’s grace, so those

friends making sacrifices to attend should feel well repaid. Further information is obtainable from the secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

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When I really am contented
That my wish be set aside,
When I cease from selfish longing,
When I triumph over pride,
When I’m really willing
To be nothing, as they sing,
But a broken, empty vessel
In the service of the King ;
That is victory.

When I calmly take unkindness,
And as meekly bear a sneer,
When I’m willing to relinquish
All that earth is holding dear,
When the falseness of some dear one
Fails to waken in my heart
Any bitter, hard resentment,
Or to wing an angry dart ;
That is victory.

When I cease to long for earth’s love,
Am content to be unknown,
When I smile when friends neglect me,
Happy in His love alone,
When I lose myself in Jesus,
And surroundings cease to be
With their little jars and discords
Able to discourage me;
That is victory.

Lord, I cannot hope to triumph
Over every form of sin,
And to live but for Thy glory
While my own will reigns within,
So, I bring my will to Thee, Lord,
Rule Thou me in all Thy ways,
And the glory shall be Thine, Lord,
And the honour and the praise;
This is victory.
(Author unknown.)

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The End of the World.

THE end of the world prophesied in the Bible is that which we see taking place in the earth to-day, that which in the final phases of its passing will likely be accomplished by the amazing scientific discoveries of the atomic bomb and other weapons of destruction. Due to a traditional misconception of this subject, however, the Biblical end of the world is generally understood to mean the destruction of the literal planet on which we live. Because of this, few care to give the subject the serious consideration it deserves—most people being inclined to dismiss the matter from their minds with the wish, expressed or implied, “I hope it doesn’t come in my day.” This wish is often father to the thought that no matter what the signs of the times may indicate, the end of the world is yet thousands of years in the future.

The World Of The Bible.

The term world, as used in the Bible, seldom refers to the planet earth. In the New Testament the term is, in the main, a translation either of the Greek word kosmos, meaning order or arrangement; or of the Greek word aion, meaning a period of time, an age.

The Greek word kosmos translated world in our English Bible doesn’t always refer to exactly the same thing. In John 3:16 we read, “For God so loved the world (kosmos), that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” In 1 John 2:15 we read, “Love not the world (kosmos), neither the things that are in the world.” Surely God would wish us to love that which He loves; so it is manifest that the “kosmos” of John 3:16 is not the “kosmos” of 1 John 2:15. It seems plain that the former applies to the people of the earth, while the latter has reference to the sinful, selfish arrangements and associations of the people.

Jesus, in John’s Gospel, chapters 14 and 15, has a great deal to say about the world or kosmos which Christians are not, to love. He tells us, for example, that Satan is its prince. He explains that Christians must be expected to be hated by this kosmos, or world, even as the Master Himself was hated by it. He also explains that He has called His disciples out of this evil kosmos, and that they were to remain separate from its entanglements.

Certainly no one in reading these wonderful chapters has ever supposed that Jesus was discussing the literal planet earth. Why, then, should we suppose that when the prophecies describe the ending of this same kosmos, or world, they mean the destruction of the literal earth?

When the disciples asked Jesus the question, “What shall be the sign of thy coming (parousia, meaning presence) and the end of the world?” they used the Greek word meaning age. In answering this question Jesus presented a number of signs which would denote the ending of the age, and the beginning of a new age; but the circumstances of both ages are centered upon the literal planet earth, and the transfer from the old to the new age in no way implies its destruction, either by fire or otherwise.

Symbolic Fire.

Just as the Bible uses the term earth and world symbolically, so also does it use the words fire, fiery, burning, etc. Note, for example, St. Peter’s words, “Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” (1 Pet. 4:12.) We have never heard of any Christian becoming confused with this symbolic statement, thinking that it refers to literal fire. It is clearly description the trying experiences through which all Christians must pass, and by which the dross of characters is burned away.

But the righteous themselves are not destroyed by the fiery trials, as evidenced by the words of the prophet, when he says, “who among us shall dwell with everlasting burnings? 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.” (Isa. 33:14, 15.) Here, as in Peter’s symbol, the fire and the burnings are symbolic and the trials through which the righteous successfully pass are in no sense of the word to be understood as literal.

Another enlightening Biblical use of the term “fire” is that of Isa. 47:14. The text is part of a prophecy of destructive trouble that was to come upon Babylon. The trouble is likened to fire that shall consume; but that it is not literal, is revealed in the fact that part of the trouble—the symbolic fire—will be the lack of fire by which to keep warm. In short, there will be so much symbolic fire that there will be, at times, a lack of literal fire. We quote the passage: “Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.”

With the clearly established fact in mind that ‘the various terms used in the Bible which are thought to teach the literal destruction of the earth are often used symbolically, let us examine the 3rd chapter of the 2nd epistle of Peter, which is a prophecy pertaining chiefly to events now taking place in the earth. The prophecy describes this transition period as “the last days.”

In reading the chapter through one of the first ‘Mills of interest to note is that in giving as an illustration• to explain events in the end of the age, the apostle tells us that a world came to an end . _at the time of the flood, “For this they willingly ate ignorant of, that by the word of God the Heavens were of old, and the earth standing out Of the water and in the’water: *hereby the world that then was, being overflowed with water, perished.”

It was not the literal earth that perished at the time of the flood, for, when the waters had subsided, the ark landed on Mt. Ararat, and there it wits>, tight back on the same planet. But a world, Or kosmos, ended, according to Peter. The ‘arrangement of things among men, their methods of, government, and civilization of that period, ended a new world was started of which Noah and his family were the nucleus.

Peter further explains that just as the symbolic heavens and earth that were before the flood, making up the kosmos of that period, came to an end, even so shall the –heavens and the earth, which are now,” come to an end. But as the literal heavens and literal earth did not perish at the time of the flood, we are not to suppose that this prophecy has reference to the destruction of the literal heavens and earth at the second coming of Christ. Indeed, such a conclusion would seem absurd, especially when we consider that the heavens as well as the earth are included in the picture of destruction, which, if interpreted literally, would involve the destruction of the whole universe.

Significance Of Heavens And Earth.

In using the terms earth and heaven to describe the kosmos or arrangement of things that are destroyed in the end of the age, the apostle is merely illustrating the earthly and spiritual phases of this “present evil world.” (Gal. 1:4.) And this symbolism is a very fitting one. God uses sheep to illustrate His people, because certain characteristics of sheep are similar to traits of character possessed by those who faithfully serve Him. Likewise the relationship existing between the literal earth and the heavenly bodies, aptly illustrates certain fundamental characteristics of the present kosmos, or world.

Atmospheric conditions, the tides, seasons, days, nights, heat and cold, etc., here on the earth, are in direct relationship with the movements of the sun, moon and stars. So earth’s society, the present kosmos, or world, has its earth and heavens, with a similar relationship existing between the two. In other prophecies the symbolic heavens are described more in detail, and are shown to contain sun, moon, stars and clouds, etc. As the conditions develop which destroy the kosmos, the sun is said to become darkened, and the stars to withdraw their shining. See Joel 2:1-10; Luke 21:25, 26; Matt. 24:29.

Elements To Melt.

The Apostle Peter, instead of mentioning in detail the sun, moon, stars, sea and waves, that combine to form the present symbolic heavens and earth, speaks of all of these as the “elements” thereof. These are to melt with fervent heat. The one word much used to-day which seems best to describe what the Bible speaks of as the present kosmos is civilization. What men call civilization is made up of many elements—national, economic, financial and religious. The religious or professed spiritual elements of this present kosmos are clearly a part of that which is represented by the heavens, made up of the symbolic sun, moon and stars. Already, as can be clearly seen, and as Jesus stated would be the case, “the powers of heaven” are being “shaken.” —Luke 21:26.

The Greek word for elements here used by the Apostle Peter is the same as employed by St. Paul, when, in Gal. 4:3, 9, he refers to the weak and beggarly “elements” of this “world.” Paul was referring to the elements of society as it then existed, such as Judaism, heathenism, etc. And it is the elements of society to-day that Peter refers to and which he declares are to “melt with fervent heat.” Viewed from this standpoint, who cannot see that the elements of this world, or kosmos, are already melting; that is, disintegrating, losing their cohesion?

The Earth Abideth Forever.

We know that the prophecies pertaining to the end of the world do not refer to a literal destruction of the earth, because the Scriptures tell us plainly that the literal earth “abideth forever.” (Eccl. 1:4.) God tells us furthermore, that His object in creating the earth was that it might be a home for man—”thus saith the Lord that created the heavens; God Himself that formed the earth and made it. He created it not in vain, He formed it to be inhabited.”—Isa. 45:18; Psa. 115:16.

In Psalm 78:69 we read that the Lord has established the earth forever. Jesus, in His Sermon on the Mount, assures us that the earth is to be the inheritance of the meek—a poor sort of inheritance if it is to be literally destroyed at the end of the age. From these few sample statements of the Bible we can see that it is plainly the purpose of the Creator that the planet earth is to continue everlastingly, but not under the ruler-ship of Satan, who is the prince of this present evil kosmos, or arrangement, under which the inhabitants of the earth are at present living.

After the Apostle Peter describes so graphically the passing away of the present kosmos — the “heavens and the earth which are now” (2 Pet. 3:7)—he then adds, “nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (2 Pet. 3:13.) Yes, as the apostle states, God has promised new heavens and a new earth. This promise is recorded in Isa. 65:17-25. We suggest a careful reading of this entire promise, for in it will be found outlined a complete reorganization of human society—new world conditions indeed.

The prophet says, for example, that “there shall be no more thence an infant of days.” What a change that will be! It means the destruction of the causes of disease and death, which is exactly what we find the Apostle Paul to teach in 1 Cor. 15:25, 26, where, in telling us about Christ’s reign of righteousness upon the earth, he says that this reign will continue until every enemy of God and of righteousness is destroyed, the last enemy to be destroyed being death.

The destruction of Adamic death in the new world will be complete. All those who have died in the past because of Adam’s sin will be brought forth from the tomb. Jesus said concerning this, -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.”—John 5:28, 29

The arrangements in vogue in the present kosmos by which houses and property are handed down from one generation to another because no one continues to live to enjoy them, will be no more when the new heavens and new earth are established. Concerning this the prophet says- “They shall build houses, and inhabit them-; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat,” as they do in the present order of things.

Originally man was given dominion over the lower animals and apparently they were all his friends and friendly to each other. This dominion was lost with the fall of man, but will be restored “in the times of restitution.” For this reason we are assured by the prophet concerning conditions in the new heavens and the new earth, that then “the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat.” On this point see also Isa. 11:6-9 and chapter 35.

While these wonderful prophecies of peace even among the lower animals during the Messianic Kingdom period — symbolized by the new heavens and new earth—will be literally true, yet it will also be true that all the warring, lion like and serpent-like elements of this present evil world which have wrought so much human suffering, will be no more. Indeed, as the prophet so definitely assures us, nothing “shall hurt nor destroy in all My holy mountain (kingdom), saith the Lord.”—Isa. 65:25; 11: 9.

The same symbolic new heavens and new earth are also referred to in Revelation 21:1-4. Here it is said that under this new arrangement there shall be no more sorrow, nor crying, neither shall there be any more pain; for the “former things are passed away.” Perhaps the Lord knew how difficult it would be for us to grasp the reality of a promise like this, so he caused John to add a divine confirmation, saying, “these words are true and faithful.”—Rev. 21:5.

New Spiritual Ruler.

The new spiritual ruler of God’s new world will be Jesus and His Church. Satan is the spiritual ruler of this present evil world, as pointed out by Jesus in John 14:30. St. Paul refers to him as “the prince of the power of the air.” (Eph. 2:2.) Associated with Satan are “angels, principalities and powers,” visible and invisible: (Eph. 1:21; 6:11, 12, Rom. 8:38.) Satan is a powerful spirit being invisible to human eyes, and he exercises a great deal of his influence in the earth through human instrumentalities usually that of false religious systems. From this standpoint he is, in reality, the supreme head of the present “heavens and earth.”

Early in the beginning of the new world arrangements Satan is to be bound. (Rev. 20: 1-3.) Christ and the Church will then become the new spiritual rulers of the world. Their power will be exercised through earthly representatives, the ancient prophets and other worthy ones of the past, designated by the prophet as “princes in all the earth.” (Psalm 45:16.) Jesus also refers to these and explains that in the Kingdom, people from all parts of the earth will recognise them as their proper leaders and instructors.—Luke 13:28, 29; Matt. 8: 11.

Briefly, then, it will be through an arrangement of this kind that the governorship of the earth will again be in the hands of the Lord. Concerning it the prophet declares, “For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of His holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: He is greatly exalted.”—Psalm 47:7-9.

The Apostle Peter in his Prophecy, describes “the new heavens and new earth” saying that therein dwelleth righteousness. This means that the laws of God’s new world will be pure and just and will promote love in the place of selfishness. The enforcement of the laws of the new Kingdom will be by divine power so that their operation and application will be effective and complete. One of the prophetic indications of the manner in which they will be enforced is that the nation or nations failing to comply therewith will be deprived of rain—in other words, rain sanctions will then be divinely applied against the disobedient. —Zech. 14 :1 7.

The New World.

When, through the prophetic pages of the Bible, we are able to take a view of God’s new world, we do not feel so badly that the present world is coming to an end. It hasn’t been a good world, anyway, and the new one will be

so much better that the former will not be remembered, nor come into mind. (Isa. 65:17.) When God's new world is established and functioning for the blessing of the people, no longer will the question be raised as to whether or not God has forgotten suffering humanity.

God, according to Zephaniah 3:9, will turn to the people a pure language. As a result, they will- earn of His love and of the wondrous provisions He has made for them through Christ. They will realise that as long ago as the first advent of Jesus He gave His Son to be the Redeemer of all mankind and thus laid the foundation for the blessings which will be theirs to enjoy, through the Messianic Kingdom arrangements. This gift of God's dear Son is to be the wonderful token of the Father's mindfulness of man, as the apostle shows in Hebrews 2:5, 9.

The blessings of life purchased for mankind by the death of Jesus are yet to become so far-reaching that even those who have gone down into the tomb, are to be rescued and given an opportunity to enjoy them in God's new world order. Concerning this we read, "The ransomed of the Lord (all mankind) shall return (from death), and come to Zion (the new spiritual rulers of the earth) with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

When we realise that the fulfilment of all these wonderful promises of God's Word pertaining to the new order of things which He is about to establish, depends upon the inauguration of Christ's Kingdom upon the earth, may we not more fervently than ever pray, "Thy Kingdom come. Thy will be done on earth, as it is in heaven" ?—Matt. 6:10.

Notices,

It is expected that a Baptism Service will be held in Melbourne later this year, and any friends wishing to symbolise their consecration to God are invited to communicate with this office. Possibly a date could be arranged to suit any country friends desiring to avail themselves of this opportunity.

As suggested in July "Peoples Paper" it has now been decided to post two issues of the "Peoples Paper" under the one cover: our friends will thus receive August number with this one, and the next mailing will include October and November issues together.

Concordances

Some copies of Strong's Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 16/ 12 / 6, plus freight

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

Defied Death and Lost.

THE following news item from New York appeared in the Melbourne "Herald" on 18th July, under the above heading:

"At New Hope, Alabama, members of a small religious sect released a rattlesnake during a church service. It bit Mrs. Ruthie Craig on the arm as she picked it up. In agony, she refused to see a doctor because she thought it would show lack of faith. Members of the congregation prayed for her. She died after four hours."

The above reveals a very sad example of distorted views on a portion of the Scriptures which is spurious, namely, Mark 16:9-20, verse 18 being especially applicable in this case. The following short article on this passage in Mark should be helpful:

These verses are admitted by all scholars to be an interpolation. They are not found in any of the early Greek MSS., and are certainly not genuine. It is not true that all believers in the Lord Jesus may drink poisonous things, and be in contact with poisonous serpents, contagious diseases, etc., with impunity; nor have all possessed the power of healing

diseases and casting out devils. It will be noticed that the passage is omitted by the Revised Version, and by all modern versions of the Scriptures. Hence, to receive it or to quote it as Scripture, would be adding to the Word of God, and adding to the general confusion on an important subject.

The thought that the Lord's people may be specially favoured of Him in respect of physical health and other creature comforts (more than the world) is a delusion and a snare, and contrary to all proper expectations of the true followers of Christ. The Lord and the apostles were the exemplars of the Church, and instead of expecting to be freed from the general difficulties which assail the groaning creation, their consecration was to a share in these afflictions, that they might be touched with the feeling of human infirmities. Our Lord repudiated as a temptation of the Adversary the suggestion to use divine power for the relief of His hunger during the forty days' fasting in the wilderness. (Matt. 4: 3. 4.) When weary He rested by the well of Samaria, while His disciples went to purchase food, whereas He might have called for and used divine power for the restoration of His strength had that been proper. (John 4:6.) In these instances food was the proper medicine for the pangs of hunger, and rest was the proper medicine for the weariness of the body, and our Lord used these remedies. We are not informed that He had any chronic ailments, but we doubt not that He would have been free to use any roots or herbs or other remedies as freely as He used the food and the rest. He who declined to ask the heavenly power for angelic protection (Matt. 26: 53) and who declined to call upon the same power to satisfy His hunger, and to relieve His fatigue, was nevertheless perfectly at liberty to call upon these powers in the interest of His followers (not spirit-begotten at that time), as, for instance, in the feeding of the multitudes, and in the stilling of the tempest and in the providing of the taxes. —Matt. 14 : 15-21 ; Mark 4 :36-41 ; Matt. 17: 24-27.

Similarly, we find that the apostles used no special privileges and blessings which were theirs for the relief of temporal ailments and necessities. True, we have no account of the sickness of any of the twelve except Paul, whose weak eyes (Acts 9:8, 18; Gal. 4:15; 6:11—R.V.) the Lord was not pleased to relieve, even upon solicitation, assuring the Apostle that this, which became a messenger of Satan in buffeting him, trying' his patience, his humility, etc., would be more than offset by the Lord's "grace sufficient." (2 Cor. 12: 7-9.) The Apostle's faith and trust in the Lord have been a source of comfort to all in the narrow way from that time to the present, and yet he did not, like some of these, go to the Lord with requests for temporal good things, money, houses, lands, food, raiment, etc. We have his own word for it that he sometimes lacked, and that in such cases he laboured, working with his hands at the ordinary trade of sail or tent making. Some far less holy than he, and far less in touch with the Lord, would not only have disdained so humble an occupation, but, spurning employment would have sought to do what they term "living by faith," that is, living without work, a matter which this same Apostle reproves very decidedly, saying, "If a man will not work neither should he eat," etc. (Eph. 4: 28; 2 Thes. 3:10.)

The Lord's people, rightly instructed through the Word of God, and appreciating its spirit, must value their spiritual interests far beyond any temporal welfare, and should surely desire such, and only such, experiences in the flesh as would be most profitable to the new natures develop. went: and preparation for, the Kingdom., The New Testament deals more with the experiences of the Apostle chosen of the Lord to take the place of Judas than with all the others put together, and begins with the time of his acceptance of Christ on the way to Damascus. Looking through his varied experiences we perceive that in exercising the gift of miracles, then with the Church. he used it in many cases upon those coming into the Truth. But so far as the record shows, never once was this healing power used in his own relief. nor in the relief of any of those who are set before us as saints, the fully consecrated. Nor was this because the saints of that time were free from disease. On the contrary, we know that Timothy had what we would now designate chronic dyspepsia, or indigestion, and Epaphroditus was not hindered from being sick. yea, "nigh unto death," not because of sin, but, as the Apostle explains, "because for the work of Christ he was nigh unto death," hazarding his life, (Phil. 2:25-30.) We know not what special foods or medicines the Lord was pleased to bless in the latter case; but in respect of the former one the Apostle neither prayed nor sent a handkerchief or napkin to cure the ailment, but wrote Timothy, saying, "Use a little wine for thy stomach's sake, and thine often infirmities." (1 Tim. 5:23.) The wine was recommended, not as a beverage, nor as an intoxicant, but purely as a medicine. The point specially to be noticed is, that divine power, so far as we are informed, was neither invoked nor exercised on behalf of either of these two consecrated brethren. They bore their infirmities and afflictions and got blessings out of them, using meanwhile the most suitable foods and remedies of which they had knowledge. And this we believe to be a proper illustration of the course which should be pursued by all of the consecrated, all New Creatures; they should not ask for physical healing, luxuries of life, etc. At very most, our Lord's sample petition warrants such in asking for what the Lord Himself may see best for them in the way of daily food; and even while praying for the daily food they are to put forth the labours of their hands, and to expect that the Lord's blessing will be upon the same according to His wisdom as to what would be to their highest profit in character-development through experiences, etc. If He shall see fit to grant them only the barest necessities of food and raiment, it will be to them a test of love and patience and faith in Him. If He shall supply them with an abundance, it will be to them a test of the same faith and love and devotion, in an opposite direction—as demonstrating what proportion of these good gifts they are willing to sacrifice in the interests of His cause, in the service of His brethren. Likewise, if divine wisdom sees best to give robust health and vigour, the test of faithfulness will be as to whether or not love and devotion will sacrifice and thoroughly use this vigour on behalf of the Lord's cause, or whether or not it will be absorbed in selfish pursuits; or, on the other hand, if the Lord in His providence grants but a limited amount of vitality and vigour, the test of faith and devotion will be from the opposite standpoint, to prove the love and obedience, submission and patience, and the zeal with which small opportunities will be sought and persistently used.

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My Sacrifice.

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, taint understand
How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze canst see
Struggles of passions, visions of delight,
All that I have or am, or fain would be
Deep loves, fond hopes, and longings infinite.
It hath been with with tears, and dimmed with sighs,
Clenched in my grasp till beauty bath it none.
Now, from Thy footstool, Where it vanquished lies,
The prayer ascendeth—”May Thy will be done!”

Take it, O father, ere my courage fail;
And merge it so in Thine own will that I
May never have a wish to take it back:
When heart and courage fail, to Thee I’d fly.
So change, so purify, so like Thine own
Make Thou my will, so graced with love Divine,
I may not know or feel it as mine own,
But recognise my will as one ‘with Thine. --Selected.

“What’s New in the World of To-morrow,”

UNDER the above title a radio commentator, Mr. C. G. Scrimgeour, has been presenting some interesting broadcasts in Melbourne on the development of science. The following was presented over the air recently, and will no doubt prove of interest to our brethren and readers generally, as indicating in a most wonderful manner the fulfilment of bible prophecy in this present “time of the end.” The broadcast was as follows:—

“It has been my policy to confine, as far as possible, my reports in this session to peacetime developments of science. However, it would be foolish not to recognise the fact that over the past few years a great many of the best brains in the world, as well as the finest equipment in a thousand laboratories, have been devoted almost entirely to war purposes.

“During periods of preparation for war, practically all scientific work is carried on in secrecy, and the only reports issued are those which are certain not to convey information to other countries. However, from time to time we read of the most startling developments where the gods of war reign supreme.

“My information on this occasion comes from the Science Editor of ‘Time,’ Jonathan Norton Leonard, who writes in a recent issue about guided missiles, or perhaps more familiarly known to us as rockets.

“From behind the walls of secrecy, Mr. Leonard has given some very interesting information on something which

may affect each and everyone of us, for, however much we may dislike the idea of war, on the present basis of the organisation of human society, there is always the possibility that one quiet day in our lives may be shattered by a screaming roar which will echo on far mountains, and that unholy sound will most possibly be the last we shall ever hear. It is now possible, by the developments of aerial technique, to send slender dart-like objects up into the sky at one part of the world, to control them while they are in flight by using fantastic electronic brains, and guide them down on to another part of the earth's surface. Once they meet their target, the grossest misuse of atomic energy will enable one section of mankind to destroy millions of people, and the destruction will come equally to the guilty and to the innocent.

The old people who have no other desire than to live out the remainder of their lives in peace will die, and the very, young, innocent of everything save the simple cries of new born babies will be cut off in a searing flash with no possibility of a mistake. "This type of warfare is no longer a problem, only for those who are responsible for the direction of military affairs. Nor is it a matter which can be rightly left in the hands of diplomats. It concerns people, not sections of people, and not races of people, but of the people of the earth, and if the danger is to be averted, the only course is that all the people take action and express their will, for such is the basis of democracy.

"Possibly it is a dangerous thing for any public speaker to utter words of warning in an age when the word 'peace' is a dangerous word. I know that, but I think that unless someone speaks in a realistic manner about what is happening, then it is idle to speak at all. The dreams of a new world disappear, and all the cultural inheritance of a thousand years will become atomised dust unless multitudes of voices are raised in protest. No excuse should be regarded as a valid reason for making a desire for peace a subversive instrument.

"The Christian must ask: 'Is the ideal of peace on earth and goodwill towards men now to be discarded forever?' The scientist must ask: 'Is the ultimate end of all our endeavour to be destruction?' And all the people of the earth must answer those questions.

"Here, briefly, are some of the descriptions of new weapons of war. First, there is the surface to air missile, designed to bring down aircraft. It is a gracefully tapered object 10 feet, to 15 feet, long and 1 foot in diameter. It is launched from a kind of gunmount. On its tail are four fixed fins arranged at right angles to each other. These keep the missiles stable in flight, like the feathers of an arrow. The control surfaces are four small triangular movable fins, one-third of the way back from the weapon's nose.

"With instruments inside the mechanical section of the weapon, it can be steered by remote control exactly like an aeroplane in flight. By the use of television equipment they can actually be timed to seek out their objective, and follow it automatically without danger of missing the target. They cannot be shot down, and they cannot be dodged. They travel so fast that an aircraft trying to avoid them would be like a caterpillar trying to avoid a wasp.

"Another type of the same weapon is called the air to ground missile. This is carried under the belly of a gigantic bomber. It is powered by a rocket motor, which can cause it to travel at the rate of two thousand miles per hour. When fired from the mother aircraft, it will shoot out ahead and vanish with blinding speed. Its accuracy is said to be pinpoint, and during the whole period of its flight it can be controlled from the aircraft. In its nose it will carry the deadly atomic bomb. From hundreds of miles away it can be launched against a city with almost certain total destruction of its target.

"The third type of guided missile is that which is known as surface to surface. Again these bombs, travelling at a speed of over two thousand miles per hour, can be fired from a point five hundred miles away from their target, and steered to it by radio control guidance. The target need not be visible at all. Its position will be known on a map, and then the missile will follow a radio beam or be steered automatically towards a selected point by a pattern of radio waves marked out in space.

"When it reaches that point, it will curve downward. If by chance the target position has not been known accurately, this bomb will search it out with television or radar eyes, reporting its findings to a screen at a faraway point. The operator watching the screen can then steer it accurately over the remainder of its journey.

"Another version of the same type of weapon is guided by what is known as automatic astronavigation. It flies by night, and is equipped with telescopes to pick up the light from certain stars. Photo-sensitive tubes note the position of the stars, and this information, processed by a complicated electronic brain, tells the missile of the course it is to follow over the surface of the earth, making the necessary corrections until it reaches its target of death.

"These are not dreams from the imaginative brains of fiction writers. All of these weapons have been tested at various proving grounds in America. The military authorities know exactly what they can do, and they are working every day to extend their range of flight, their accuracy of control, and their perfection of destructive power.

"They have taken into account the possibility of the enemy interfering with the flight of such a weapon by jamming it with radio frequencies, and they look like sooth-sayers peering into the future, building fantastic machines of destruction, but unable to predict, unable to think even, of anything but bewilderment of a world gone mad.

"The cost of all this experimentation is so fantastically high that the peacetime budget of some countries is now higher than the wartime budget allocated for military purposes. The programme of armament has already drained the world almost dry of highly qualified scientists. It is even thought that the American Government may have to shut down the television industry to free all technicians for guided missile work.

"There are some men among those engaged on projects of this kind who love their roaring destructive birds of war. They admire their grace, and they praise the flash, quick cleverness of their electronic brains. But, says the Science Editor of 'Time,' in their more reflective moments they are likely to quote an aphorism which they attribute to

Einstein. This is the quotation: "If World War Three is fought with atom armed missiles. then World War Four will be fought with clubs."

"Again let me say I do not apologise for interrupting the normal tenor of my broadcasts, for I believe that under the guise of scientific development, war becomes such a horrible thing, and the failure of men to find a peaceful settlement of their problems so disastrous, that each and every one of us must accept our share of the responsibility for the future."

We can fully appreciate the concern of Mr. Scrimgeour for the future of mankind under present conditions, but would seek to encourage all serious thinkers to accept the Lord's gracious provision of salvation for mankind, which will prove to be "the desire of all nations." The article in this issue "The End of the World" is especially recommended to all, in this connection.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Sydney—Schaffer's Upholstery, 229 Liverpool Road, Strathfield—Sundays, 3 p.m. and 5.15 p.m. Take No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.

Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court—Sundays, 3.30 p.m. and 6.15 p.m.

Abiding.

"With Me thou shalt be in safeguard."-1 Sam. 22:23.

Only in safeguard, gracious Lord,
When I with Thee abide,
Only preserved from harm and ill
When keeping at Thy side:

Then help me to abide with Thee
And never from Thee stray,
Abide with me, I humbly ask,
Both this and every day.
—A.G.F.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294. H. ., 8.15 a.m.

Perth, 6KY, 227 1 ., 4.45 p.m.



**Volume XXXIV No. 8 MELBOURNE, AUGUST, 1951 Price—
Fourpence Halfpenny
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 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, favourite 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," (2 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 to 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 'teacher, ate 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 recognise 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 Apostles wrote about those who were afflicted of the devil. Our Lord said of one poor woman whom 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 bound 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 evil intentions 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 wicked 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, so many as will return to God and righteousness.

We might say, then, that the adverse influences of the present time constitute... grindstone upon which these jewels are polished, and that Satan, through his various agencies, is used of the Lord in turning the grindstone. 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 as-cured 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 result there will be especially severe testings upon the people of God. We are to closely discriminate between Divine permission and Divine authorization. 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 those 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 may all 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. (See 2 Thes, 2:8-12.)

Selfishness and Falsehood Rewarded.

We are not uncharitable but truthful when we sly 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 diseases 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, Spiritism, Occultism and other "isms" for the cure of their maladies, let us hearken 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 favour 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 offered 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 sympathize 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 all 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 his holy prophets since the world began." (Acts 3:20, 21.) They tell us that this will be accomplished at the second coming of Christ, and that in the interim, between the time of the sacrifice of Christ and the establishment of the Kingdom in power and great glory, a special work is in progress: namely, the selection of a Little Flock of footstep followers who, hearing of the grace of God, are so moved thereby to love righteousness and hate iniquity that they 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 and 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 physicians of 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 the Word of God has 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”. Does it not again declare that “fear bath torment”—restraint or trouble? Does it not exhort God’s people, saying,. “Pear not their fear, neither be afraid, but sanctify the Lord 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 thine heart”? Do they not apply this mental medicine to all of life’s• affairs and interests, as, for instance, assuring us that the Father knoweth what things ye have need of, and that 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 strtngh 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 trifling 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, given in God’s Word, 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 and 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 further 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 promote 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 reinvigorated 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 hold, 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 1 Cor. 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 precious 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 thoughts 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 : 1 5.)

"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 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 bridleth not his tongue, but deceiveth his own heart. that man's religion is vain." (James 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 dwelling in his heart 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 to 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 AND HERALD OF CHRIST'S KINGDOM.

"The Stranger goes to Church."

SOME weeks ago a reporter of the Melbourne newspaper "The Sun" attended one of our Bible Studies in Melbourne and followed the study in John 15 with interest. Obtaining further information on our gatherings and the work carried on from this Institute, his report appeared in the "Sun" on 9th July. As over 407,004 of this paper were printed, no doubt quite a witness has been given in this way. With one or two minor corrections the report is as follows:—

A small band of Bible students who take their name from a Greek community mentioned in the, New Testament meet each Sunday in a hall at 254 Swan Street, Richmond.

They call themselves Bereans, from the 17th chapter of Acts: "They (the Bereans) received the word with all readiness of mind, and searched the Scriptures daily."

They claim to be undenominational and to have no creed but the Bible. They say that human creeds are a hindrance and that many denominations have not progressed, still living around the leaders of the past. It was through

dissatisfaction with the established denominations, which, they thought, did not encourage Bible study, that the movement began in the United States and Britain in the latter half of the last century. In Britain it is now known as the Associated Bible Students.

The Berean cause came to Australia 50 years ago, and the first Berean Bible Institute in Melbourne began in 1918, and is now in Ermington Place, Kew. Leaders say that the work is voluntary and that it makes no appeals. Main “mission” work is through publications, lectures and “Frank and Ernest” broadcasts in three States.

Several hundred followers are attached to ecclesias at Richmond, Geelong (Vic.), interstate capitals and other centres; and others are in isolated parts of country districts, as well as in New Zealand and throughout the world. A small group at Birchip (V.) shared in the Lord’s Supper there recently.

Weekly meetings (they are at 3 and 6 p.m., in Richmond) are conducted informally around a table. After a few hymns, and a prayer led by one of the group, students are invited by the chairman to contribute “thoughts” and questions on the chosen Bible passage and to quote other texts in support.

Bereans do not smoke, drink, attend football, races or entertainments. This abstinence, they say, is not a directive but in the spirit of “May I sacrifice?” Adherents are baptised by total immersion in rivers, the sea or in any body of water that might be handy. Baptisms are often conducted during four-day. Christmas Conventions in Melbourne.

Bereans observe the Lord’s Supper annually, believing that Christ intended it as a remembrance of His sacrifice, to replace the old, yearly Jewish Passover. This year’s observance was on 19th April.

No membership records are kept, but all who sincerely have faith in Christ’s sacrifice and seek to walk in His steps by faith and full consecration to God are recognised as fellow Christians.

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. 4:11-12

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FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. , 8,15 a.m.

Perth, 6KY, 227 M. , 4.45 pan.

The Age of Man.

ONE of our brethren has recently sent a cutting from the Geelong (Vic.) “Advertiser” of July 7th, part of which reads as follows:—

“Discovery of three skeletons by two American anthropologists recently has given rise to new concepts of man’s early evolution. The human bones, dug up in Northern Iran by a University of Pennsylvania professor and a young Harvard University graduate student, are said to be 75,000 years old and probably art the oldest human remains ever found.”

The Biblical answer to the wild guesses of evolutionists is very clear and satisfactory to all who adopt the right attitude and desire to learn the truth on this and all other important subjects , found in God’s Word. The following

short article is presented from the standpoint of the Scriptures:—

In the first place, the Bible plainly declares that man was a special, direct creation of God—not a creature that came into being haphazardly, or through “slow, infinitesimal steps of perpetual progress”, or by “survival of the fittest”. The account of man in Genesis is perfectly clear that “God created man in His own image, clear, in the image of “God created He him; male and female created He them”. (Gen. 1:27.) He was formed of the elements of the earth, after which he was infused with the breath of life, by divine power, “and man became a living soul.” —Gen. 2:7.

Evolutionists, on the contrary, frankly scoff at these Biblical statements, or explain them away as being “an allegory”, which is but another way of saying that the Genesis account is a “fairy tale”. They would do away with the whole story of Adam and Eve if they could, for it doesn’t fit in with their evolutionary scheme. But if we discard this Genesis narrative, we also must dispense with much of the Bible—both the Old Testament and the New—for it is referred to by more than one inspired writer, right on down to the last section, the Book of Revelation. Jesus Himself is called “the second- Adam”, who will yet do for the race what the first Adam failed to do by reason of *disobedience. In the New Testament Adam is positively called “the first man” (1 Cor. 15:45), and it reiterates that “Adam was first formed, then Eve.”-1 Tim. 2:13.

Again, the Bible is at variance with evolution: because it plainly shows that man fell from perfection to degradation, sin and death; but according to Darwin there has been no such thing as the “fall of man”. On the contrary, say the evolutionists, man has been steadily rising, as have all other animal and vegetable forms of life, from the very beginning of creation of the first living cell, millions or billions of, years- ago. It should be clear to anyone that “evolution of man” and the “fall of man” are two diametrically opposite ideas that cannot be harmonized. If we accept the theory of human evolution, then we must discard the Genesis story of the downfall of man in Eden.

This means that we also must discard many other portions of the Word of God. The New Testament refers again and again to that original transgression, and declares that “in Adam all die” (1 Cor. 15:22); that “Adam was not deceived, but the -woman being deceived was in the transgression” (1 Tim. 2:14); and that “by one man sin entered into the world, and death by sin”. (Rom. 5:12.) It is evident that if we reject all those essential portions of the Old and New Testament because they do not coincide with Darwinism, then we undermine all confidence in the inspired Word of God in favour of “vain philosophy” and “science falsely so-called”. This is why a few ardent evolutionists would destroy the Bible if they could. But the Bible is true, and will endure for ever, while Darwinism will be forgotten.

Again, a problem which Darwinists have never been able to explain away is this: If man has been on earth for hundreds of thousands of years, or even for twenty thousand years, multiplying as usual during all that time, why is the planet to-day so sparsely populated? At the present rate of increase it would not have taken long to amass a population of two billion—even after making allowance for destructive wars, famines and pestilences. Why, then, do we not have far more than two billion people now on earth, if humanity has ‘been multiplying here for as long as Darwinists claim?

The average rate of increase of various nations and races during a given period of time is not so very difficult to compute. Some peoples, of course, have had more hardships than others, which has limited their increase; but it should be possible to strike a fair average and thereby approximate what the increase of the entire human family should be during sixty centuries. Dr. Williams in his “Evolution Disproved” mentions the example of the Jewish people. Perhaps no race has experienced greater hardships throughout the centuries than they have suffered. Hence their known rate of increase, under such unfavourable circumstances, should furnish a conservative clue as to what the average rate of increase of the world at large should have been during the nearly 6,000 years since the actual dawn of human history.

If Jacob had lived 60 instead of about 38 centuries ago,, could he within that time have propagated a race which would now number 2,000,000,000 souls—almost equivalent to the world’s present population? If so, then why could not Adam have done precisely the same thing? If, starting with one human pair, it would be possible, in 60 centuries, to produce a generation of about two billion people—such as exists on this earth to-day--that would dispose of the necessity of insisting upon an extreme age for the human race, at least on that score. Let us now see what Israel’s average rate of increase has been since Jacob’s day.

Jacob, the grandson of Abraham, was the father of the Jewish nation; his twelve sons were the heads of the twelve tribes of Israel. Jacob was born about 1900 B.C., or a little over 38 centuries ago. The Jewish Yearbook of a few years ago estimates the present number of Jews throughout the world to be about 17,000,000. It is a simple problem in mathematical progression to determine at what rate the house of Jacob has increased to produce this number.

The figure 2, doubled successively for only 24 times (i.e., 2, 4, 8, 16, 32, etc.) yields a product of about 17,000,000. Evidently, therefore, the Israelites have doubled their population about 24 times during the 38 centuries since Jacob’s day. This would be one doubling every 160 years, approximately. If Israel, throughout its centuries of repeated servitudes, dispersions and pogroms, could double its population every century and a half, it would seem that all other people should have been able to do the same. Certainly the entire world must have been able to double its population at least’ once every two centuries, if Israel could do it every 160 years.

If Adam and Eve were created nearly 6,000 years ago, as the Bible states, and the world’s population has doubled once every two centuries (which is even slower than the persecuted Jews have multiplied), then, there have been about 31 doublings since Adam’s day. And if we take the figure 2 and double it for 31 times it yields the number, 2,147,483,648, which, in fact, is approximately the present population of the world.

Now if man has been multiplying on this earth even for 50,000 years or longer, then why does not the world have a greater population than about two billion to-day? If Adam and Eve had been Jews, and had doubled the population as rapidly as the house of Jacob is known to have multiplied during the past 38 centuries, there now undoubtedly would

be more people on earth than we have. But figuring even more conservatively than the Jewish rate of increase, we thus find that we still are able to account for the present world population by starting with only one pair just 6,000 years ago. The Bible thus stands corroborated by plain statistics and common sense, while the wild guesses of the evolutionists have neither science nor reason to support them.

If the age of man is only about 6,000 years, and started with but one pair in Eden, as the Bible says, then it is evident that the total number of persons who have lived and died within that time could not have been much in excess of 20 or 25 billions. It is easily possible for that number of people to be supported on this earth simultaneously under the perfect conditions of Christ's Kingdom. The Bible is not unreasonable, therefore, when it declares that all that are in their graves shall come forth, and that "whosoever will" of both the living and the dead shall be restored to the condition of perfect manhood from which Adam fell, and will be privileged to live forever upon this earth which also then will have been perfected.

The earth will never become over-populated, because the Creator will cause the propagation of the race to cease, eventually. Jesus implied this, when He said that in the resurrection they will neither marry nor be given in marriage. Adam and Eve were commissioned to "multiply and fill the earth", but not to overfill it. That commission now has been almost fully complied with.

Evolution has sought to turn the resurrection into an absurdity, but science and reason are now making evolution the greatest absurdity of all; and God's Word is being steadily corroborated.

The Oldest Book

AUTOBIOGRAPHY OF THE BIBLE.

(W. G. Thompson.)

I am the oldest book in existence, having outlived the storms of thirty centuries. Men have endeavoured to banish me from the face of the earth; they have hidden, torn and burnt me, and have done to death tens of thousands of my faithful witnesses. No other book has been more bitterly hated; no other book has been so dearly cherished; no other book has been so misrepresented and misunderstood; but to-day, while so many of my foes slumber in death, I still live on.

It is not for me to speak of the conflicting creeds laid to my charge, but on behalf of the one true purpose of my revered Author I appeal to reason. Look at the stately trees of the forest; the living green of the meadows bespangled by a thousand lovely, flowers; the singing birds that delight themselves amid the beauties of nature; the blue dome of heaven, illuminated by the sun, moon, and stars that space out a universe too immense for man to fathom; and know that the Creator of these things has a wise and loving purpose equally great and beautiful on behalf of man. —Isa. 55:6, 13.

There is revealed within my covers a plan so broad and a design so deep as to be beyond the power of human, origin. My story centres around the Redeemer, who by the grace of God tasted death for every man. Based upon this atoning sacrifice all the dead will be raised, and the whole earth made glorious with life and happiness everywhere, without a trace of sorrow, pain or death ---Isa 11:9; 60:13; Rev. 21:1-7.

My message has blessed every follower of Jesus. It has inspired them with hope; encouraged them to zeal, comforted them in sorrow, and strengthened them in faith, till they have laid down their all in death, awaiting their grand reward, Like the crystal springs from the mountainside which flow on and on to refresh the luxuriant verdure on the plains below, so in the glad day now at hand the waters of truth will

Impart their life-giving blessing to the willing and obedient of mankind, who will forever, with one sweet accord, praise, love and adore my beloved Author.—Rev. 5: 8, 13.

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Price—Fourpence Halfpenny

The Three Great Covenants.

A CLEAR understanding of this subject is important to every Christian. The Covenants determine our relationship to God, as well as the nature and extent of the blessing which our Heavenly Father intends to bestow upon His children.

There are three great Covenants brought to our attention in the Scriptures — the Abrahamic, the Law and the New, the fulfilment or completion of which will witness the recovery from sin and death of all the willing and obedient of the human family, as well as the exaltation of the faithful few of the present age to joint-heirship with Christ in His kingdom.

In Scriptural language (Isa. 54:5), God is represented as being the “Husband” of these Covenants, and He is said to be the “Father,” while each Covenant is said to be the “Mother” of the particular class that is developed under it (Gal. 4:26-28).

The first, or Abrahamic Covenant was made with Abraham. It was a promise that his “seed should bless all the families of the earth” (Gen. 12:3). There were no conditions attached to this Covenant; it was sealed or ratified by God Himself with an oath (Heb. 6:13-18). There being no conditions and only one party concerned, there was therefore no necessity for a mediator (Gal. 3:20).

The second, or Law Covenant was made by God with the nation of Israel at Mount Sinai. It was a Covenant of life or death, blessings or cursings, conditional upon their keeping intact all the precepts of the law of God (Deut. 28:1-15). The mediator of the Law Covenant was Moses, who sealed or ratified it with the blood of bulls and goats (Heb. 9:19-21).

The third, or New Covenant will also be made with the nation of Israel (Jer. 31:31; 32:40), who will first participate in its blessings, and gradually the whole world of mankind will be included in it (Heb. 8:8-12). Christ is the Mediator of this Covenant, having sealed it with His own blood (Heb. 9:15).

The Apostle Paul throws much light upon this subject in his letter to the Galatians. Evidently those to whom he was writing had become more or less confused regarding the relative importance of, as well as their own relationship to, these Covenants. In chapter 4:22-26 he points out that the first two Covenants, the Abrahamic and Law, were typified by the first two wives of Abraham — Sarah and Hagar — that Abraham himself represented God. Although in this connection he had no occasion to refer to the third Covenant, we may safely assume that the apostle saw in it the third wife of Abraham, viz., Keturah, as a type of the New Covenant.

The apostle in this same chapter points out that Sarah's son, Isaac, was typical of the Church of the present age, and Hagar's son, Ishmael, typical of the nation of Israel. He says, “Abraham had two sons, the one by a bondwoman, the other by a freewoman; which things are allegorical, the women are the two Covenants. Hagar represents Sinai—that is the Law, and her son Ishmael answereth to the Jerusalem which now is, and is in bondage with her children. But (the new) Jerusalem above is (of) the freewoman, for she is our mother, so we brethren, as Isaac was, are the children of promise (Abrahamic Covenant), we are not the children of the bondwoman (Law Covenant), but of the free.” Thus in type the Law Covenant is represented as being the mother of Israel, and the Abrahamic Covenant, or promise, the mother of the Church.

The Abrahamic Covenant or promise is termed by the apostle the “Gospel” (Gal. 3:8), and he points out that those who were seeking to leave the freedom of the Gospel to seek salvation by the works of the Law were identifying themselves, with Ishmael in preference to Isaac.

In other words, in their blindness they were Sacrificing their relationship as heirs of God to ‘become bondservants, for as Sarah (the free woman) is superior to Hagar (the slave), so also ‘is the Abrahamic Covenant superior to the Law Sovereignty. In Hebrews 3:2-6 the apostle speaks of Israel as a “house of servants” under Moses, -; and the Church as a “house of sons” under Christ.

Although the Abrahamic Covenant was confined in Abraham's day, yet it did not become operative or bear seed till

the beginning of the Gospel Age (Gal. 3:16). "That seed (promised in the Covenant) was Christ." The barrenness of this Covenant for a time was also shown in the type of Sarah, who, though promised a seed, yet remained childless till after Hagar's son was born.

The apostle tells us that Christ was the seed of promise; He was the one that God had in view when He said, "In thy seed shall all the families of the earth be blessed" (Gal. 3:8).

The whole world lay under condemnation to death, and before any permanent blessing could come to the race, the death sentence must first be "removed, and God's justice satisfied by a ransom. Adam; the one who sinned, forfeited a perfect life, and therefore the one who would redeem and bless the race must also have a perfect life, to give in exchange in order to satisfy the claims of justice against the first man.

None such was found but the Lord Himself (Rev. 5:5). "In Him was life," unforfeited by "sin. He gave Himself a ransom for all, and thereby proved Himself to be the true seed of promise and heir of the Abrahamic Covenant. But we are assured (Gal. 3:29) that this seed is composed of many members. In other words, Christ the seed, embraces not only our Lord Jesus but the various members of His body.

Our Lord became the seed at His consecration, when He offered Himself in sacrifice to God "on behalf" of the race. We must follow in His steps', 'but, unlike our Lord, we, as part of the condemned race, have no life to offer; and before we can have any standing in God's sight or offering that will be acceptable to Him, we must first be justified. Being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

But justification alone does not bring us into 'Christ, or make us members of the seed; it merely gives us a standing before God, free from condemnation. It brings us to the same standing as our Lord before His consecration, only that ours is a reckoned perfection, whereas our Lord's was actual. Then by following in His steps, and presenting ourselves a living sacrifice, as He did, we are begotten of the holy spirit, and reckoned no longer as human but as spiritual. We are now new creatures in Christ Jesus, members of the promised seed (Gal. 3:29). As the blessing of the race cannot come till the last member of this seed is added, we see that God's purpose in this age is not the conversion or uplifting of the world, but to prepare a class—the, great "seed" -through which the blessings will come in the next age (Eph. 1:10; Rev. 22:17).

The Law Till Seed Should Come.

Throughout the Jewish Age, God's promise to Abraham was more or less lost sight of, and it seemed as though Israel after the flesh was the true seed and heir of Abraham. But when Christ, the true seed, came, Israel was set aside, and the Law Covenant ended. The law was given till the seed should come, of whom the promise was made (Gal. 3:19; 2 Cor. 3:11; Col. 2:14).

The prophet Isaiah, speaking prophetically of the ending of the law, says: "Where is the bill of your mother's divorcement, whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away" (Isa. 50:1). Typically, this would represent Abraham addressing Ishmael, and saying, "Why did I send your mother away? Had I any occasion to divorce her? Or, did I require to sell her to one of my creditors?" These queries imply negative answers. Then comes the explanation, "For your iniquities is your mother put away." Abraham found no fault with Hagar, but because of her son's iniquity, in persecuting Isaac (Gal. 4:29), both mother and son were cast out (Gal. 4:30).

In the antitype, God found no fault with the law; it was perfect; nevertheless, because of the iniquities of the nation of Israel, in rejecting and persecuting the anti-typical Isaac, the Lord Jesus Christ, God cast off the nation, and made an end of their covenant.

The New Covenant In Type And Antitype.

Following the argument of the apostle in Gal. 4, showing Sarah and Hagar as representatives of the two Covenants, we may take the third wife of Abraham, Keturah, by whom he had many sons, as typically representing the New Covenant, under which all nations are to receive a blessing. It is interesting to note that in the type, Isaac inherited all of Abraham's possessions, conforming to the apostle's statement that the antitypical Isaac class are the heirs of God.

Abraham, however, gave gifts to all the sons of his other wives, representing in type the blessing of Israel and the world of mankind during the Millennium (Gen. 25:1-6). While Moses was mediator of the Law Covenant, we read that Christ is the Mediator of a better Covenant—the New Covenant (Heb. 8; 6, 7), and with Him will be associated the Church as members of His body.

A mediator is one who acts as a "go-between," a middleman (medius—the middle), whose duty it is to bring both parties together, and to see that the terms of an agreement are faithfully carried out.

The work of the mediator under the New Covenant is represented in a threefold aspect—Prophet, Priest, and King. As prophet, he will enlighten the whole world, opening the blind eyes (Isa. 35:3-10) ; as priest he will, apply the merits of the sacrifice accomplished at Calvary on their behalf; and as king, he will rule in righteousness, compelling all to submit to the laws and regulations of His Kingdom, or suffer the penalty—death (Acts 3:23).

The Church of the present time requires no mediator to bring them into harmony with God; having accepted Jesus Christ as their Redeemer, they are justified by faith, but we still require the advocacy of the merits of the blood in order to cleanse us of our daily short-comings. "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous" (1 John 2:1).

The Church does not participate in the benefit of the New Covenant, because the New Covenant will not be fully sealed nor come into operation till the last member of the Church is glorified. The apostle says: "We, brethren, as Isaac was, are the children of promise." Had we been under the New Covenant, he could not have said this.

Are we justified by any Covenant? No; we are justified by our faith in Christ. If Abraham and others of his day were justified by their faith apart from the New Covenant, so can we be; on the other hand, if we cannot be justified apart from the New Covenant, it follows that no one else could, which conclusion would be contrary to the records of Scripture. Abraham believed God, and it was imputed to him for righteousness; now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed; (if we come under the New Covenant? No.) if we believe on Him that raised up Jesus our Lord from the dead (Rom. 4: 3, 23, 24).

Was not Christ acting as our mediator when He died on our behalf? No. A mediator must be a mediator of some Covenant. Now, we are children of the promise which the apostle assures us had no mediator, because it was an unconditional agreement (Gal. 3:20).

By Christ's death and resurrection He established His right and fitness to be the Mediator. He has now the right to mediate by virtue of His sacrifice, but will not begin that work till after the sealing is completed, and the merits of the blood applied on behalf of the world. This, is in harmony with 1 Tim. 2:5, 6. "There is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for, all, to be testified in due time"; also Hebrews 9:15;

Ransom and mediation are two different things. The ransom was the price paid to/ justice to redeem the race from death. Mediation is the work of restitution by which the world will be, gradually brought to perfection and harmony, with God during the Millennium.

It has been thought that 2 Cor. 3:6 teaches that we are under the New Covenant; but it does not say we are blessed by the New Covenant, but "that God has made us able ministers of the New Covenant. The minister of a covenant is not the one who participates in its blessings, but the one who dispenses them. Moses was the minister of the Law Covenant by sealing and dispensing its blessings to the nation of Israel. The Christ—Head and Body—are the ministers of the New Covenant, sealing it, and dispensing its blessing of life and protection to the world in the coming age.

The chief point of 2 Cor. 3:6-16 is the contrast between the glory revealed through. Moses in the type, in the inauguration of the Law Covenant, and the more excellent glory that belongs—to the Church as ministers of the New Covenant. In short, it is a contrast between the passing glory, attached to the mediator of the Law Covenant, and the permanent and far-exceeding glory associated with the mediator of the New Covenant. As in the type the face of Moses shone (his glory" was revealed) when he came down from the mount of God a second time, so it is at the second presence of the Lord, when He comes down from, the mount of God the second time, that the members of the Church will shine forth the, sun in a "glory that excellet" that of Moses the type. But as yet this glory is ours only hey,, faith, so the apostle adds, "seeing then that we have such hope, we use great boldness of speech and faint not." (2 Cor. 3:12; , 4: 1,)-

Taking Away The First, Establishing 'The? Second.

In Heb. 10:9 does the apostle teach that when the Law Covenant ended, the New Covenant took its place? No. The apostle is not discussing the Covenants in this connection. He is dealing with the typical and anti-typical sacrifices. This is -very evident from the rest of the chapter. His, main point is to prove to the Jewish people that ; their institution of sacrifices was not a permanent arrangement, but that, according to their own I prophets, it would pass away and give place, to .. the better sacrifices. Having first shown that the • blood of bulls and goats could not take away sin, (verse 4), he quotes the 40th Psalm (a prophecy, pointing to our Lord's sacrifice of Himself). and says this is why, "When He cometh into the world, He saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me." "Then said He, lo, I come to do Thy will, O God (by sacrificing Himself). He taketh away the first (or typical sacrifices) that He might establish the second (and permanent sacrifice) ... for by one offering (in two parts—Head and Body) hath He perfected for ever' them that are sanctified" (v. 14).

Heb. 10:16, which is a quotation from Jeremiah 31:33, 34, refers to the days of Israel's dis favour, during which time Israel as a nation was trodden down, and the dominion of the world given over to the Gentile kingdom. After those days of disfavour, God will make a New Covenant with the House of Israel and the House of Judah, and eventually with the whole world, under which His spirit will be poured out upon all flesh, and all shall know Him, from the least of them unto the greatest of them.

The apostle's argument is to show how convincing Jeremiah's prophecy is. It says, "their sins and their iniquities will I remember no more." His deduction is this, if their sins are at any time to be remembered no more, it amid not be under the typical sacrifices, for there was a remembrance of sins made every year, therefore the prophecy argues the introduction, at some time, of a new and permanent basis of satisfaction for sins. which the apostle shows was the sacrifice of Christ.

Some have thought from Matt. 26:28 and Luke 22:20 that the New Covenant 'Was sealed and became operative when our Lord died. Had not the Church been arranged for in God's plan. the New Covenant would have, undoubtedly, been ratified when Christ died, and immediately have been put into operation on behalf of the dying world; but, according to God's purpose, as revealed in the Scriptures, He has arranged that the Church, the members of Christ's body, should also participate in His death, as well as share in His resurrection. Our Lord indicated this when He said, "Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" (Matt. 20: 22). The apostle says the Church are joint heirs with Jesus Christ, if so be that they suffer with Him, that they may be also glorified together; and he goes on to state further in the same epistle (Romans) that each individual member of the body must be a living sacrifice. When the sacrifice is presented, the High Priest lays his hand on it, and thus it is written of the Church, "We are killed all the day long, we are accounted as sheep for the slaughter." (Rom. 8:36.)

The Levitical sacrifices mentioned in Heb. 9 were ordained by God for the purification of earthly things, but the spiritual things (all things pertaining to the kingdom) are to be purified with better sacrifices than these (v. 23). We have already seen that the seed of Abraham is Christ and the Church (Gal. 3:16, 29) therefore, it will not be till the seed is complete (the sacrificing over) that the blessings will come to Israel and all the families of the earth under the New Covenant.

A Message from Sydney.

The following message has been received from the secretary of the Sydney Class:—"We have had a wedding in our Ecclesia, on 4th June last. Sister Sheppard was married to Brother McGrath, and now they are united in a bond of spiritual companionship to walk together the rest of the way here on earth. The legal ceremony was performed at the Registrar's office. Then we travelled to my home where a short service was held, about ten of the friends attending. First there was a brief address mentioning how much higher, spiritually, such a ceremony was than those in the world, and how much more, spiritually, was expected of the contracting partners. The symbol also of Christ and the Church was referred to and the polishing process that necessarily the partners must undergo, but that the reward would be high and the brilliance of these diamonds great in the end. Then a Brother asked a blessing upon the bridal pair, and we closed with hymn 230 (310 B.S. Hymnal), the bridal hymn."

Notices,

It is expected that a Baptism Service will be held in Melbourne later this year, and any friends wishing to symbolise their consecration to God are invited to communicate with this office. Possibly a date could be arranged to suit any country friends desiring to avail themselves of this opportunity.

In view of the further expected increase in postage rates arrangements may be made to post out two months' copies of "Peoples Paper" under the one cover. Should this be adopted our readers will understand that one issue would be later in arriving and the next would be early.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. ,, 8.15 a.m.

Perth, 6KY, 227 N. ,, 4.45 p.m.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Why go to Church?

A LEAFLET was distributed in Melbourne recently with the above heading. There is no indication from which church denomination it came, but probably it represents the sentiments of most church systems, and clearly shows the lack of spiritual outlook amongst church leaders to-day, and fulfils the words of the prophet Amos respecting "a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

The leaflet reads as follows:—"Our Church gave us Democracy, Trade Unions, Public Schools, Education, Hospitals, the best in art, music, literature, and has always tried to lift the progress of the human ever upwards. It was the policy of the world, until Christ came, to leave the poor, the sick and the slaves well alone; if she is not doing other things as forcibly to-day, or the things we think she ought to be doing, it is because we are not in the Church to help her do so.

"We all agree that man is a higher creature than an animal, and if war and other injustices are ever to be done away with it will be by the spirit of Christ working through the Church. However sincere our friends may be who believe that man can make a set of rules to usher in a golden age with shorter hours, more money, all the luxuries, etc. (these are all right, quite right, and we should all do our bit in sharing in the responsibility to make it so), it is not everything."

The last paragraph of the leaflet reads:—"Certainly we of this age are as industrious as bees; life is lived to-day at a fast pace, with our aeroplanes, cars, etc. Caught in the ferris-wheel of life and the social swirl of events, we love it, every minute of it, but surely we can spend one hour of our time per week in the quietness and tranquility of the Church atmosphere and think of deeper things, so helping to keep alive the Church and all it stands for. As we all know, deep down, she is the greatest institution of all time for the peace and happiness of we humans. So come along next Sunday, mate; you will be very welcome."

The above reveals a sad but very true picture of the hopes and ambitions of leaders and members in the church systems to-day. The appeal in the leaflet for people to spend "one hour per week in the quietness and tranquility of the Church atmosphere, so helping to keep alive the Church and all it stands for," is pathetic indeed. The implication is, that by so doing a person is a Christian and is quite all right, which is most deceptive. Again, the claim that "if war and other injustices are ever to be done away with it will be by the spirit of Christ working through the Church," is equally deceptive and erroneous. The fact that the leaflet is so devoid of spirituality confirms the Scriptures and experience that the spirit of Christ has been withdrawn from the church systems for some considerable time. War and other world troubles are certainly to be done away by the Lord (Psa. 46:9, 10; Micah 4:1-4, etc.), but this will not be accomplished until the present world-order, including the church systems, goes down in ruins, to make way for the Kingdom of Christ. The Apostle Peter declares of "the day of the Lord," that "the heavens (ecclesiastical systems) shall pass away

with a great noise, and the elements shall melt with fervent heat; the earth also (earthly order of society), and the works that are therein shall be burned up.” However, Peter ends with a very hopeful and encouraging outlook for the Lord’s true people, when he continues—”Nevertheless we, according to God’s promise, look for new heavens (Christ and His Church in glory) and a new earth (new earthly order of society) , wherein dwelleth righteousness.” (2 Pet. 3: 10, 13.)

No wonder that the Lord is calling to His people during this harvest time of the Gospel Age —”Come out of .her (Babylon — Mother and daughter systems) my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Rev. 18:2-5.) We may be sure also, that all the Lord’s people giving heed to His call to come out of Babylon, through His Word and spirit, would be expected to stay out, and not compromise in any way with the rejected church systems. Rather, they will feast upon the precious truths of God’s Word with others of the Lord’s people, or alone, if in isolation, and thus have their Lord’s blessing and approval, and be true guides to others who may also be hungering for the truths of His Word.

Working Out Our Salvation.

(Phil. 2:12. 13. Convention Address.)

PAUL is here addressing the church, not the I 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 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 Philippi. 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 Philippi, 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 Philippian 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 everyone 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 “partakes 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 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 arise 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) , thus opening the way for our justification by faith, and also our consecration—His righteousness making our sacrifice acceptable to the Father.

It is only a certain class which God is dealing with now. He is not dealing with the whole world at present, but 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 and 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” that God is seeking in this age, and the invitation has gone out, “If any man will 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. 8:4, 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 towards 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 each one individually,—“Beloved, work out your own salvation.” Our salvation to the heavenly calling it not completed yet. The new life is begun in us, and this new life is to grow, to develop, in all the graces of patience, self-control, godliness, brotherly-love, etc. So our Lord warns us, “Take heed that no man take thy crown.” (See Heb. 3:1 -4 ; Rev. 3:1, 2, Diaglott.)

We must work out our salvation. This is something which each new creature in Christ must do for himself or herself by the Lord’s assisting grace. One cannot work out the salvation of another. 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 on 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 that 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 vows of consecration. Our Lord said, “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. The 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's, who says—"Work out your own salvation with fear and trembling." The thought in both these texts 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.

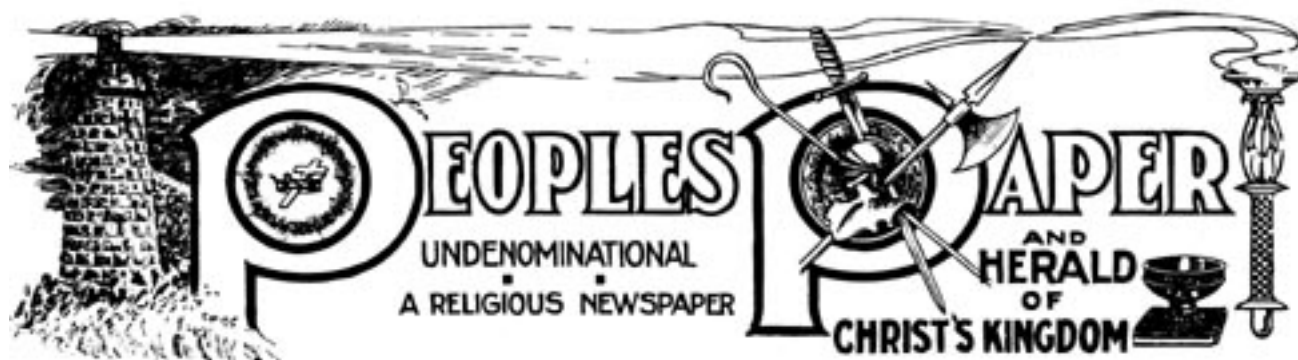
Why does the Apostle say we should work out our salvation with "fear and trembling"? Does the Lord wish His children literally to tremble with fear before Him? We believe the Apostle's thought is that we should exercise great care in respect of everything pertaining to our heavenly calling. It is the 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 favours and blessings so freely bestowed upon us.

As we consider Christ's example, also that of Paul's, 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 3:34.) 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 will 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 honourable 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 His 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 labour of love. God, through His Word and spirit will work in us while we work out by His grace. (1 Cor. 15:58.)



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Walking in the Light.

(1 John 1:5-7. Convention Address.)

IN John 1:5 we read—"God is light and in Him is no darkness at all." Also James, chapter 1 verse 17, speaks of God as the Father of Lights with whom there is no variableness, neither shadow of turning God is always the same—

holy, pure, benevolent, kind, just and true. "God is light and in Him is not darkness at all."

Light and darkness, like love and selfishness are antagonistic one to the other; they will not harmonize. "What communion hath light with darkness?" says the Apostle. (2 Cor. 6:14.)

Darkness is the symbol for ignorance, superstition, sin, sorrow, sickness and death, while light indicates intelligence, enlightenment of mind, knowledge, righteousness, truth, life, peace and joy.

When God created man in His own image and placed him in Eden, Adam had fulness of harmony with God. The light of God's favour shone brightly upon Him, and so long as he remained obedient he enjoyed the peace and blessing of full fellowship with his Creator. When sin entered, however, the light of God's favour was withdrawn; there was no longer the same peace and joy of heart; sorrow and pain and trouble associated with the sentence of death began to lay its heavy hand upon the heart that hitherto had known no anxious care.

For almost 6,000 years now the human family has been passing through a night-time of sorrow, pain, sickness and death. The Psalmist refers to this, saying (Psa. 30:5), "Weeping may endure for a night, but joy cometh in the morning.- The Apostle Paul also has said, "The night is far spent, the day is at hand." (Rom. 13:12.)

Paul's day the night-time of man's experience with evil was two-thirds in the past, and the day, ie., the thousand year day of Christ was, comparatively speaking near at hand.

As we look back over the centuries of past ages we find that there have been some faithful souls who have been able to trust God even amidst the surrounding darkness. Enoch was one of these, and it is said that "he pleased God," and "walked with God." Noah also was one who walked in the light that was due in his day. Because of his faith and obedience to God he was saved from the destruction that came upon the whole world of his day, and he was carried over the flood and permitted to live on in the age that followed.

Abraham was another of the faithful ones who walked in the light that was due in his day. To Abraham God made certain promises that through him and his seed would come a blessing to all the families of the earth. This was a much clearer statement of God's purpose for man than had ever been given before. Abraham was surely greatly favoured in having revealed to him the knowledge of God's purpose to bring in a blessing to mankind. Why was it that Abraham was so favoured in this way? Was it not because of his great faith in God, and his prompt obedience to the will of God. It surely was, and it teaches us that if we would have the favour and blessing of God upon us, we must have complete faith in Him, in His power, in His goodness, in His love.

We can get many good lessons from the consideration of the lives of the faithful ancients; how they trusted God and clung to the promises given to them. They endured many persecutions, and some suffered cruel deaths because of their loyalty to the light given to them. We think of Isaac, Jacob and Joseph, and how faithfully these men walked in the light of their day, and looked forward to the coming time of blessing for all the families of the earth.

Coming down to Moses' day we find the time had come for more light. God's purpose was to be still more fully made known. Moses himself was a grand example of faithful, humble obedience to the will of God. How faithfully he walked in the light and served the interests of the people of God—the house of servants.

The law given to Israel revealed to mankind a knowledge of God, and while none of the imperfect race could gain life by keeping its requirements perfectly, yet those whose faith in the promises inclined them to walk in the light of that day received a blessing. We think of Joshua, Samuel and David, and the faithful prophets—Isaiah, Jeremiah, Daniel and others--whose lives bore witness to the fact that they walked in the light of their day, and because of their faith and loyalty they will be rewarded by having a better resurrection than the remainder of men, and they will be used as teachers and helpers of mankind in the Millennial day. John the Baptist was the last of the prophets, and concerning him our Lord said that there had arisen none greater than he. (Matt. 11:11.) Also in John 5:35 our Lord referred to John the Baptist, saying that "He was a burning and a shining light, and ye (Jews) were willing for a season to rejoice in his light." Yes, John the Baptist is surely a fine example of earnest zeal for the Lord and in witnessing to the light that was due in his day. How faithfully he walked in the light, and called upon others to do likewise. John's mission and message were also important. In many respects his work was like that of Isaiah and of the other prophets. He called upon Israel to repent and reform their ways; but John was also able to announce the Kingdom of Heaven at hand, and the presence of the Lord in their midst. He said—"There standeth One among you whom ye know not; He it is, who, cometh after me is preferred before me, whose shoe's latchet I am unworthy to unloose." (John 1:26, 27). John was sent to bear witness to the Light; he was not himself that Light, but one who called upon Israel to prepare themselves to receive the Light. (John 1 : 7, 8.) How faithfully and loyally and humbly John fulfilled his mission. He seemed quite content and happy to fill a little place so that His Lord might receive the honour due to Him. (See John 3:29-31.)

How brightly the light of God shone out from the life of Christ. "In him was life (perfect life) and the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not." (John 1:4, 5.) "He was the true Light which lighteth (in due time) every man that cometh into the world." On another occasion our Lord said, "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8 : 12.)

How clear and bright has been the light that has shone out since the death and resurrection of Christ, our Lord and Head. It was the coming of the holy spirit at Pentecost that enabled the disciples to go forward in the Master's steps. There they received the power from on high that would enable them to "be witnesses of Christ both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." (Acts 1:8.)

When our Lord first invited His disciples to accompany Him, He said to some of them who had been fishermen, "Follow me, and I will make you fishers of men." For 31 years the disciples were constantly in the Lord's presence;

they listened to His gracious words and beheld His wonderful life, and the foundation for their future usefulness was being quietly laid.

The coming of the holy spirit at Pentecost was indeed an occasion of great importance to the waiting disciples and to the whole church. They had been told to tarry at Jerusalem until they should be endued with power from on high. As they waited on the day of Pentecost “suddenly there came a sound from heaven as of a rushing, mighty wind and it filled all the place where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon them and they were all filled with the holy spirit.” (Acts 2:2-4.) The cloven tongues like fire which rested upon the heads of the disciples, seems to fittingly represent the enlightenment of the spirit. There, at Pentecost, the offering of the Church, the body of Christ, took place: just as the offering of the Head had taken place some 31 years previously, at Jordan.

The pouring out of the holy spirit at Pentecost was the token not only of the acceptableness of Christ’s sacrifice to God, but also of God’s acceptance of the Church, His body. Those who have come into Christ all down the age have not needed special manifestations of tongues of light. Their baptism into Christ, however, has been accompanied by the blessing and enlightenment of the spirit. We have received a new will, a will that prompts us to do God’s will. “God has not given us a spirit of fear, but of power (courage) and of love, and of a sound mind.” (2 Tim. 1:7.) We have, indeed, realised the truth of the Apostle’s words. The effect of God’s spirit upon the hearts and minds of His consecrated people has surely been to give them courage and love and wisdom, in proportion to the degree that they live up to their consecration. Having taken up our cross to follow Christ in the narrow way, having commenced to walk in His steps, to walk in the light, we must continue in that direction. We must keep His great example ever before us and seek to be conformed to Him in all things. We must “walk in him and be built up in him.” (Col. 2:6, 7.) “He that saith he abideth in him ought himself also so to walk, even as he walked.” (1 John 2:6.)

At our Lord’s first advent the light of truth shone out brightly upon the house of Israel, but only a few were found willing to walk in the light of that day. The majority preferred the darkness of error, or of their own selfish ways. Blessed indeed are those whose eyes of understanding have been opened to see the beauty of the Heavenly Father’s plan and who have been drawn to Christ in this acceptable day.

The truth revealed at the harvest time of the Jewish Age separated the “wheat” from the “chaff” of that nation. Only a few accepted the truth and walked in the light of that day. So we find it to-day. We are living in a harvest period again to-day. The wheat is being separated from the tares. The wise virgins are to be separated from the unwise. What is it that effects the separation? The foolish virgins at one time appeared to appreciate the message of present truth; they went forth with their lamps to meet the Bridegroom; they seemed to rejoice in the Lord’s presence and to feast upon the beautiful truths spread before them. But after a time they find their lamps are not burning so brightly, they begin to get confused in their understanding of the present truth. They seem to be even uncertain as to whether or not we are living in “the days of the Son of Man.” The trouble with the foolish virgins is, that they did not take enough oil (holy spirit) in their vessels.

Let us each one look to ourselves that we maintain the spirit of our consecration; let us seek for a larger filling of the Lord’s spirit—the spirit of the truth, the spirit of holiness and of love. If we become neglectful and careless in our consecration, or in our attitude towards present truth we will find that the spirit of the world, the lukewarm compromising spirit, the Laodicean spirit will come in, and we will be unprepared to enter into the marriage feast. Let us search our hearts let us keep our lamps trimmed and burning. In order to keep the lamp burning brightly we must look well to the supply of oil. Let us earnestly pray the Lord to give us a larger measure of His holy spirit, the spirit of Christ, the spirit of consecration.

Walking in the light will mean obedience to the known will of God. What a grand example we have before us in the life of Christ. After His consecration at Jordan He retired to a place of quietness, away from the busy walks of life, so that He could wait upon God and get refreshment and enlightenment of soul, and wisdom to carry out the great purpose for which He had come into the world. After faithfully withstanding the temptations of the devil, we read in Luke 4:14 that “He returned in the power of the spirit into Galilee.” Surely it was through prayer and waiting upon God that our Lord Jesus received the light and wisdom and power of God. There were times in the life of our Lord when He seemed to realise the necessity for special prayer for guidance and heavenly help. We have already referred to the special season of prayer and waiting before God at the commencement of our Lord’s ministry; then in Luke 6:12 we read, “He went out into a mountain to pray, and continued all night in prayer to God.” Next day He chose the 12 disciples who afterwards were the Apostles. No doubt He earnestly sought the Father’s guidance in His choice of the twelve.

There are many references in the Gospels showing that Jesus frequently sought the Father’s help and guidance. As the sun sank in the west, and the shades of night enfolded the earth, we find our Lord seeking the solitude of the mountain top, where, alone with God, He could unburden His heart and find, in sweet communion with the Father, that strength and refreshment of spirit which enabled Him to press on in the heavenly way, pouring out His soul unto death.

It seems appropriate, then, that we fully appreciate the privileges of prayer. “Continue in prayer and watch in the same with thanksgiving,” says Paul. “Watch and pray lest ye enter into temptation,” were almost the last words of instruction given by our Lord to His disciples. We cannot maintain our spiritual life without prayer. We could not walk in the light of the Lord without prayer. “The fervent, effectual prayer of a righteous man availeth much.”

Another matter that will assist us to “walk in the light” is the cultivation of the spirit of joy in the Lord. There are many instructions in the Scriptures along this line. Israel was commanded by the Lord to rejoice in all the good things provided for them, and in all the Lord’s arrangements for their welfare. (See Deut. 12:7; 26: 11; also Deut. 28.) Certain

blessings would come upon them for their obedience (verses 114) , and then certain curses are enumerated which would come upon them if they disobeyed the voice of the Lord. (See verses 45-47.) God would punish them if they failed to serve Him “with joyfulness, and with gladness of heart.”

Paul tells us to rejoice in the Lord always. (Phil. 4:4.) The Apostle did this himself; he gloried in tribulation, knowing that tribulation worketh patience. Walking in the light will mean the steady cultivation of the graces of the Lord’s spirit. The Apostle Peter urges us to give all diligence to add grace to faith, and grace to grace. (2 Pet. 1:5-11.) Paul exhorts us to “seek those things which are above,” to “set our affections upon the things above, not on things on the earth.” (2 Col. 3:1, 2.) He urges us to “walk in the spirit and fulfil not the desire of the flesh.” (Gal. 5:16, 25.)

We need patience, too, in order to “walk in the light.” We must not grow weary in well doing, for in due season we shall reap if we faint not. To walk in the light will mean earnest endeavour to “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” It will mean that we will humbly submit our hearts, our wills, to the will of God. We will strive to have a conscience void of offence toward God and men. We will seek to have our lives brought into line with the golden rule—we will endeavour to treat others as we would be treated.

Let us determine that we will each one strive more earnestly to “walk in the light of the Lord,” that we will “watch and pray” and seek for grace from on high to keep our hearts humble and gentle and pure and true and kind and loving, “forgetting those things which are behind, and reaching forth unto those things, which are before,” let us “press on toward the mark for the prize of the high calling of God in Christ Jesus.” (Phil. 3:13, 14.)

“O House of Israel, come ye, and let us walk in the light of the Lord.”

Notes-on Convention.

Some Notes on the Adelaide Easter Convention have been prepared by a visiting friend, and copies are now ready’. These are supplied free from this office to all applying for them. Also some copies of Notes on the Melbourne Christmas Convention are on hand for disposal to friends desiring these.

“Peace Desired—War Continues.” --In this booklet of 24 pages the present world outlook is reviewed, and the only hope for peace set forth in the light of God’s Word. Price 5d. per copy ; 6 copies for 2/-, posted.

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“The Manner of Christ’s Return and Appearing.”—This most important subject explained in detail in this 64-page booklet. Most enlightening. Paper cover, price 9d.; 6 copies for 4/-.

“Our Lord’s Great Prophecy.” —Most helpful explanation of this timely subject, 50 pages, paper cover, price 9d.; 6 copies for 4/-.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

The General Work.

WITH the completion of another year’s work WITH the Berean Bible Institute at the close of April, this brief report is presented with a deep feeling of gratitude and thankfulness to God for His blessing and guidance upon the efforts, which have been undertaken in co-operation with numerous brethren, in the service of the truth. It is surely a great privilege to have a part in the service of our Heavenly Father, and especially so now in the very closing days of the harvest of the Gospel Age for the gathering of the members of the Bride of Christ.

Our main contact with the brethren generally is provided by our monthly “Peoples Paper and Herald of Christ’s Kingdom” which is despatched to friends in various countries, and it is encouraging to receive expressions of appreciation of the truth message contained in this journal. At this time again sincere thanks is expressed to all brethren who have assisted with contributions to the pages of the “Paper”.

The importance of the harvest truths has been kept prominent in the columns of the “Peoples Paper”. It is really essential that all the Lord’s true people be fully “sealed in their foreheads,” as well as in their hearts, before the final overthrow of this present evil world (Rev. 7:1-3), and this is accomplished only by a full appreciation and acceptance of the harvest truths. The booklets “Our Lord’s Great Prophecy” and “The Manner of Christ’s Return” have been of great assistance in this respect, and a good supply of these is still available.

Some of the increased cost of publishing the “Peoples Paper” has been met over the past year by folding and stapling, etc., in our own office. However, a deficiency in meeting the full cost of production has again been provided by the General Tract Fund, but as considerable numbers of the “Paper” are supplied free to newly interested friends, the providing of this deficiency is a good investment in the service of the truth. It will be realised, of course, that extra subscriptions to the

“Peoples Paper” assist greatly, and sample copies are always available free for all who can place them to advantage.

Quantities of books and booklets have been sent out throughout Australia and overseas, and additions to our stocks are made known through the "Peoples Paper" from time to time. The free tracts and Kingdom Cards still have an important part in the witness to the truth, especially in places where the radio message cannot be heard. Also the Consolation Cards, which are sent to the bereaved, provide a service of comfort and encouragement which has been continued with some good results by a number of friends in various parts. Some public lectures have also been given, and it is often found that these are the means of creating the desire for more knowledge of God's Word and attendance at the regular Bible Classes. In all these branches of the Lord's service it is encouraging to have willing workers, and we pray for God's blessing upon all efforts in the harvest field. Others who have a talent for the work in any sphere should certainly use it to the full, as unto the Lord; enquiries are welcome at all times from those desiring to co-operate in any way in the service of the Lord.

The financial side of the work generally (apart from the radio) is shown by the balance sheet of the General Tract Fund herein presented. All the assistance received is comprised of voluntary contributions, and it is very evident that much love for the Lord and sacrifice for His cause is represented in the good help to the work in His name. It will be seen that the credit in the Reserve Fund has been transferred to the General Tract Fund, and with all expenses met, a credit of over £ 31 is in hand towards the work of another year.

Only by the co-operative efforts of the brethren, under the Lord's providence, has the work of the Institute been able to continue over the year past, and this has included co-operation in prayer. It is requested again that our dear friends everywhere join in prayer before the throne of grace, that God's will may be discerned and His guidance and blessing may continue upon all efforts on behalf of His cause. Stirring world events are looming up again at this time, yet all these things but impress the importance of our day, and that shortly "a night cometh wherein no man can work". May all who love the Lord and His truth give diligence to make their calling and election sure, and assist their fellow travellers in the same pilgrim way.—"Therefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

GENERAL TRACT FUND.

To Credit Balance	1/5/'50	.. ..	£29	6	5
„ Donations	.. ..	.. ..	382	13	2
„ Transferred from Reserve Fund	.. ..	.. ..	111	19	8
			£523	19	3

ByFree Tracts and Deficiency “Peoples	£93	2	2
Hall Rents, Advertising	25	2	0
General Expenses (Office, etc.) .. .	31	13	6
Towards Personal and House Expenses	271	0	0
Postage.	42	9	7
Pilgrim Work, Sundries .. .	18	8	8
Free Books and Booklets . . .	7	18	3
Consolation Cards	3	0	0
Credit Balance 1/5/'51 ..	31	5	1
	£523	19	3

The Radio Work

The radio witness to the Gospel of the Kingdom has also continued successfully over the past year. This has been made possible by the united efforts of the brethren, in the Lord's providence, and above all by God's blessing upon the message as it reaches those people who are longing for the help and comfort which the truth alone can give. We are grateful to the Lord for His favours upon this particular branch of the work in His service.

The same radio stations have been used throughout the year. 3GL Geelong and 2KY Sydney, covering as they do our two largest Australian cities and other large towns, can reach about half the population of this continent. The response from these two stations has again been most encouraging, new listeners being heard from week by week and many well acquainted with the broadcasts showing increased appreciation of the truths of God's Word. There has not been the same response from 6KY Perth, but our brethren there have kept the message going in faith, and some friends who have been found by the broadcasts in that area are showing appreciation.

A work associated with the broadcasts, the distribution of the copies of each Dialogue presented over the air, has increased over the past twelve months; large quantities of these leaflets are despatched each month to listeners and readers of the "Peoples Paper" with good results. These are provided free from the Radio Fund, and other friends wishing to receive copies regularly should make their requests accordingly.

There can be no doubt that the advertising of the broadcasts is important. Friends who have a talent of time are able to do good work by distributing the radio cards. A successful method is to call on the homes of the people with the cards and offer a word of encouragement, asking the householders to be sure and listen to the undenominational broadcasts, the radio cards being supplied for this purpose. Advertising in newspapers is also recommended where possible, but this method is more costly. However, it costs nothing to remind friends and neighbours about the sessions

over the air, and those active in this respect receive blessings accordingly. The main object of the broadcasts being, of course, to find the ones here and there who are desirous of entering into the Christian way, to walk in the steps of Christ. The majority of listeners we know will receive the full benefit of the truth in the next age, but what is heard now will be helpful to that end.

A review of the Radio Fund will reveal the good assistance received for this feature of the work, all voluntarily provided, by the Lord's providence, for the witness over the air. The sacrifices thus made no doubt manifest a burning zeal and love to serve the truth cause. The costs at one radio station have increased during the year, but with all expenses covered it will be seen that a credit of 1 112 is carried forward to commence another year's work of broadcasting. As with the general work, so with this avenue of service, the prayers of the brethren are requested for God's blessing and guidance to direct the results in harmony with His will. "And let us not be weary in well doing; for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith."

RADIO FUND.

To Credit Balance 1/5/'50	£110	19	0
„ Donations	433	1	8
	£544	0	8
<hr/>			
By Radio 3GL Geelong, 2KY Sydney	£346	4	0
„ Recordings for 3GL, 2KY, 6KY	32	0	0
„ Printing Quantities of Dialogues	33	0	0
„ Freight, Postage, e t c	1	1	18
„ Travel and Sundries	7	12	6
„ Bank Charges	1	5	0
„ Credit Balance, 1/5/'51	112	0	11
	£544	0	8
<hr/>			

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A. Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 19/- post paid.

"Hymns of Dawn Music Book."—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

The Seed of the Blessed of the Lord

Question:—Please explain Isaiah 65:23.

Answer:—Reading from verse 17 to get the connection, we see that this portion of Scripture is a prophetic description of the blessings that will come to Jerusalem (and also, eventually, to all the families of the earth) under the Messianic Kingdom. It tells of the time when the "new heavens" (Christ and His glorified Church; see 2 Pet. 3:13) will take control, and the "new earth," a new order of society on earth, will come into existence based on justice and righteousness.

It will be the time when sin and sorrow, weeping and crying will be done away; and peace and joy and gladness will come to Jerusalem and to all people. The setting is earthly and pertains to the "times of restitution"—The Millennial Age. It tells of the activities of these blessed and happy people, building houses, planting vineyards and eating the fruits of their labours.

Leeser translates verse 23—"They shall nor toil in vain, nor bring forth unto an early death, for the seed of the blessed of the Lord are they, and their offspring with them." What a great change there will be when the new heavens under Christ and His Church is operating. Parents, whose little children were taken from them during the reign of evil and death, will have them restored again (probably in answer to prayer); they "will come again from the land of the enemy." (See Jer. 31:16, 17.) The labour and toil bestowed upon their children will not be in vain. Those brought to life in the Kingdom Age will not go into an early death; no, by faith and obedience they may walk up the blessed highway of holiness (see Isa. 35:8-10) and gain everlasting life in the restored earth.

"The Christ" Head and Body are the blessed of Jehovah, in a very special sense. Christ will be the "Everlasting Father" to the restored of Israel and mankind generally. He is the Second Adam, the Lifegiver to the world in the new age. (Isa. 9:6; 1 Cor. 15:45, 47.)

Then Israel, the chosen nation of the Lord, will also have "offspring." Ezekiel 16:61 shows how such nations as Sodom and Samaria will be given to Israel "for daughters." Israel, under the guidance and protection of "The Christ" will be used and guided by the Ancient Worthies, and under the arrangement of the New Covenant will extend to other nations the relationship which parents do toward their children, guiding, helping, nourishing, sustaining and helping them to maturity of character. (See also Isa. 60:4, 5.)

What a glorious provision God has made for the blessing of all the families of the earth, and what an honoured place in the "new earth" is assigned to Israel when, in due time, her blindness will be taken away, and she will be used as a channel of blessing to all the nations of the earth. (Isa. 60:1-22.)

(The above short article is now available in leaflet form, and will be supplied free to all who can use them to advantage. When applying for copies, please state how many are required.)

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 love 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 labour
As leaves no time for resting at His feet:
The waiting attitude of expectation
He oftentimes 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, whatsoe'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.
----Selected.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Sydney—Schaffer's Upholstery, 229 Liverpool Road, Strathfield—Sundays, 3 p.m. and 5.15 p.m. Take No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.

Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court—Sundays, 3.30 p.m. and 6.15 p.m.

Correspondence.

Berean Bible Institute, Dear Sirs—I do want to thank you for the literature you sent in response to one's 'phone call the other day. It is much appreciated.

A person is a new listener to your session, and although it is not possible to listen regularly your accuracy to the Scripture does incite a person's interest. Am enclosing a donation for you. May God continue to bless your radio ministry. Yours sincerely in Christ.

To Frank and Ernest, Dear Sirs—I listen with very great interest to your broadcasts from 3GL Geelong every Sunday morning, and would like to thank you for the “Peoples Paper” which arrives regularly every month.

Would you be kind enough to send me a copy of the Dialogues, if possible dating from 1st April. I would also be very grateful if you could send me the following—”Why Sorrow, Sin, Death and Evil are Permitted,” “Christ’s Second Presence.” “Chosen People,” “The Manner of Christ’s Return.” “Where are the Dead?” and two copies of “Hope Beyond the Grave.” I am enclosing a postal note for 2/6 and hope to be able to send another donation in the near future. Yours faithfully.

Dear Frank and Ernest—I have just listened to your broadcast from 3GL. I always listen to this interesting session if I can. I am particularly interested in the mention of the interpretation of the word “ransom” as used in the Bible.

Would you be good enough to send me a copy of this morning’s address? And if you have a spare copy of the booklet you mentioned I would appreciate it. Yours faithfully.

To Berean Bible Institute, Dear Sirs—For the continuance of your work of broadcasting we are very grateful, especially when so much wrong teaching is being heard in our city.

May it be possible for you to carry on with the good news of the Gospel, in the hope that many will hear and be blessed. Yours faithfully.

P.S. Kindly accept ‘postal notes.

Dear Frank and Ernest—I listened with great interest to your session this morning and would love a copy of same please, as I’d like to read it again and pass round to my friends here. So few people take the trouble to listen to these interesting sessions. Of course, many are so busy on the dairy farms, as around here. Wishing you every success in your interesting session and thanking you in anticipation of copy of address. Yours very sincerely.

To Frank and Ernest, Dear Sirs—I was greatly interested in your Talk from 3GL last Sunday, and I would very much like a copy of it, also the booklet “God and Reason.” Would you please send one of each, also to
as well as one to me, also any other papers you have to spare. Thanking you.

To Frank and Ernest, Dear Sirs—I listen with interest to your session on a Sunday morning at 10 o’clock, and would like you to send me the booklet that you offered this morning, where the good Lord is going to make all things new. I understand all will have a chance in the thousand years reign; I would like any booklets you have on this matter.
(OUTS sincerely.

Frank and Ernest, Dear Sirs—Would you please forward to the above address the booklets mentioned in your talk this morning—”God and Reason” and “Restitution.”

May I say in closing that you explain so clearly the meaning of the Scriptures that it has settled my mind a great deal on many subjects. So I look forward eagerly every Sunday to your talks. Thanking you.

Frank and Ernest, Dear Sirs—I Must say how much I enjoy your discussions on the Scriptures: it is indeed most helpful and enlightening. It is’ very strengthening to Christians to meditate upon the Word of God. Paul says, “Faith cometh by hearing, and hearing by the Word of God,” and it is by hearing God’s Word and having it explained that many Christians are built up in the faith. It is ever new, and ever supplies food for the soul; we need to feast upon it.

Would you kindly forward me a copy of your discussion on the crucifixion of Christ and His resurrection, also your latest discussion. Thanking you with a Christian heart and trusting the Lord will richly bless your great work for Him. Yours faithfully.

Frank and Ernest, Dear Sirs—Enclosed please find postal note 3/- which kindly use to meet any expense relative to forwarding copies of talks heard through station 2KY on recent Sunday mornings.

These talks and their method of presentation are of interest to me when I am able to listen to them. I feel sure that many will be moved to a closer scrutiny of their religious beliefs, and a strong desire to discover for themselves what is taught in the Bible. Wishing successful results from these regular discussions. Sincerely yours.

Dear Frank and Ernest—I am writing for the Sunday Dialogue please. I am extremely interested in the Berean Bible study and I have a neighbour who has been studying for 4- years, so we have quite a few chats concerning questions.

I should be very grateful if you would continue sending me all the free literature including the Sunday Morning Dialogues please also any booklets including the following—”The High Calling of God,” “Why do the Nations War?”, “A Blessed Hope for Suffering Humanity,” “The Manner of Christ’s Return.” Thanking you.

Dear Frank and Ernest—I don’t know how long you have been speaking over the radio but I happened to hear the end of a talk a few weeks ago and I was very pleased. Wherever the Word of God is spoken I like to listen-in. I am a nurse and have a rest home at the above address. I would very much like you to send me along any of the back talks

you have given; am willing to pay or to give a contribution towards expenses.

I have not very much time to listen-in, as it is at breakfast time, and as I have no early help I miss a good deal of talks. Thanking you in anticipation. I remain, Yours respectfully.

Dear Sirs—I heard your religious programme last week on “The Sinners Second Chance” and would very much like to survey your text construction from closer quarters. Would you please send the same on, as I would appreciate it immensely. Thanking you for your programme; I am, Yours faithfully.

Frank and Ernest—Please send free booklet “God’s Plan.” After hearing your talk on the radio I thought I would like to read your booklet; in these troubled times we are all wanting more and more to get a dear understanding on God’s Book, the Bible. Thanking you, Yours faithfully.

Frank and Ernest, Dear Sirs—I listen with great interest to your Sunday morning discussions on the Bible and this morning I take special interest in your. subject “Sinners in Heaven” over 2KY. I have in the past heard the strange teaching of a dead earth etc., for 1000 years, set forth by some, and which I consider to be quite unscriptural and contrary to every commonsense view. So; I- write to ask for your book “The Plan of God” to read more fully your own teaching on this subject. Sincerely yours.

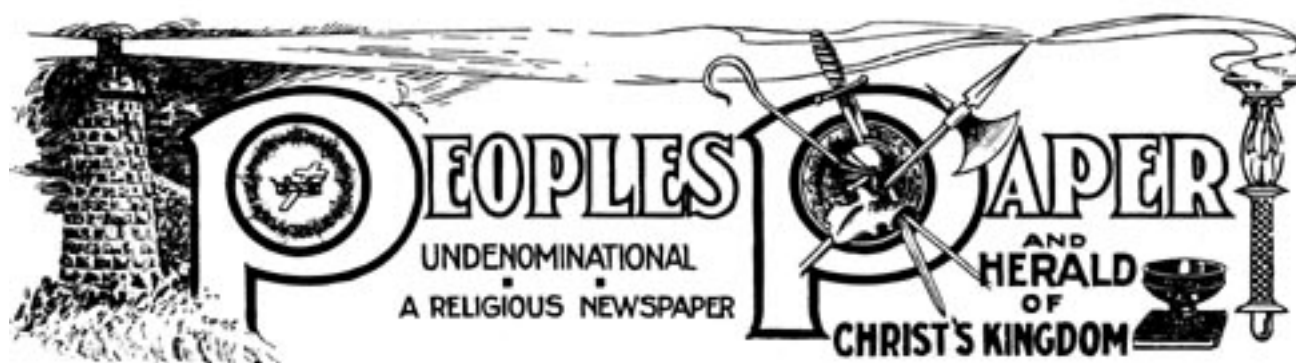
Frank and Ernest, Dear Friends—Would you kindly forward to me the subject you were speaking about on Sunday last, also the booklet you mentioned. I also would like to tell you that your debates over the air every Sunday morning at 8.15 over 2KY are just great. It is the best and fairest argument I have ever heard; we never miss it. All the very best of good luck to you both. Yours faithfully.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 N. Sundays 10 a.m.

Sydney, 2KY, 294 M. , 8.15 a.m.

Perth, MY , 227 t , 4.45 p.m.



Volume XXXIV

No. 5 MELBOURNE, MAY, 1951

Price—Fourpence Halfpenny

Paul’s Command Concerning Ministers

Should Women Teach in the Church?

“I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence.”—1 Tim. 2: 11, 12,

WHETHER or not we fully understand the divine purpose behind this inspired apostolic command limiting women’s sphere of activity in the church, all Christians to whom the Word of God is law will abide by it. Furthermore, it serves well to put a consecrated follower of the Master on guard with respect to the teachings of any group which honours a Woman, or women, among their principal teachers or leaders.

That this command applies only to teaching in the church is certain, because concerning the general fellowship of Christians, Paul writes, “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.”—Gal. 3: 27, 28.

All who have been baptized into Christ by the “one spirit” of God, both male and female, are “anointed,” or

authorized by the spirit to be “ambassadors for Christ,” and as such, to be ministers of reconciliation. (2 Cor. 5:18, 20.) There is no division of clergy and laity in the true church of Christ—not in the sense that such a division is recognised in the nominal church of to-day. Every Christian is a servant of God. All who are members of the body of The, Christ come under the divine authorization of Isaiah 61: 1-3.

However, in 1 Corinthians chapter 12, and Ephesians chapter 4, the apostle makes it plain that there is a divine order in the church by which some are set apart for one kind of service and some for another. The Scriptures state that there are but twelve “apostles of the Lamb.” (Rev. 21:14.) This fact makes false the claims of apostolic succession by the Roman Catholic and Episcopal churches. It means that the edicts of their humanly constituted apostles are not binding upon Christians, and in many cases are not in harmony with the divine will.

There are also “pastors” and “elders” and “deacons” in the church. Not all can be pastors, not all can be elders, nor can all be deacons. The apostle reveals the special qualifications for these various servants in the church. But this does not mean that those who do not meet these qualifications are not a part of the church, or are being discriminated against in any way. It does mean that those who fail to recognise this divine order in the church, and who run counter to it, are not wholly obedient to the divine commands.

Paul’s command forbidding the use of women teachers in the church is evidently intended to apply to those who preach or teach publicly at regular church gatherings. The same principle would apply to those who attempt to teach the Lord’s people in a more general way by means of the printed page, as it is possible in these last days. All the “sisters” as well as the “brothers” should let their light shine for the blessing of others, but when coming together as a gathering of the church, let the “sisters” keep silent. Women should not be teachers of the church in any capacity. This is Paul’s command! However, there were women servants as well as men. For instance, note in Romans 16:1 that Phoebe is called a servant of the church and was undoubtedly the one entrusted to deliver the message to the Romans written for Paul by Tertius.—Rom. 16:22

And this arrangement follows the precedent established by God in all of His dealings with His typical people, Israel. For example, while the whole tribe of Levi was chosen as general servants of Israel in things pertaining to God, only males were selected for the priesthood.

During the period of the Judges God did raise up a woman “judge,” Deborah, whom He used in association with Barak, to bring deliverance to Israel from the oppressive hand of their enemies. She was well qualified for the purpose for which God used her, and was blessed by Him in the service she rendered, but she was not used to reveal, nor to prophesy concerning any part of God’s plan of salvation.

Jesus, as we know, counted among His dearest friends certain women who were devoted to Him and whom He loved, among them Martha and Mary, but He did not choose these to be His apostles. They were studious and devoted, especially Mary, who sat at the Master’s feet and learned of Him; but He chose male apostles, even though some of them were ignorant and unlearned.

Satan’s Use of Women.

Satan’s procedure has been quite different. Many of his most outstanding tools of deception have been women. The long list of these begins in the Garden of Eden, when he used Eve in connection with that greatest of all lies, “Ye shall not surely die.” (Gen. 3:4.) Many of the outstanding heathen deities are females, such as the Egyptian goddess, Isis; the Phenecian goddess, Ashtoreth; and the Ephesian and Roman goddess, Diana. The worship of the “Virgin Mary” by such a large percentage of those claiming the name of Christ is another example of Satan’s use of women to deceive the people.

The witches of the past—such as the one who deceived King Saul—and the spirit mediums of to-day, are other examples of Satan’s misuse of women to further his programme of deception and to turn the people’s minds away from the true God rather than toward Him. This does not mean that those who have been used by Satan have willingly played into his hands. In most cases they themselves have been deceived.

This is probably true of that noted woman teacher of the middle ages, Madam Guyon. She was honest and sincere perhaps, but a spirit medium and a practitioner of occultism, who never learned that the wages of sin is death, and who, on her deathbed, advised her pupils to continue praying to the Virgin Mary. Yet in spite of this, the writings of Madam Guyon still captivate the minds of many.

True, Satan has also used many male teachers to mislead the people, but the preference he so often displays for women agents of falsehood, and God’s consistent use of men as His special instructors of Israel and of the church, are good reasons why we should consider very seriously Paul’s command, “I suffer not a woman to teach” in the church.

Many of God’s arrangements for His people are for the purpose of impressing certain lessons which otherwise might to some extent be overlooked. Throughout the Scriptures God uses a woman to symbolize His church—the true church, which becomes the “bride” of Christ. Christ is the Head of His church, even as man was constituted head of woman. God’s arrangement, therefore, in which the teaching is done by men, serves to remind us all of the true Headship in the church. Thus, in every church service properly conducted by a male teacher, the Headship of Christ is honoured, and the hearts and minds of all the consecrated present are, by example, turned toward Christ in a much more definite way than would be the case if a woman was leading and teaching.

Let all, then, who would obey God’s commandments, as they reach us through the inspired writers of His Word, obey this one also. If, inadvertently, we find that we have been following the wrong method, let us make the correction. Or if we have been placing confidence in teachings which have reached us through the oral or written public ministry of a woman, let us realise that our confidence has been misplaced, and that there is grave danger that

such teachings are in many of their main aspects contrary to the Word of God.

Paul writes that "All Scripture given by inspiration is profitable," and that through the Scriptures the man of God is "thoroughly furnished" unto every good word and work. (2 Tim, 3:16. 17.) This rules out another form of unauthorized teaching in the church, namely, that based upon special visions which have been claimed by others besides the "apostles of the Lamb." In some instances, outstanding women teachers have claimed to have had visions, and they probably have; but according to the Scriptures such could not have been given by God, nor authorized by Him. Such being the case, we may well doubt the value of "new light" or "great truths" which reach us in this manner.

Let us be true to God, by being true to His Word. May we endeavour more earnestly than ever to show ourselves approved unto God by "rightly dividing the word of truth."—2 Tim. 2:15. (Reprinted from "The Everlasting Gospel.")

Another matter closely associated with the above article, which is also worthy of attention by all who are seeking to please the Lord above all else, is the manner in which we co-operate with the chairmen and other members at our Bible studies. It would seem that it is possible to adopt the attitude of a teacher in the Church without any intention of so doing. Sometimes a sister of a study group may become so impressed with the importance of her thoughts on a particular subject, that she may seek to force them upon the gathering; such an attitude would be wrong also for a brother to adopt, but the point we make: is the fact that a sister may adopt a teaching attitude in the Church without realising it, and thus violate Paul's admonition on this subject. As a result, such a one could lose a place in the heavenly kingdom because of lack of humility and respect for the Lord's order in His Church on earth.

This does not mean, of course, that the sisters should retrain from taking part in the Bible studies. Quoting the Scriptures and seeking to harmonize various texts, and asking questions, etc., is not teaching in the Church. How helpful the gatherings of the Lord's people can be when each one co-operates in all humility, and observes that order which Paul commended in the Church at Colosse. (Col, 2:5.)

Even amongst the brethren in the Church the Apostle exhorts—"My brethren, be not many masters (teachers), knowing that we shall receive the greater judgment." (James 3:1.) How important it is, then, that all should "study to show themselves approved unto God," and especially the brethren who may be "apt to teach" and have been selected as elders in the Church, so that error may not be communicated to others who are hungering and thirsting for truth. Even if some sister or sisters feel that they alone hold the truth on any subject, they are still to realise that they are not called on to teach in the Church, but should exercise faith in the Lord who is capable of supervising all sections of His Church, in accord with the instructions He has given us in His Word. The Apostle Peter added his advice to the sisters in the Church, in 1 Pet. 3, where he discourages the outward adorning, and states—"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price . . . Even as Sarah obeyed Abraham, calling him lord (controller), whose daughters ye are, as long as ye do well.

Notes on Convention.

Some Notes on the Adelaide Easter Convention have been prepared by a visiting friend, and copies are now ready. These are supplied free from this office to all applying for them. Also some copies of Notes on the Melbourne Christmas Convention are on hand for disposal to friends desiring these.

"The Manner of Christ's Return and Appearing."—This most important subject explained in detail in this 64-page booklet. Most enlightening. Paper cover, price 9d.; 6 copies for 4/-.

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PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Convention News.

THE Convention held at Adelaide during Easter was a precious season of spiritual refreshment and blessing from the Lord. True to His promise to bless even the "two or three gathered in His name," we realised His overruling care and blessing, and our hearts go out in thankfulness and praise to the Giver of all good blessings.

It was a pleasure to have in our midst some brethren and sisters from Melbourne and Geelong Classes, also some from country parts of South Australia. It was good to see the earnest faith and zeal of the dear ones whose love for the Lord and His truth is manifested by the endeavours to serve His people.

Many good and helpful thoughts were derived from the Bible Studies which were from the following passages of Scriptures:—Psalm 37: 1-11; Rev. 11 :15-19 ; Heb. 9 :11-15 and Acts 1:4-11. Also the addresses by various brethren contained messages that were helpful and encouraging for our new minds. The topics of the addresses were as follows:—"Angelic Beings in the Divine Plan"; "This is the Victory"; "The Christ Perfected by Suffering"; "Times of Revelation"; "Working Out Salvation"; "Why We Observe the Lord's Supper Annually"; "Brief Thoughts on Phil. 2:12" and "Learning Obedience." The various brethren, each in his own way, exhorted and encouraged us to continue the good fight of faith, not in our own strength, but in the strength and spirit of the Lord.

The Question Meeting and Discussion on 1 Cor. 10:13 were also interesting and helpful. The Fellowship Meetings, particularly the one dealing with our favourite hymns, were much appreciated; also the time devoted to the Praise and Testimony Meetings was well taken up and profitably spent.

It is surely good to meet in Convention with other brethren, and we trust the many good lessons and exhortations

may remain with us, and that the Word of Christ may dwell in us each one more fully as the days go by. The Convention closed with the usual Love Feast, and singing “Blest be the tie that binds our hearts in Christian love” and “God be with you till we meet again.” The message sent by the Convention to the brethren and Classes is found in Psalm 37:4-7.

Working Out Salvation.

(Phil, 2:12. Convention Address.)

IN this verse we have a very definite statement that we have something to do in making our salvation secure. This exhortation is not addressed to all and sundry, but to a special class, to saints, holy ones, consecrated Christians, who have given their lives in service to God. (Phil. 1 : 1 .) It is not addressed to those dead in trespasses and sins. Those in this condition are commanded to repent, and then exercise faith in Jesus as a Saviour; and those who are sincere can believe that through the ransom sacrifice of Jesus they may receive justification, and have peace with God, through the knowledge of sins forgiven. (Rom. 5: 1 .) Such cannot work out their justification by works. No works or good deeds could free us from the condemnation which rested upon us, and still rests upon all mankind because of original transgression in the Garden of Eden.

This agrees with the Apostle Paul’s statement to the Philippian jailer, “What must I do to be saved?” was the question; and the answer was, and still is the same—“Believe- on the Lord Jesus and thou shalt be saved.” (Acts, 16:30.) Nothing was said to him at that stage about working out his salvation. Why? As already said, he realised that he was a sinner and needed forgiveness, hence, believing in the redemption in Christ brings a salvation—a rescue from Adamic condemnation which is received through faith without works. It is God’s gift to repentant sinners, as the Scriptures declare—“By grace (favour) are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.” (Eph. 2:8, 9.)

This is the first thing we must experience before we become Christians — we must be saved from the condemnation we inherited through Adam’s disobedience, and this is received without works. It is a gift, as the Scriptures again declare,—“For if through the offence of one (Adam) many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, bath abounded unto many Therefore, 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.” (Rom. 5:15, 18.)

We, as sinners, had nothing, no righteousness of our own with which we could commend ourselves to God. (Rom. 3:10.) We, as Gentiles, must receive through faith in Christ His imputed righteousness, and the Jewish believers must give up their efforts to be justified by the law of Moses. (Rom. 4:3-9.) “For by the deeds of the law shall no man be justified.” (Gal. 2 : 16.)

Now, in our text, this same Apostle tells the members of the church at Philippi, and us also, “to work out your salvation.” Is this a contradiction? Can we, after all, do something to secure our salvation? Well, the Apostle Paul says so! As already stated, we need to remember that these words in Phil. 2:12 are addressed to consecrated Christians—all such who have already repented and believed, and are justified by faith. These have used their justification, and in this standing, or favourable position before God, they have gone further and voluntarily entered into an agreement or covenant with God, a covenant of sacrifice. Paul also urged the believers at Rome to do this,—“I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice.” (Rom. 12:1.)

These are not content just to live good, moral lives and believe in Jesus Christ, but are eager to know the whole will of God concerning themselves, and how to work in harmony with the Lord’s will and work which He is doing through this Gospel Age. A gradual transformation of the mind begins, and through various spiritual agencies, we learn by experience what the good and perfect will of God is. (Rom. 12:2.)

Such very soon discover that merely to believe on Christ is not sufficient to place them among God’s elect, for the call is to follow in Jesus’ steps. He said Himself, “If any man will come after me, let him deny himself, and take up his cross and follow me.” (Matt. 16:24, 25.) And again from Paul we read—“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection,” (Rom. 6:5.) Yes, those are the terms we need to fulfil, if we would experience that full and intimate fellowship with the Father and His Son, Jesus Christ.

Among many of the grand and delightful things we learn early through the Word of Truth is that a high or heavenly calling is extended to us. The Apostle Paul says, “I press down toward the mark of the prize of the high calling of God in Christ Jesus.” (Phil. 3:14.) The Apostle Peter refers to it as a call to be “partakers of the divine nature.” (2 Pet. 1:4.) Called “to an inheritance incorruptible, undefiled, that fadeth not away, reserved in heaven for you.” (1 Pet. 1:3, 4.)

This is obtained by coming into Christ through full consecration, which is followed by a begetting of the spirit. The result is, an embryo new creature is produced, and as a member of the Body of Christ will be brought to birth. in the resurrection. It is God’s workmanship; He owns each of His sons and daughters. The Apostle James says, “God of his own will begat us with the Word of Truth, that we should be a kind of firstfruits of his creatures.” (James 1: 18. See also 2 Cor. 5:17.)

There seems to be no doubt that this is the salvation to which the Apostle Paul refers in our text, and he urges these consecrated ones to work out their salvation, not, justification. No, but strenuously work out, or labour earnestly to make sure of this great salvation, which is something further and beyond justification by faith; and indeed, justification is to be used for that purpose. Many are called to this, not all mankind, but few will be finally chosen to be joint-heirs

with Christ. "Strait is the gate; narrow is the way."

Justification by faith saves from inherited condemnation without works—"believe and thou shalt be saved." But this does not make us new creatures, does not change our nature, but makes us ready for a change, and gives us an opportunity for this great salvation "which first began to be spoken by our Lord." (Heb. 2:3.)

The Apostle Paul urges us to do our share obtaining the prize of the high calling by obedience to the instructions of the Word, for it is by this that "God works in us to will and to do." The Apostle himself, after discussing his own righteousness and its worthlessness to obtain justification (which he at last found in Christ), and after taking the next step in consecration, says in Phil. 3:14—"I press toward the mark for the prize of the high calling of God in Christ Jesus." He compares himself to a runner in a race. You have to train to be a good runner; you must apply effort and endurance. Another forceful illustration given is that of a soldier and his armour. (Eph. 6:11-18.) "Fight the good fight of faith." You have to be tough to be a soldier; you will have enemies. And still another figure from Paul—"I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body, and lead it off into slavery." (1 Cor. 9: 26, 27, Weymouth.) A boxer has to be prepared to take chastisements and blows. All this, of course, could not be applied to a believer who had received justification by faith only, which is a gift and pardon through grace, and which we experience before we enter into the narrow way, before we run for the high calling.

You know, John Bunyan illustrates this very well in his "Pilgrim's Progress." In his flight from the city of destruction to the Celestial City, Christian is greatly hampered by an oppressive burden upon his back. No one could take it off; various people gave advice how to become free from this guilt, but of no avail. He journeys on until he comes in sight of an open sepulchre and the burden rolled off and was never seen again, he was free from condemnation.

"Now we are free, there's no condemnation,
Jesus will soon perfect our salvation.
Once for all, O yes, we believe it,
Once for all, by faith we receive it ;
Lo, at His cross all burdens will fall,
Christ hath redeemed us once for all."

The words "work out" in Phil 2:12 mean "to work fully—to accomplish," giving the thought of working strenuously. No half-heartedness will do, but a "fervency of spirit, serving the Lord," is required.

The 45th Psalm, verses 13-15, is another good illustration how we work out our salvation. "The king's daughter within the palace is all glorious." (R. Version.) This, of course, represents the Church of God. "Her clothing is in wrought with gold; she shall be led unto the King in brodered work" (i.e., needlework.) (R.V.) Here we have represented a bride prepared and adorned for a bridegroom in a spotless robe of righteousness, upon which she has patiently and with painstaking care worked fine needlework of embroidery. This corresponds to the graces of the spirit which she has copied from her pattern, the Lord Jesus. Patience and care are needed to produce fine needlework. This robe is also in wrought with gold, i.e., divine nature. Divine things are interwoven in this bridal dress.

The word "needlework" is the translation of two Hebrew words. The word "work" here means "activity," also "product." The word translated "needle" means "variegated," and does not refer so much to the instrument used as to the nature of the work. The Revised Version translates it "embroidery." You remember how the two curtains or vails in the Tabernacle, and the gate in the Court, were of fine, twined linen, interwoven by a clever needleworker in three colors, blue, purple and scarlet, in the form of cherubims. (Exod. 26:36.) The thought conveyed would seem to be that of the variegated appearance and color of the rich, gorgeous bridal dress of the King's daughter.

Yes, the glorious Church, without spot or wrinkle, must work out her salvation. Not only must she keep her robe free from any spot, or stain of sin, or unfaithfulness, but she must with great patience and care embellish it with fine and exquisite embroidery. The work is long and arduous, and through much patience and suffering and weariness to the flesh, but at last with joy it will be completed, fully worked out; and we have the Apostle Paul's word for it, that, in his estimation, the sufferings and labours in connection with this work of salvation are quite insignificant in comparison with the eternal glory that shall be revealed in us. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.)

There is variety, yet harmony, in the embroidery of this rich robe. The various threads interwoven are these:—"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control." (Gal. 5:22, 23.)

The Apostle Peter also urges us to work out the same pattern. He says,—"Giving all diligence (earnestness), add to your faith virtue, and to virtue knowledge, and to knowledge temperance (self-control) , and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love." (2 Pet. 1:5-7.) Verses 10 and 11 state—"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."

This, you recognise to be character building. We are, as it were, in the school of Christ. There is something to do, lessons to learn and experiences to be gained by the endeavours to put into practice the knowledge granted to us. The Apostle Peter says in 2 Pet. 1:3, the Lord, by His divine power, has given us all things that pertain unto life and godliness through the knowledge of Him who has called us to glory and virtue. So you see, after all, it is really God that, worketh in you, for He supplies the means.

This brings home to us our individual responsibility to the truth we have received. This means working together with God. Others cannot work out our salvation for us, however helpful they may be to us. God has graciously made necessary provisions so that we might qualify for this great salvation, and run for the prize of the high calling. The Word of Truth is the power of God unto salvation. Error does not sanctify; the Truth is the means by which God works in us for our sanctification, which encourages us to walk in the steps of the Lord Jesus.

In Eph. 4:11, 12 it is written that God has given certain gifts to the Church, for its perfecting; namely, “Apostles, prophets, evangelists, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” So you see, we did not begin this work in us, but God “worketh in you” by these means and many others. Jesus also said, “Ye have not chosen me, but I have chosen you.” (John 15:16.)

It would never have occurred to us, uninvited, to endeavour to obtain the glory, honour, and immortality of the Lord Jesus Christ. God planned it all; He has begun a good work in us, and will complete it. (Phil. 1:6.) What we need is the faith that worketh by love. He furnishes the power by which we may accomplish this work of character building, not the perfecting of the flesh, the human nature. No, the flesh is dead—“For ye died, and your life (the new life) is hid with Christ in God.” (Col. 3:3.) The spirit is alive because of righteousness. “If any man be in Christ, he is a new creature.” (2 Cor. 5:17.)

New creatures need new things—new thoughts, special spiritual food, new environment, new fellowship, new hopes, new ambitions, new experiences, new spirit, new joys. Old things are put away—the old way of life, old ambitions, old disposition. We want to be spiritually minded; we don’t want to be conformed to this world, but transformed by the renewing of our minds. We want to fellowship with Him who said, “Behold, I make all things new.” Being now begotten of the spirit, we can be assured, by God’s grace and power, that we shall be born of the spirit and given an inheritance among all those who believe and work out their own salvation.

Memorial Observances.

MELBOURNE.

THE brethren in Melbourne gladly gathered on the night of 19th April, to keep the Memorial Supper in remembrance of Christ our Passover Lamb. It was with solemn and full hearts that we approached this season of the year, as we have brought more particularly to our minds the gracious condescension of our Lord Jesus in suffering and dying as He did on our behalf, as expressed so well by the Apostle—“For, ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” (2 Cor. 8:9.)

Some studies on our Lord’s last hours on earth, taken on the records of the four Gospels on previous Sundays, refreshed our minds on the important events that led to our Lord’s crucifixion, and with our Memorial service of appropriate hymns, prayers, Scripture readings and an address on the Memorial in general, we were well provided with helpful thoughts. It was then with deepest gratitude to God and our dear Redeemer that we partook of the emblems which our Lord requested should be used to represent His body and His blood, first of all “in remembrance of Him,” and also showing our own willingness to sacrifice with Him, to suffer with Him that we may also live with Him.

The Lord’s dear people as a whole were remembered especially in prayer, and it was good to feel that all consecrated followers of the Master the world over would be observing our Lord’s Memorial within a matter of hours of each other, and then would seek “to keep the feast” in spirit and truth in all the days ahead, by the Lord’s grace and strength.

GEELONG, VIC.

Once again it was the privilege of the brethren at Geelong to assemble together on the anniversary of our Lord’s death, and remember Him in the way He enjoined upon His followers that night just prior to His crucifixion.

Our order of service was—Hymn 148 (B.S. Hymnal); Prayer; Scripture Readings, Exod. 12: 1-14, 25-28, 40-42, Matt. 26: 17-19, 26-29. 1 Cor. 5: 7, 8; Address, and Hymn 2. Then followed the simplest form of service during which the emblems were partaken of, and a closing Hymn 438.

A detailed review of the two articles “Why We Observe the Lord’s Supper Annually” and “The Last Passover of Christ,” taken at our Class study on the two Sundays prior to the observance, proved helpful, and with the address, calling to mind the innumerable blessings which have become ours as a result of the Lord’s sacrifice, were instrumental, by the Lord’s grace, in bringing us to the table to keep the feast in all sincerity—our heart’s love and appreciation poured out before Him.

BIRCHIP, VIC.

It was the great privilege for four of us to meet in the Lord’s name to partake of our Lord’s Memorial Supper, and with thankful hearts we praise Him for having a share in His sufferings and as done in His name.

The lesson was taken from Exod. 12:1-30; Luke 22:7-20 and Matt. 26:26-30; and we sang the hymns 166, 259 and 437 (B.S. Hymnal).

We could picture that scene in the upper room where our Lord met with His disciples on the night prior to His death, and so we keep this solemn feast in remembrance of Him.

ADELAIDE.

The Adelaide Class met to observe the Memorial of our Saviour's death in accordance with His request that we should "do this in remembrance" of Him. We met with feelings of mingled joy and sorrow; sorrow as we thought upon His great sufferings for us, and joy as we recalled His great triumph over sin and death. How full of faith and courage our Lord was, even to the end—the cruel cross and all the intense anguish of mind and body which came upon Him during the last hours of His earthly pilgrimage. Surely He was "bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

After the reading of Exod. 12; Isa. 53; Matt. 26th and 27th chapters, and the singing of appropriate hymns, a brother outlined the significance of the Memorial in type and antitype, and after earnest prayers for God's blessing upon our little company and also for all the Israel of God in every place known and unknown to us, we partook of the emblems, thanking God for the privilege accorded to us not only of believing on Jesus as our Saviour, but also that we are permitted to share in His sufferings at the present time, that we may also share His glorious work of restoring the world in the age to come.

We do pray that we may all have a deeper appreciation of the great love of God and of Christ, also a deeper love for the fellow-members of His body, and a more earnest purpose to follow more closely in the Master's steps, feeding by faith upon His merit, strengthening ourselves in His strength and allowing His Word to dwell in us richly, so that we may be faithful daily to our covenant of sacrifice. We feel that God has blessed us again at this Memorial season, and we thank Him and strive to walk more fully in harmony with His holy will.

SYDNEY.

The Memorial celebration here justified our prayerful anticipation in every respect; a great blessing was conferred by our Heavenly Father upon our little assembly. Every dear face greeted us as of old, excepting one distant brother; altogether 19 of the Lord's people were present.

We began by singing hymn 122 (166 B.S.H.), "In memory of the Saviour's love, we keep this simple feast." Following the address of welcome and prayer to our gracious Lord, in which we silently joined, another brother delivered a discourse on the Memorial. Reading from Exod. 12:1-14, in order to bring under our notice the typical Passover, he then showed in antitype that the "Little Flock" only are in danger of Second Death to-day, as to them only, as yet, is the blood of Christ applied. He reminded the assembly of the great significance of the emblems, and exhorted them to draw closer together in spirit, forgetting the ideals and ambitions of the world, being ever united under Christ, keeping in mind that we had left Babylon for good and all. Lastly, he exhorted them, ere they partook of the emblems, to search their inmost heart and cast out any leaven of envy, malice and prejudice so that they might worthily partake of the Memorial.

After a prayer over the bread, and breaking it, in line with the words of Matt. 26:26, there was a silent, solemn partaking of this emblem. Then, with prayer over the wine it was presented in the words of Matt. 26:27, and a space of solemn silence followed while the assembly absorbed the spirit of this emblem. The friends then sang the closing hymn 168 (231 B.S.H.), "Man of sorrows, what a Name," and departed, in accord with the record.—Matt. 26:30.

CANBERRA.

We gathered together around the Lord's table at Canberra on Thursday, 19th April. These occasions are very impressive to us, and, coming as they do every year, are milestones on our journey to the Heavenly Home. We recalled the suffering endured by our Lord as He fulfilled the Father's will, and note the singleness of purpose He displayed, being obedient even unto death. As we see these things in our Lord, we reflect on our own attitude — how heart-searching is this occasion! Our need of the cleansing power of the blood of the Lamb of God is evident, and we are humbled because of our weaknesses, and are made to realise that "My grace is sufficient for thee."

With these thoughts before us we partook of the emblems this year, rejoicing in the privileges of being partners together in Christ, not only because of future honour with Him, but also because we want to see an end to the reign of sin and death, and we want also to do something to that end, in harmony with God's declared purpose, just as Jesus did—being faithful and obedient even unto death. We are very glad the prophetic evidence is that our journey is now almost at an end.

GLENBROOK, N.S.W.

Once again the sacred season of the Memorial has passed; we were privileged to partake of the solemn feast in Glenbrook with seven present. We were reminded of our dear Lord's words in Matt. 18:20, that "where two or three are gathered together in my name, there am I in the midst of them."

In prayer we asked God's blessing to rest upon all the dear Israel of God, and we realised that we also were remembered in prayer by others of like precious faith. What a hope and joy it brings to our hearts to know that we are all thus drawn together by the invisible bands of God's great and mighty love, through the love of our dear Lord and Saviour, Jesus Christ. Truly we can re-echo from our hearts -- Praise God from whom all blessings flow.

NEWCASTLE, N.S.W.

We were very pleased to have another sister with us this year. It was, of course, a simple service. We had each read

fully, and meditated on the circumstances leading up to the Memorial and our Lord's death. This made it very helpful, and seemed to bring home to us, more than ever, the depth of the love of our Lord Himself in willingly, and for love's sake, going through all the terrible suffering He endured, and makes us anxious to prove ourselves worthy of His love, and show our appreciation of it by our continual effort to carry out fully our covenant of sacrifice.

PERTH.

The friends here in Perth remembered our Lord's death and His Memorial at the appropriate date. In an upper room the speaker reminded us of Christ's great sacrifice on Calvary as man's Redeemer, who was "the Lamb of God which taketh away the sin of the world." His broken body and His shed blood, we saw, were symbolized by the unleavened bread and wine which were partaken of by the disciples on the fateful night of His betrayal.

By partaking of these emblems the brethren again realised the communion there was with Christ—to be broken with Him, and have their life (blood) poured out in sacrifice. We counted it a great privilege to commemorate this in symbol, realising what it represents in actual life, to be dead with Christ and suffer with Him outside the Camp.

Another little group met at Fremantle where the needs of two elderly sisters were met who could not attend the larger meeting.

TASMANIA.

On the evening of 19th April four sisters assembled at the home of one sister and partook of the unleavened bread and the fruit of the vine, in remembrance of Christ our Passover (Lamb) who was slain for us. All expressed gratitude for so great a privilege.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street-- Sundays, 3 p.m.

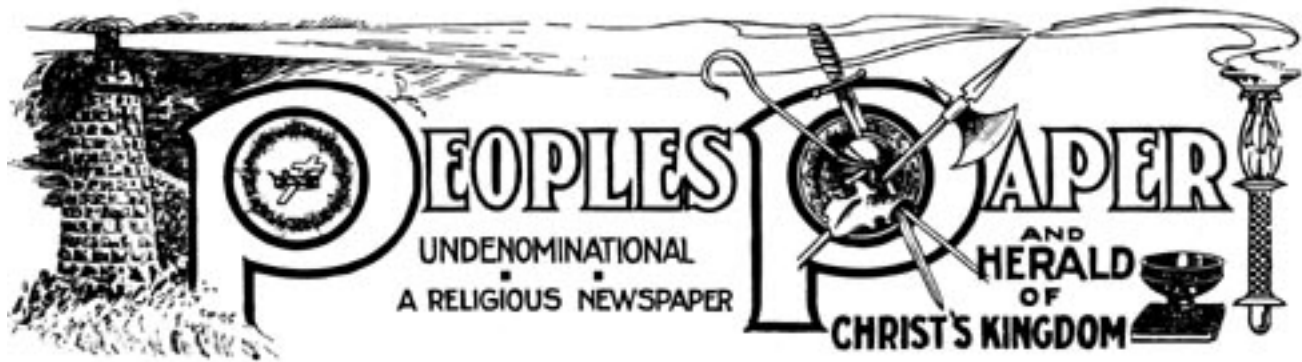
Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Sydney—Schaffer's Upholstery, 229 Liverpool Road, Strathfield—Sundays, 3 p.m. and 5.15 p.m. Take No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer's Upholstery.

Perth.--The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court—Sundays, 3.30 p.m. and 6.15 p.m.

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A. Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 19/- post paid.

"Hymns of Dawn Music Book."—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.



Volume XXXIV. No. 4 MELBOURNE, APRIL, 1951

Price—Fourpence Halfpenny

Why We Observe the Lord's Supper Annually.

THE Lord's Supper, or what is known amongst the Lord's people as the Memorial of Christ's death, is one of the most sacred services left by our Lord for the encouragement and blessing of His true people.

When we meditate upon the occasion when our Lord instituted this Memorial of His death, we find that He explained it to the eleven faithful apostles little more than twelve hours previous to His death. Indeed, it was the same Jewish day "in which He was betrayed;" in which He was brought before the Jewish high priest and Sanhedrin, before Pilate and Herod, and Pilate again; the same day in which "He endured the contradiction of sinners against Himself" to the full, on the cruel cross, that He left this sacred Memorial for His apostles, and for all who should believe on Him through their word, right down to our own day, now at the close of the Gospel Age.

In view of the sacredness of this institution, it is not surprising that the Adversary has made an assault upon the true presentation of this Memorial of Christ's death as originally given by our Lord, and especially confirmed by the Apostle Paul under the inspiration of the holy spirit. Thus, we find that after the apostles and their immediate successors fell asleep in death, and Roman Catholicism was becoming influential, the claim was made by this false system that while Christ's death secured a cancellation of past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ.

On the basis of this error was built the doctrine of the Mass, which is considered a fresh sacrifice of Christ for the particular sins of the individual for whom the mass is offered, or sacrificed; the fresh sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual Mood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the Mass is performed. This teaching and practice was, and is, truly an abomination unto God, and was prophesied by Daniel as "the abomination which maketh desolate." (See Dan. 11:31; 12:11.) Our Lord's words in Matt. 24:15 also refer to this same "abomination of desolation," which would "stand in the holy place;" that is, would stand in the place of Christ's sacrifice which alone is efficacious for all sin.

The false doctrine of the Mass did make desolate, as its observance practically took the place of the annual celebrations of the Lord's Memorial Supper, for the Masses were said at frequent intervals, with a view to cleansing the people repeatedly from sin. As soon as the Reformers were granted additional light respecting the testimony of God's Word at the time of the Great Reformation, and saw the error of the Mass, they attempted to come back to the original simplicity of the first institution, and disowned the Mass as being an improper celebration of the Lord's Memorial Supper.

However, not seeing the close relationship between the type of the Passover and the antitype of our Lord's death, and the Supper as a Memorial of the antitype, they did not grasp the thought of keeping the observance on its annual recurrence. Hence, we find that "amongst Protestants some celebrate monthly, others every three months, and some every four months," while others again celebrate weekly. Reference will be made later in this article to the weekly observances, or the "breaking of bread," but just now the point of special note is, that from the numerous celebrations by the Roman Catholic church the daughter systems of Christendom have taken their guide in keeping the Lord's Supper often dining each twelve months, just as other erroneous doctrines, such as hell-fire, trinity, etc., have also been incorporated into the Protestant churches from the Mother church, the Papacy, the Mother of Harlots.

That our Lord's sacrifice of Himself was based on the Jewish Passover, our Lord being the antitype of the Passover lamb, is very evident from the Scriptures, especially the records given in the Gospels. The wording of Matt. 26 from verse 17 is convincing—"Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?" Then in verse 26 we read—"And as they were eating." Yes, as they were eating the Jewish Passover Supper our Lord followed with the Memorial of His death.

The record of the institution of the Jewish Passover is found in Exod. 12, and is well known to the Lord's people. Verses 1 to 17 present the details of this memorable event, when Israel was delivered from Egypt as the result of the slaying of the Passover lamb, this being a picture of the great deliverance of mankind from bondage to sin and death

by the sacrifice of Christ, our Passover Lamb. To impress significance of this great deliverance from Egypt the Lord instructed the Israelites to keep the Passover annually, as shown in Exod. 12:24-27—"And ye shall observe this thing for an ordinance to thee and to thy sons for ever. . . And it shall come to pass when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." So, down through the years of the Jewish Age, the Israelites were instructed to keep the Passover annually, on its correct date, even to the time when Jesus came into the world as the antitypical Passover Lamb.

How clearly John the Baptist discerned our Lord as the real "Lamb of God," as shown in the account given in John 1:29-37---"John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." Yes, and our Lord would keep each of the yearly Jewish Passovers, after He began His ministry, with great contemplation we may be sure; first, at six months after His ministry began with His baptism in Jordan, then at 1 years, at 2½ years, and finally at 3-1 years, when He became the real Passover Lamb. How significant are the words of Jesus at the time of the celebration of this last Passover of His earthly life, as given by Luke 22:14, 15—"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 (this last Jewish passover acknowledged by God) with you before I suffer." Yes, "With desire" our Lord would now enter upon the last ceremony of the Law dispensation, instituting the Memorial of His death to take the place of the annual Jewish ceremony, and fulfilling the type of the Passover lamb a matter of hours only from that very evening, with His sacrifice on the cross.

Leaving the details respecting the emblems of the bread and wine at present, attention is directed to the Lord's words in verse 19 (latter part) of Luke 22. After giving the emblems to His disciples, He said—"This do in remembrance of me." How clear are His words; that is, No longer keep the yearly Passover in remembrance of deliverance from Egypt, but "This do," keep this observance as a Memorial of My sacrifice. And what a wonderful help to the Lord's true people this Memorial has been, and how appropriate that it be observed on the anniversary of Christ's death—"This do in remembrance of me," —as a Memorial.

Now, what about the numerous celebrations throughout each year by various denominations? As previously stated, some hold the Lord's Supper monthly, others every three months, etc., to suit their own convenience, without any Scriptural support. But some church assemblies observe the Lord's Supper weekly, on the first day of the week, and claim that they have the support of Scripture for this in the references to the "breaking of bread." There are two passages in the Acts of the Apostles which refer to the "breakings of bread" which require examination, namely, Acts 2:42, 46, and Acts 20:7, 11. The verses in Acts 2 read, "And they . continued stedfastly in the apostles' doctrine and fellowship in breaking of bread, and in prayers." And verse 46—"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." It will be seen at once that there is no mention of "the cup" in this account, which is a clear indication that these "breakings of bread" were not observances of the Lord's Supper, as the symbol of the wine is always mentioned whenever the Memorial Supper is quoted in the Scriptures. In any event, our friends who contend for the weekly observance as being Scriptural have not been very alert, or they would see in verse 46 of this 2nd chapter of Acts, that the worship in the temple and breaking bread from house to house (or at home, margin) was "daily" and not weekly.

The passage in Acts 20:7 reads—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." And verse 11, "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." While the first day of the week is mentioned here, it will be seen that no reference to "the cup" is made again, and in verse 11 we find that after midnight, when Paul had restored life to the young man, he again "broke bread" and ate, and talked till break of day. This at once proves that the disciples "broke bread" as they had fellowship together in talking over the truths of God's Word; in other words, they had a meal together, and partook of spiritual food at the same time.

An incident following our Lord's death and resurrection, but prior to His ascension to heaven agrees with the accounts given in the Acts. Our Lord had appeared to two disciples on the way to Emmaus, and was invited to tarry with them at their journey's end, and then we read—"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him; and he vanished 'out of their sight.'" (Luke 24:30, 31.) Was this also another Memorial of the death of our Lord? Certainly not, yet it could be claimed as being the Lord's Supper with equal propriety as could the passages in the Acts of the Apostles. The two disciples at Emmaus returned to Jerusalem and found the other disciples equally as jubilant in relating that Jesus was risen from the dead, and their record was—"They told what things were done in the way, and how he was known of them in breaking of bread." (Luke 24:35.) From this account it is 'evident that this act of "breaking bread" by our Lord had been a regular custom of His with the 'disciples long before the institution of the Memorial 'of His death, inasmuch as this act revealed that this —stranger" was really their risen Lord.

How clear it is, then, that the "breakings of bread" by the disciples in the early part of the Gospel Age were not commemorations of the Lord's death, but, on the contrary were love-feasts, commemorative of His resurrection, and of the number of breakings of bread which they enjoyed with Him on several first-days during the forty days before His ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew Him, probably led them to meet on each first day of the week thereafter, and not improperly, led them to have together a social meal, a breaking of bread. As already mentioned, the cup is never referred to in connection with these "breakings of bread," while every time the Lord's Memorial Supper is mentioned it is as fully important as the bread.

Now, the emblems which our Lord used for His Memorial are most significant. The unleavened “bread pictured our Lord’s sinless body, and so in giving the disciples this emblem, He could say—”Take, eat; this is my body,” (Matt. 26:26)—this represents my body; eat, appropriate it for your justification. (See John 6:48-51.)

Likewise the wine, the fruit of the vine, pictured the blood of Christ, and was of equal importance as the bread in this institution of our Lord’s Memorial. In Luke 22:17 we read—”And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.” In the Greek there are three meanings to this word “cup.” First, a drinking vessel; secondly, the contents thereof; and thirdly, a lot or fate. It is very necessary that we apply the correct meaning to any passage of Scripture in which this Greek word is found; and there can be no doubt that the Lord referred only to the contents of the vessel, when He said—”Take this, and divide it among yourselves.” It would, of course, have been impossible for His disciples to divide the vessel, the literal cup. Likewise in Matt. 26:27 it is recorded —”And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.” How clear it is that our Lord referred only to the wine, the contents of the cup, by the words—”Drink ye all of it.”

Our Lord, then, gave two symbols, and two symbols only for His Memorial; the vessel holding the bread, or the vessel holding the wine, cannot be rightly taken as extra symbols. In each symbol,--- appropriation of the bread, representing our Lord’s body, and appropriation of the wine, representing our Lord’s blood,—we have a picture of justification by faith. Then, on the basis of that justification through faith in Christ’s sacrifice, the opportunity and necessity to sacrifice with Christ is also shown in our Memorial observance by the Apostle Paul in 1 Cor. 10:16, which reads—”The cup of blessing which we bless, is it not the communion (common participation) of the blood of Christ? The bread which we break, is it not the communion (common participation) of the body of Christ?” This shows participation with Christ in His death as the secondary or deeper meaning of our Lord’s Memorial, revealing that the consecrated followers of Christ are willing and do covenant to be broken with their Lord, and to have their lives poured out in sacrifice in the steps of their Master.

Then, in verse 17 of 1 Cor. 10, the Apostle adds —”For we, being many, are one bread, and one body; for we are all partakers of that one bread.” Here we see that the oneness of Christ and His true people is not pictured by the vessel which holds the bread, but by the many grains of corn which lose their own identity to become one loaf, which, when fully sacrificed, will ultimately provide life for the world at large. Just so, the oneness of the sacrifice of Christ and His Church is not shown by the vessel which holds the wine, but by the many grapes, which, by losing their individual identity, produce the wine. Thus commingling in sacrifice, this wine, when fully poured out, will also provide life-giving properties for all mankind in the age to come. Hence, we read—”He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.” (1 John 2:2.)

The Apostle Paul gives another wonderfully inspired record of our Lord’s Memorial in 1 Cor. 11, from verse 23. After describing the remembrance in some detail, he declares in verse 26—”For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” It would surely not be appropriate to “show the Lord’s death” on the first day of the week, His resurrection day. No, indeed! Neither did the Apostle imply that the Memorial should be kept often, when he said, “As often as ye eat this bread, and drink this cup.” Rather, as often as the anniversary of Christ’s death comes round, the Lord’s people, by keeping His Memorial in spirit and truth, truly “show the Lord’s death till he come,”—not only until our Lord’s presence in this harvest or end of this Gospel Age, but until during the days of the Son of Man one by one His faithful ones have been gathered to Him, beyond the “Veil,” there to participate to a still fuller degree, and, as our Lord declared, partake of it “anew in the Kingdom.”

In view of the solemnity and sacredness of the Lord’s Memorial Supper, we cannot wonder that Paul has left on record the great necessity for all who would participate in this celebration, to do so with clean hands and a pure heart. The words of the Apostle come down to us at the end of the age again—”For even Christ our Passover (Lamb) is sacrificed for us; therefore let us keep 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.) Another anniversary of Christ’s death is at hand, another privilege to “show the Lord’s death” is with us. By the Lord’s grace, let all His dear people, cleansed daily by His blood and spirit, observe this coming Remembrance of Christ in solemn gratitude, yet in joyful anticipation of the complete Homegathering of all the “firstborns” who, having participated gladly in sacrifice with Christ, will participate triumphantly with Him in the glorious work of His Kingdom of blessing for all humanity.

Passover Memorial, 1951.

According to the Jewish Calendar the Memorial of Christ’s death falls this year on the evening of Thursday, 19th April, after sundown. It will be appropriate, therefore, to keep the Lord’s Supper on this date, in harmony with our Lord’s request to “Do this in remembrance of Me.”

Friends desiring supplies of the unleavened bread and wine may obtain these from this office. Early application should be made, preferably by the end of March, and please state the number of persons to be served.

Memorial Services.

Services in remembrance of Christ our Passover will be held in the various States as stated below, to which believers in the ransom sacrifice of Christ will be welcome.

Melbourne.—Thursday, 19th April, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (For further information, write, or phone Hawthorn 6251.)

Adelaide.—Wednesday, 18th April, at 7.45 p.m., at the Builders and Contractors Rooms, Waymouth Street, Adelaide.

Sydney.—Thursday, 19th April, at 7 p.m. (sharp), at 87 “The Boulevard, South Strathfield. (Visitors should leave

Strathfield Station on the left side coming from the city, and 87 is on the right side of Boulevard, only 10 minutes walk, or the 4th bus stop from the Station.)

Perth.—Thursday, 19th April, at 7.45 p.m., at Women's Service Guild Rooms, Cecil Buildings, Sherwood Court, Perth.

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The Last Passover of Christ.

LET us review the events of that tragic day when our Passover Lamb was slain. It was on a Thursday evening in the upper chamber that the thirteen gathered to celebrate their Passover, the last one for the Lord. The same evening Judas went out to clinch his evil bargain with the clergy of his day. The betrayer had left the little faithful company, and, as His last legacy, the Master gave them the most spiritual message of the Gospels, the 13th to 17th chapters of John. After He sang with His dear ones a hymn, and conversed with them, He knowing and they ignorant of the tragedy just before them, He led them to Gethsemane.

It was on that Thursday evening that Judas, with an expression of intimacy, fellowship and love, betrayed the Son of God into the hands of the crucifiers. That night the Light of the World was before the hostile forces of a benighted ecclesiasticism bound in unholy alliance with the secular powers. Secularism saw His innocence, but ecclesiasticism, blinded by envy and hatred, overcame the honorable scruples of the earthly rulers, and secured on a false and trumped up charge of treason, unjust conviction of the Son of Man. Forsaken and shunned by those who "had trusted that it had been he which should have redeemed Israel" (Luke 24:21), the Messiah faithfully kept the sacrifice on the altar, through ridicule and abuse of clergy, soldiers and public servants, through the way of tears, and up the difficult path to Calvary and finished the offering of that body which God had prepared for Him.

Judas, who had not looked for such a dreadful outcome of his evil scheme, went and ended his iniquitous course by self-destruction. By nine o'clock Friday morning the Beloved was raised up, as the brazen or copper serpent (perfect humanity), as though made sin, even for those of the great worldly system of government, "which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8), and which continues to this day, being now called Christendom, where His feet members soon shall at last fill up completely the sufferings of Christ that are left behind.

Under the heat of a semi-tropic sun, the great Lover of mankind, stripped by unholy hands to open view, was the object of revilings by the Hebrew clergy and laity, a spectacle and a wondrous lesson of divine love for men and for angels. There hung the Saviour of humanity, forsaken by all save those who loved Him most—Peter, the strong, and John whom He loved, and the women who would, if they might, have died in His stead. And "sitting down about Him, the unbelievers watched Him there."

And from noon, "the sixth hour" of that dreadful day, there was both a literal darkness and an obliteration of light and of love over all the land, over all in the condition termed "Sodom and Egypt," for while they were covering themselves with the greatest weight of guilt ever known, filling up the chalice of their iniquity until it overran, they were in the darkness of night as to the real quality of their acts.

It was afternoon of Friday, Passover day, that the holy Sufferer said, "I thirst"—and they gave Him to drink, not cold, refreshing water, but that which while somewhat stupefying was calculated to enhance the agonies of thirst in the most brutal and cruel death known to wicked and degenerate men.

By this act the prince of this world sealed his death sentence, for "by death the mighty one was beginning to destroy him that bath the power of death, that is to say, the devil." And by their death the feet members of Christ will set in motion the forces 'which will utterly destroy them that destroy the earth — Great Babylon, the system of organized and established iniquity.

But pain of body was not sufficient for the fiery trial of Him who was to be the first to suffer that He might reign with God. He must be finally and fully made a sin offering, and experience to the full the wages of sin, that He might save to the uttermost. And as in the extremity of mortal pain and weakness the realization came upon Him that He was, as it were and as it seemed to Him, utterly cast off by His Father, with the final despairing cry, "My God! My God! why hast thou forsaken me?" in pain of spirit that was too much to bear, the great heart broke, and there came forth His last exclamation, "It is finished!" like unto the last loud cry of the Church in the flesh—"It is done." (Rev. 16:17). The Wonderful One bowed His majestic head and gave up the life He had covenanted to lay down, until the third day there should come the springing forth of the first-fruits of the dead.

This is the central event of all history which we celebrate on the approaching Passover—the death of the Saviour of the world. We suggest that each participant read beforehand with reverence and prayer the Bible chapters on the

Passover—the first Passover in Exodus 11 to 13; the story of the death of the antitypical Lamb in Matt. 26 and 27, Mark 14 and 15, Luke 22 and 23, John 12 to 19, and such other passages as 1 Cor. 10:16-21, 11:20-34, etc., and the comments in “The New Creation,” Chapter 11, on “The Passover of the New Creation.”

The Indwelling of Humility.

(Phil. 2:3. Convention Address.)

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, realising their good qualities. The Apostle Paul said that this lowliness of mind should be in all of God's people, and this fact proves it to be a quality that demands careful cultivation.

Not all of the Lord's people are lowly-minded. Some of them think more highly of themselves than they ought; some of them may be proud of having the truth or of their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small 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. If we have received anything of the Lord we should boast of 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. Some have this quality naturally, but the larger number have to contend against the reverse tendency; that is, self-esteem, self-exaltation, pride—a feeling that they are superior to others.

It is well that we consider the Apostle Paul's injunction. “In humility esteeming others as excelling yourselves.” Those who have come into Christ should make progress, and therefore, should feel that they are better than they were previously. Those who have come into 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. In his own case he felt that he was the chief of sinners, because he had been an open opposer of the truth. Jesus had said that whosoever should injure the least of one of His disciples would transgress seriously. We cannot say, therefore, that we are the chief of sinners, either from the standpoint of committing crime or from that of persecuting the church. We are not to bear false witness against ourselves.

In what way, then, are we to understand the Apostle's injunction? In this way: We are to realise that no two of the Lord's people are alike. If we have the right focus on the matter, we should think of our talents in a humble manner. We should think, I have something of this quality or that talent or grace, therefore, I have much responsibility to the Lord. I wonder if I am using this talent as faithfully as I should; this talent which I think is greater than my neighbor's or my brother's. Though they may have less than I, they may be using all that they have with more purpose to succeed than I am using what I have. If this be so, then they are better than I am in this respect.

As we look around 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 qualities, especially their loyalty of heart. With ourselves, personally, it is always a recommendation in any one that God has called and accepted him. Whenever we see one who has come into the truth, we say to ourselves, “Well, no matter what he may be according to the flesh, God saw in his heart something good, noble and true; and since God is dealing with him as a son, therefore, he is to be esteemed as a brother.” Although we might not be able to esteem that man highly according to his natural qualities, yet we would do him good as we had the opportunity. He might not be one whom we would select as a companion, yet God may esteem that brother more highly than He esteems us. Realising this, we would endeavour to keep very humble and to learn whatever helpful lessons we might be able to get from that brother. In all persons there are certain qualities that may be esteemed and appreciated. We do not know whether in the Lord's sight they may not be more noble, more self-sacrificing, more lowly in mind than ourselves, but our duty is plain. We are not able to read the heart, and hence we are to think kindly and generously of all those whom God has brought into His family. “Love beareth all things, and endureth all things.” (1 Cor. 13:7.) “As we have opportunity, therefore, let us do good unto all men, especially unto the household of faith.” (Gal. 6:10.)

The Apostles Peter and Paul also emphasized the necessity on the part of the Lord's people that they be clothed with humility. They tell us that this grace is indispensable to those who would abide in God's favor, for He resists the proud, while He continually shows favor to those who are of humble spirit. Thus, He encourages humility and discourages pride. (1 Pet. 5:5; James 4:6.) We can see a reason for this course. The Almighty sees that we have nothing whatever of which to be proud or to boast. Whatever we have has been of the Lord's providence, or favoring circumstances.

The Scriptures give some marked instances of the evil results of pride. Lucifer, one of the very highest of spirit beings, became proud and vain in his imagination, and by encouraging these evil qualities he lost his exalted position, having become Satan, the Adversary of God. If mother Eve had possessed the proper humility she would have said, when tempted by the serpent, “I will not listen to this suggestion to disobey my Creator; He knows what is for my highest good, and I therefore submit myself to Him who knows all things.” There is the proverb that says, “Pride goeth before destruction, and an haughty spirit before a fall.”

In contrast we have a beautiful illustration of the opposite spirit, humility, in the case of the Logos. We are shown how He humbled Himself, and how God has highly exalted Him to the very position which Satan coveted. So, if we are fully obedient to the Lord, the results with us will be as with the Lord Jesus, a great blessing, a high exaltation. After presenting this argument the Apostle Peter says in 1 Pet. 5:6, “Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.”

Since we find that God resists the proud and that humility is one of the basic principles of a properly crystallized 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. To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves; we should think of all our powers as coming from God. So, if we find that we have some blessings more than our neighbor, or our brother or sister, let us therefore be thankful, but let us not for a moment think that we have anything to make us proud. It is a gift; we must appreciate this gift, but we must not be puffed up over its possession; the fact that we have received the gift indicates that we lacked it and needed it.

The one who has naturally a proud heart, but who brings himself to the point of submission, manifests humility. If on the other hand, one who by nature has too low an estimate of himself submits himself to God, the Father will show him the proper attitude of mind. The Apostle speaks of those who receive the holy spirit as having the “spirit of a sound mind.” In proportion as we seek to become acquainted with God and to 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 are getting the balance of a sound mind, the spirit of a sound mind. Our reasoning faculties become more developed as we grow in grace and knowledge of the truth. Thus we see men with the knowledge of the truth are looked upon by the world today as always appearing cool, calm and collected, no matter how trying the circumstances. They always seem to be able to take control and in no time all will end well for everyone concerned.

No one can come to the Father except through full consecration; we must admit that we need the Master and that without Him we can do nothing. So we take this position—I am nothing but a sinner; I know that I am imperfect, that I have nothing which I have not received; God provides everything; whatever I have is a gift from Him. Knowing all this I gratefully accept these things, and humble myself: under His mighty hand.

The worldly say, No, I will not submit myself; if I need any punishment, I will take what is coming` to me. This is the spirit of the worldly heart that has not yet learned its need and impotence. But the spirit of consecrated hearts is that of submission to the will of the Lord. They recognise that their only source of help is the Almighty God, through the Lord Jesus Christ as the Saviour. We might have a blessing in the times of restitution, but nobody can come to God now except through the Advocate. The terms of discipleship are that we lay down all earthly rights and interests. Everything must be submitted before the Father will accept us as disciples of Christ at all, before He will beget us of the holy spirit, before we can become a part of the anointed Body of Christ. If we are to make any 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 a 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 will, regardless of what my judgment may be.” Such a change would be evidence of real humility, no matter how proud spirited one might be by nature. The further he progressed in the light, and saw 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, merely seek the Lord’s will.

There is such a thing as a false submission which might deceive even the person himself. One might talk a great deal about the submission to the will of God, and yet be only nominally submitting, while he is really doing his own will. Therefore, we are to watch that we are carrying out the profession of submission, and that in our daily course of life we are asking, “Is this the course which the Lord wishes me to pursue? Is this the will of God?” The most submissive will receive the greatest blessing. God will test our submission and our humility.

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.”

A man who had no tastes or preferences would be a non-existent being. We may know what we would will for ourselves, and yet, knowing this, we are to say to ourselves, “You cannot have your own way about this, you are to seek to know what is the Lord’s will concerning you in this matter, and to carry it out, as far as in you lies.”

Submission is a test of loyalty. Sometimes the Lord’s hand is very heavy; it was so in the case of our Lord Jesus—heavy and pressed down. But when Jesus felt the Father’s hand pressing down, He meekly bowed Himself beneath the weight in humble acquiescence to the will of the One whose purpose He had to carry out. But the hand did not crush Him, although it seemed to do so. Instead of being crushed, it was the hand of love, testing His obedience to the full. When His obedience was fully tested, the same hand lifted Him and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come. Thus it will be with us if we are faithful. God will exalt us in due time. But He cannot exalt any who are not humble.

Submission indicates faith. We would not submit ourselves unless we had absolute confidence in God. Not faith only, but loyalty also is necessary. Therefore, the Father tests us in these two qualities, for without these we would be quite unfit for the kingdom; and so the various tests of the present time are tests of faith and loyalty to God—of entire submission to His will. It is to those who by patient continuance in well doing, seek for glory and honor and immortality that God has promised eternal life.

In our context the Apostle Paul urges that the church cultivate the mind of Christ. He says, “Let this mind be in you which was also in Christ Jesus.” The Apostles all had to pursue the course of humility and submission as the only proper path for the Master’s footstep followers. Paul was endeavouring to impress that the mind of Christ was worthy of imitation and painstaking cultivation. As further evidence of the Master’s great humility, the Apostle brings forcefully to their attention what Jesus was in His prehuman existence. As the Logos, He was in the form of God.

the spirit condition. Yet, He was not ambitious; He was not self-seeking. 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. The Logos thought not to usurp the Father's place, or to claim equality with Him, but manifested a very different disposition, an attitude of humility. Then, let this mind be in you, urges the Apostle—"Humble yourselves under the mighty hand of God, that he may exalt you in due time."

Consider that God has called you with the same high calling, that you might attain to a place at the right hand of Christ, even as He attained to a place at the Father's right hand. Realising this, permit this mind of Christ to be in you. God is not seeking to force it upon us. Our Lord having taken this position of humility in order to be man's Redeemer, it was needful that He maintain that mind in order to work out the blessed fruitage of patience. Three and a half years were required for Jesus to complete His work, and it was not until after He reached the cross and could say, "It is finished," that He was set down with the Father in His throne. 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 Saviour.

In Paul's letter to the Hebrews 12:1-3 he says, "Let us run with patience the race 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 the throne of God. For con-skier him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A. Containing 719. pages, including Index, and well bound, with silver lettering, it is priced at 19/- post paid.

"Hymns of Dawn Music Book."—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, with silver lettering, this new edition is priced at 10/- post paid.

Sydney Meetings.

The friends in Sydney give notification of a new address for Sunday meetings (3 p.m., and 5.15 p.m.) at Schaffer's Upholstery, 229 Liverpool Road, Strathfield. Intending visitors should join No. 27 red bus from Strathfield Station (on left side of station coming from Sydney), and ask to be set down at Schaffer's Upholstery.

Correspondence.

Berean Bible Institute, Dear Sir—From time to time I wish to contribute towards the expenses of broadcasting. Listeners are indeed indebted to the Institute for the learned and Christian like presentation of God's Word each week.

Time and labour have been spent in this wonderful work, and as a result we are enlightened and cheered as we press on toward the Kingdom age. Thanking you for copies of "Peoples Paper" and broadcasts. Yours sincerely.

P.S.—Enclosed kindly accept

Dear Sirs—We have just listened to your instruction of "Though a Man Die," from the Bible, and wish to apply for a copy. The Bible teachings are so different to the religions, and we think you are doing a very good job, in fact the only job worth doing.

Would it be possible to have a copy of the "Sheep and the Goats" Talk also, as we want to get a friend to become interested and listen-in. Yours faithfully.

Dear Frank and Ernest—Almost invariably do I listen to your Sunday morning broadcasts. The discussion entitled "The Witch of Endor" has just gone off the air.

I find these discussions very interesting and enlightening, and more often than not they agree with opinions I hold myself. The reception here is, excellent.

I should like to 'avail myself of the opportunity you offer to obtain the three booklets - mentioned, including today's discussion, "Hope Beyond the Grave," and "Hell,

Death, Spiritism." There is someone I know interested in spiritism, attends seances, etc., and I'm sure those books would give her the right food for thought. Your work is a grand one, sowing and watering the seed for God to give the increase, will most certainly bear much fruit. God bless you both; very sincerely yours.

Dear Christian Friend—Will you please send me a copy of last Sunday's Dialogue together with the booklet you mentioned. It is a long time since I first listened to your broadcasts, and we have a lovely clear reception here. Praying God's continual blessing on all your labours for His Kingdom. Yours in Christian fellowship.

Frank and Ernest, E.4, Victoria, Dear Sirs—The subject of the "Witch of Endor" given last Sunday morning was soul stirring. Please send a copy to the following friends, and one to the above address. 1/- in stamps enclosed to help with the postage. God bless and prosper your good work.

Dear Frank and Ernest—Would you please post me a copy of "Evolution and the Bible," and "Science and the Bible." Enclosed find 10/- towards your broadcasts, which I enjoy every Sunday morning from 2KY, and which are

very distinct. I also enjoy reading your printed broadcasts which I receive regularly. Thanking you; Yours sincerely.

Another friend writes.—I don't know if you realise this, but you, Frank and Ernest, are real personal friends to us, and have our combined prayers and good wishes. Wishing you all God's richest blessing in your own lives, and also in your work in His service. We remain, your sincere friends.

Dear Sirs—Could you please forward me a copy of your two previous broadcasts—"Two Salvations" and "Devils and Demons." I would also like to know the tune to which "My Jesus I Love Thee" is sung at the commencement and conclusion of your programme. I have not been able to find the tune in any of the hymn books I have.

It is indeed a pleasure to be able to hear the Word of God discussed over the radio and I have found, your broadcasts very clear and helpful, and trust that the Lord will bless your efforts put forth in His name. Yours in Christ.

Frank and Ernest, Dear Sirs—Would you please forward to above address a copy of this morning's Talk 'and also the booklet mentioned. Thanking you and looking forward to more interesting discussions by you. Yours faithfully.

Dear Frank and Ernest—Greetings in the precious-name of Jesus. I received a copy of "The Voice" and the title of the subject was "Refrain Thy Voice from Weeping and Thine Eyes from Tears," and was greatly blessed, by the message that was contained therein, as this agrees with, my own reasoning of God's wonderful Word. So I would be greatly obliged if you could send me about- six copies, so that I can pass them on to others who are not in agreement with this. Praying God's richest blessing upon your work. I remain, Yours faithfully.



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Can a True Christian Engage in Warfare?

(In response to requests that thoughts on this subject be made available, this article is presented as fully as space allows.)

OUR subject is surely of vital importance to all Christians, and one which is not easily understood by some who are sincerely seeking to walk in the footsteps of Christ. From a careful examination of the Scriptures, however, we believe that it is possible to arrive at a correct and satisfactory answer to this question; an answer that will be satisfying to both heart and mind of the truly consecrated follower of Christ.

In the words of John's Gospel, chapter 17, we have a memorable prayer of Christ's to His Father, poured forth a matter of hours only before His crucifixion. This prayer was especially on behalf of our Lord's followers, and in verse 16 we read—"They are not of the world, even as I am not of the world."

If we can grasp the implication of Jesus' words respecting Himself, "even as I am not of the world," we shall have a true guide respecting the meaning of the words regarding His followers—"they are not of the world." We think of our Lord's life on earth, the transferring of His life in heaven with the Father, to the earthly form of a human babe. The account is given with sufficient detail in Luke 1 to be clearly understood by all thinking people. In verse 35 of this chapter we have the angel's message to Mary, the mother of Jesus, as follows:—"The holy spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." These are wonderful words, and help us to see the overruling of God respecting the transfer of our Lord's life in heaven, which He had with the Father before the world was, His pre-human existence, to come to the earth and be born as a human babe.

After the birth of Jesus" the manifestation to the shepherds in the fields by the heavenly host, and the shepherds' visit to Bethlehem and finding Mary, and Joseph, and the babe lying in a manger, as recorded in Luke 2:6-18, we read in verse 19—"But Mary kept all these things, and pondered them in her heart." It seemed so immense, so wonderful, outside all her comprehension that she should be chosen for this important mission of bringing forth the One to be

called the Son of God. She kept all these things, pondering them over and wondering if they were really true. It seemed almost like a dream to her. So even the mother of Jesus seemed overwhelmed by the things connected with the birth of her child.

There is nothing recorded of Jesus between the time of his return from Egypt as a child and when he was twelve years of age, when we are told He took the trip to Jerusalem with His parents to attend certain ceremonies at the Temple. We find the boy had forgotten all about His earthly parents; they were on their return journey and then found that Jesus was not in the caravan party, and they went back to look for Him. So the story goes on in Luke 2, from verse 46. When told that His parents sought Him sorrowing, His response was, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Then verse 50 reads—"And they understood not the saying which He spake unto them." They seemed unable to understand this wonderful boy who could confer with the learned doctors of the law, not only asking questions but answering them as well. "Wist ye not that I must be about my Father's business?" This was beyond the understanding of His parents again.

Then, after a period of about eighteen years, during which time Jesus' mind would be working upon the plan of God, as found in the Old Testament Scriptures, He knew that at the age of thirty the time was due to present Himself fully and completely to God, and to start upon the last and most important part of His whole earthly life. In presenting Himself to John the Baptist for immersion, to symbolise His consecration to His Heavenly Father, we find that John was amazed to think that the One whom he knew to be the Messiah should come to him for baptism. John was not able to appreciate the fact that the immersion of

Jesus was not for the same purpose as John's baptism for the Jews, namely, for remission of sins. No, our Lord's immersion signified His baptism into death, that thus He may taste death for every man. He then received the begetting of the holy spirit, as pictured by a dove; this was the symbol indicating to John that He was really the One who should take away the sin of the world.

During our Lord's ministry, we have such words from His lips as recorded in John 8:42—"I proceeded forth and came from God; neither came I of myself, but he sent me." And again—"My doctrine is not mine, but his that sent me." (John 7:16.) These words reveal in no uncertain way that Jesus was the perfect One, sent by the Heavenly Father above.

Then, following our Lord's crucifixion, we have a record which is important; it was an acknowledgement of our Lord by the centurion, as the result of the manifestations from heaven which made a lasting impression upon that generation and all generations since. It is found in Matt. 27:54—"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God."

Another very marked manifestation was given on our Lord's behalf on the morning of His resurrection. This is recorded in Matt. 28, from verse 2—"And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men." Then followed the angel's words of cheer to the women who had come to the sepulchre to embalm the body of Jesus—"Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said."

Do not all these references to our Lord, from the time of the transference of His life from heaven to earth, right through to His death and resurrection to the Father's right hand, help us to understand the meaning of His words—"I am not of the world"? The word "world" is from the Greek word "kosmos" which means the orderly arrangement, or order of things, then existing in the world.

But how could our Lord say of His true disciples, "They are not of the world"? They are not perfect as was Jesus; they have earthly fathers, as well as earthly mothers. How can these belong not to the world?

A clear explanation is shown in the life of Saul of Tarsus, who afterwards became Paul, the Apostle of Christ. In Acts, chapters 8 and 9, we find Saul engaged upon a terrible persecution of the followers of Christ, in which he thought he was doing God service. He was truly of this world at that time. But what happened? There has never been anything like it, either before or since. We have a most amazing record of the Lord appearing to Him as a light from heaven, Saul being stricken down, and the voice from heaven saying—"Saul, Saul, why persecutest thou me? And he said, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." Saul's response was—"Lord, what wilt thou have me to do?" Following the instructions given, we find Saul a fully converted disciple of the Lord. And what a conversion this was! Here was Saul on a mission breathing out slaughter to the followers of Christ, but the Lord's message to Ananias was--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." And didn't Paul respond (his name changed from Saul), and rejoice to be shown the things to be suffered for Christ's sake! He glorified in the fact that he was counted worthy to be invited into the ministry of His Lord.

By this wonderful conversion of Paul, his accepting Christ as his personal Saviour, he was justified by faith. Then we find Paul presenting his all to the Lord, his conversion is so complete; the changeover was absolute. God having accepted Paul's offering of himself in full consecration, we find him filled with the holy spirit, and he was raised to the plane of spirit-begetting.

From this standpoint, our Lord could say of His consecrated followers, in His prayer to the Father, "They are not of the world, even as I am not of the world." Our Lord spoke primarily of His own little band of disciples at that time, but included all who would become His throughout the Gospel Age, as His prayer indicated—"Neither pray I for these alone, but for them also which shall believe on me through their word." (John 17:20.) So we claim that the Scriptures

are abundantly clear that on the basis of justification by faith and full consecration to God the Lord accepts His followers out of the world. They are a separated class unto Him for the heavenly calling, of whom our Lord said, "Few there be that find it."

The Apostle Paul, as an example of all true Christians, was raised to the plane of spirit-begetting following his full submission of his whole being to the Lord. In reviewing his own conversion and calling of God in Acts 26:19, he declared—"I was not disobedient unto the heavenly vision." No, that was the most momentous occasion in Paul's life, and his the most wonderful conversion, and it is placed on record that we may see in it the turning point of Christians generally. There must be a definite conversion, a turning again; there can be no gradual emerging and hanging on to some of the worldly life while seeking to walk also in the Christian life. Paul's conversion was complete and absolute. He repented with his whole being, and henceforth, throughout his whole life, his soul was poured out unto death in the cause of Christ.

All who, like Paul, have consecrated their lives to God during this Gospel Age have also this same spiritual life begun in them, and they are also raised to the plane of spirit-begetting. Do we see, then, the meaning of our Lord's words in John's Gospel, that those the Father had given Him out of the world are not of the world? Do we see, also, that those who are not of the world could not conscientiously engage in warfare in any shape or form, because warfare belongs absolutely to the plane of fallen humanity? It belongs to the plane of degradation on which all mankind are travelling except those, who, by the grace of God, are lifted out of this world, first to the plane of justification by faith, and then to the plane of spirit-begetting, because they lay their all on the altar of sacrifice, even as did Jesus. There can be no doubt about it, no compromising in any sense in respect of warfare: it is absolutely carried on on the plane of human degradation and sin. Those who have been lifted out of the world by the Lord's grace can have no part in warfare at all. If they do, they are forsaking the real Christian way. Paul said that' he was not disobedient to the heavenly vision. That is something we also ought to ask ourselves. Have we at all been disobedient to the heavenly calling, the drawing of our Lord to the heavenly inheritance? We do not receive a heavenly Vision similar to Paul's, but we do receive a heavenly enlightenment, and must not be disobedient to this great favour granted to us. If we engage in any of this world's affairs, strife or chaos of any kind, we are repudiating our heavenly enlightenment, doing despite to the grace of God and returning to the world again, and would not be fit for the kingdom in any shape or form.

In the Old Testament there are records which appear to some minds to be contrary to the teachings of the New Testament. When Israel was passing over Jordan into Canaan, the Lord gave certain instructions which are found in Joshua 3. Verses 9 and 10 read—"And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites."

Some have been inclined to question the justice of God in giving to Israel the land of Canaan, already inhabited by others,—the justice of not only permitting but commanding them to destroy the inhabitants of that land, and to take possession of it as their own.

Knowing that "the earth is the Lord's and the fulness thereof," He, therefore, had the right to give Canaan to the descendants of Abraham without giving a reason why to any creature. He had a right to give it when and how and to whom He pleased. He does, however, condescend to inform us that in blotting out these many little nations of Palestine, descendants of Noah's grandson, Canaan, He did so not along arbitrary lines, but along lines of justice. These Canaanites were not ignorant savages, but quite civilized peoples who, after the manner of the Sodomites, had gone into great excesses of licentious idolatry. In Abraham's time God foresaw where their course would lead them, but He delayed to bring the promised seed of Abraham into their land for a time, because, as we read in Gen. 15:16—"the iniquity of the Amorites was, not yet come to the full."

These people were to be destroyed by the Israelites, for two reasons; first, to have permitted them to live and to become incorporated with the Israelites in the land, by intermarriage, etc., would have been injurious to the seed of Abraham which God intended to develop, and of which He intended to make types of spiritual Israel. Furthermore, in the type which the Lord was making on a large scale, these Canaanites or Amorites represented the weaknesses and imperfections of the fallen nature. They symbolized sin, and their destruction by the Israelites prefigured the destruction of sin, the blotting out of the blemishes of sin, and the gradual uplifting of God's people in the antitype of Canaan—in the Millennial Kingdom.

The chief difficulty in most minds, to connection with this slaughtering of the inhabitants of Canaan, lies in the unscriptural thought, brought into Christian creeds during the dark ages, that the apparent death of an individual is really his entrance into more abundant life, either under pleasurable or tormenting conditions. Since these Canaanites were declared to be disapproved of God, the general thought respecting them is that while the Israelites killed them and took possession of their property, they, without further opportunity, were thrown at once under the control of devils and into an eternity of torture. There is nothing of this kind connected with the Bible narrative. It is all the addition of human imagination, built upon numerous fantastic speculations of the dark ages. According to the Scriptures, death is really death, and these Canaanites, when slain by the sword of Israel, became unconscious, and will remain so until the Lord's time shall come for their awakening from the sleep of death. They shall come forth in the resurrection in the Millennial morning, to the earthly paradise, as our Lord's words indicate "All that are in their graves shall hear the voice of the Son of Man, and shall come forth."

Thus we see that God was using the Israelites as a typical people, through whom He was making types and shadows

of coming blessings. He would give Canaan to Israel, and thus make another type of how the anti-typical Israel will enter and possess the anti-typical Canaan. He would make the slaughter of the people of the land to illustrate the destruction of the works of the flesh and the devil which His people are to accomplish in themselves by fighting the good fight of faith and overcoming the evil tendencies which have become entrenched in their own flesh.

There are some New Testament texts which also prove difficult to some people to understand. One is in John 2:15. This text has been used to show, mistakenly, that our Lord used force on humanity at the time of His first advent. But a correct rendering of this verse helps us to see that Jesus, in using the whip of cords, used it only on the animals. —"So he plaited a whip of rushes, and drove all—both sheep and bullocks—out of the Temple." We see the Lord was not violating the principles He laid down, that the use of force on humanity by the consecrated Christian is not required.

Another text which causes some difficulty is in Luke 22:36,—"Let him buy a sword." The occasion was right near the end of our Lord's ministry. The disciples said, Yes, there are two swords here, and the Lord said, It is enough. We find that when Peter later used the sword our Lord, rebuking him and healing the ear of the high priest's servant, said "Put up thy sword into its place; for he that takes the sword shall perish by the sword." This is a direct contradiction of the assumption by some that the Lord intended even His people to engage in defensive warfare. The sword then, at the time of our Lord's betrayal, was for the purpose of showing that He voluntarily permitted Himself to be taken. They had the weapons, and they would have used them had it been right to do so. However, in Matt. 26:53 the Lord assured them that He could have prayed to the Father, and He would send more than twelve legions of angels to defend Him, if His cause required it. This seemed to be the only defence our Lord would countenance to support the cause of His Heavenly Father, and we take it that this is the only defence He desires and requires His people to adopt throughout their Christian life, after they have been taken out of the world.

The closing days of John the Baptist also present a helpful lesson to us. John was a wonderful character, having prepared the way of the Lord, and then introduced the Bridegroom to Israel — to as many as could receive Him. John had been cast into prison, and by a wicked scheme this holy prophet of God was beheaded. And yet Jesus did nothing about it, though He must have been acquainted with all the details beforehand. Our Lord apparently knew that John had performed his work, knew he had been faithful to his mission, and knew that he would receive a wonderful resurrection, not to the heavenly inheritance, but to the earthly inheritance of the Ancient Worthies, of whom the world was not worthy. Christ knew, then, that it was not required of John to live on. So sometimes God allows His servants to be taken, perhaps in a despicable way, when their work is completed.

Our Lord could have sent twelve legions of angels to prevent John's death; they were certainly at His disposal. Isn't that a lesson that God knows His own plan, knows the mission of each of His people, and not a hair of their heads shall perish without His knowledge, especially in regard to the spiritual ones? This is figurative language, to show that the minutest detail is known to God, and not one is going to be overlooked in any experience of life. Doesn't it give us confidence and trust in God, to know that He has everything under control! He has His heavenly messengers to act on His directions and authority in regard to all His people. Jesus did not go to war on behalf of His greatest earthly friend at that time, because it was not right to do so. John's mission was fulfilled, and the glorious resurrection with a future life on earth will compensate for anything that John might have desired.

The words of Paul in 2 Cor. 10:3-6 have proved another wonderful guide to many in regard to their Christian warfare. Paul is here speaking of those who had taken up the Christian way, those who had reached the plane of spirit-begetting, even though they may not have been very faithful followers up to the time of Paul's writing. They were carnal at times and really babes in Christ. The passage reads—"For though we walk in the flesh, we do not walk after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; 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; and having in readiness to revenge all disobedience, when your obedience is fulfilled." This is the Christian's only warfare, and it will occupy and require every moment of his time, if he is a faithful soldier of the cross.

We know that God will provide means whereby this true warfare can be accomplished, so long as the Christian co-operates with the spirit of the Lord, which will so transform him during the period of his pilgrimage on earth, that he will be conformed to the likeness of God's dear Son eventually. The "pulling down of strongholds" relates to those things in our minds and hearts which belong to this present evil world. They are to be eliminated during the earthly lives of Christians since they were called out of the world. What a work we see before us!

We are not to be concerned with the disobedience of the nations. We have not been called to associate in trying to put down the disobedience of the systems of this present evil world. God is going to revenge all disobedience, in His own good time and way, but not until the obedience of the Church has been fulfilled. To complete the testing, proving, polishing and developing of the Church of Christ is God's present work—the perfection of our obedience. "I was not disobedient unto the heavenly vision."

We have been drawn and called out of this present evil world, receiving a spirit which will transform us unto the likeness of our Lord and Head, and our obedience will be completed. Nothing is going amiss because Christians do not participate in supporting this or that form of government; and it is only those who have really grasped what it means to be a true Christian, that are able to live in the world, and be not of the world.

In writing to the Philippians, Paul gave a personal testimony of his own life in the steps of Christ in chapter 2, verse 17.—"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." Paul was wholly used up, absorbed, poured out in the service to which he had committed his whole being. And, "I joy and rejoice with you all." That must be the disposition of all of us, to joy in this service—in this offering of ourselves—

however small it be. Isn't it wonderful to think that God has accepted the little offerings of the individual members of the Church! With Paul, they have been offered upon the sacrifice and service of faith, and they must joy and rejoice with all other members of this same sacrificial company. They have all come into Christ out of the world.

This calls to mind another precious thought, as given in 1 Cora 6:20,----"Ye are bought with a price." Yes, even the precious blood of Christ. We do not belong to another, therefore, it would be absolutely false on our part to give our service to anything opposed to the spirit of Christ. If we are bought with a price, such a price, we cannot give ourselves to any form of warfare. The whole life must be devoted to Christ, fully and completely. We must not be disobedient to the vision that God has given us in respect of these things. In other words, we must "follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.)

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Justice, the Foundation of God's Throne.

THE decision of the Victorian Government to support fully the law of the land with respect to the crime of murder, and the carrying Out of this decision recently with the execution of one woman and two men convicted of the murder of an elderly man, has raised the question in some minds as to whether it is right to take the life of another person under any circumstance.

Those who object to the execution of any human being, even after full and fair trial and conviction on the clearest of evidence, are usually of the opinion that such a person at death is consigned to eternal torture; but when the plan of God for the salvation of the human race is really understood, a plan in which every human being who has not sinned against full light will have a full opportunity to gain everlasting life, in due time, then this subject takes on quite a different outlook.

The Apostle Paul in Acts 24:15 declared, "There shall be a resurrection of the dead, both of the just and the unjust." The "unjust" in this text would include those who have even committed premeditated murder. If these are to receive lasting benefit from the resurrection in the age to come, they will be required to repent fully of the personal guilt which contributed to the terrible act of murder. The fact that some have been executed, after having been found guilty by courts as correct as present imperfections allow, may have a beneficial effect upon the characters of such in the resurrection day, possibly assisting them to the full and complete repentance which will be absolutely necessary before anyone could progress on to everlasting life in the Kingdom of Christ.

There are others, again, who may feel that as we are now living in the day of grace, since our Lord's sacrifice has been provided for the salvation of mankind, that leniency should be extended to those who commit even premeditated murder.

It should be realised, however, that the sacrifice of Christ does not provide pardon for wilful sin, either in this age, or in the age to come. In this connection, a Scripture, which is sometimes used to support the idea of pardon for sins without the necessity for repentance, is found to be omitted in the original manuscripts; hence, it is not a part of the inspired Bible. This passage is in Luke 23:34, being the words of Jesus when He was on the cross. It reads: "Then said Jesus, Father, forgive them; for they know not what they do." We cannot think that Jesus would ask the Father to violate the principle of justice, the very foundation of His throne, inasmuch as Jesus had come to earth to pay the sacrifice for sin, so that the Father "might be just, and the justifier of him that believeth in Jesus." (Rom. 3: 24-26.) Repentance and conversion are essential for any forgiveness which the Father may extend to any of the human family. (Acts 3:19, etc.) There fore, the disposition which in this life would commit premeditated murder, which is to a large degree, wilful, if not corrected and punished, may lead to wilful transgression in the resurrection day, when the punishment then would be second death, from which there will be no resurrection. (Acts 3:23.) It would seem, therefore, that no injustice is done to those who do commit premeditated murder should. they be executed in this life; rather, the punishment inflicted may help to impress the seriousness of the crime upon the individuals, and thus assist in their full repentance and conversion under the judgments of the age to come.

The laws which God gave to Israel, through Moses, very clearly uphold the principle of God's justice, while also providing mercy under appropriate circumstances, and are a good guide for us today, as well as pointing forward to the requirements for all mankind in the age to come. A short article is presented below, being written many years ago on the subject of Israel's cities of refuge, and should prove helpful on the matter before us. It is as follows:

"The cities of refuge were appointed in Israel for the protection against summary punishment of any one who might accidentally take human life, but not for any wilful murderer. There were six of these cities in central localities, to any one of which the man-slayer might flee and there find protection until his case could be legally tried. These cities did not shelter the wilful murderer; but the authorities, after a fair trial, delivered such up to the just penalty of their crime, which was death.—Deut. 19:11-13; Num. 35:30-34.

"If the killing proved to be accidental the man-slayer must still remain in the city of refuge until the death of the high priest then in office. This restraint upon his liberty was the penalty for his carelessness, and thus an additional protection to human life.

"This feature of the typical Mosaic law strongly foreshadowed the refuge which the sinner may find in Christ. He is our shield and hiding-place from the penalty of all sin, save that which is wilful. He is no shelter for obstinate,

unrepentant sinners; but for every one born in sin and shapen in iniquity --and thus sinners by birth, yet earnestly desirous of escaping from sin and its just consequences, and seeking refuge in Him by faith—there is protection. We are all under sentence of death; justice is the avenger and only those in Christ are shielded.

“But, mark you, the sinner must continue to abide in this city of refuge as long as the high priest liveth—that is, as long’ as Christ continues in the priestly office, which will be until He is able to present all the redeemed, who abide in Him, faultless before the throne of God, at the end of His Millennial reign as King and Priest. Then, being made actually perfect by the great Redeemer-Physician, they will be able to stand, not in the imputed or reckoned righteousness of another, but in their own glorious perfection, yet never forgetful of the great atoning sacrifice, and the patient work of restitution which made possible such a glorious consummation.

“Like the cities of refuge, Christ is easy of access to all who diligently seek Him, and who have no will in opposition to righteousness, nor to any of His measures of just and righteous, discipline.”

The Privilege of Prayer

Convention Address.

GOD speaks to us through Nature and His Word, through His providences and by the influence of His spirit, but we need also to pour out our hearts to Him in order to have spiritual life and energy. Our minds may be drawn towards Him, meditating upon His works and His blessings. This is not in the fullest sense communing with Him. In order to commune with God we must have something to say to Him about our love. Prayer is opening the heart to Him as to a friend, in order to enable us to receive His assistance. Prayer does not bring God down to us, but takes us up to Him.

When Jesus was on earth He taught His disciples to pray. He directed them to put their needs before God. The assurance was that their petitions should be heard, and that is an assurance also for us. Jesus Himself was often engaged in prayer. Our Saviour identified Himself with our needs and weaknesses in that He sought from His Father fresh supplies of strength, that He might overcome the many trials that beset Him. He is our example in all things, having taken upon Himself our infirmities, and being in all points tempted like as we are.

Jesus found prayer a necessity and privilege. He found comfort and joy in communion with His Father; and if the Son of God felt the need of prayer, how much more should feeble, sinners feel the necessity of fervent, constant prayer. It is our privilege to come to Him in prayer and partake of this blessing. The wonder is that we pray so little. God is able and willing to hear the sincere prayers of His humble children. Why should the sons and daughters of God be reluctant to pray when prayer is the key to the storehouse of His power? Without it we are in danger of growing careless and straying from the right path. The Adversary strives to obstruct the way to the Mercy Seat.

There are certain conditions upon which God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him. In Isa. 44:3 we read, “I will pour water upon him that is thirsty, and floods upon the dry ground.” Those who hunger and thirst after righteousness may be sure they will be filled. The heart must be open to the spirit’s influence, or God’s blessing cannot be received. God, of course, is a loving Father, and knows our needs even before we ask Him, but He has to be sought after to do things for us. “Ask and it shall be given you.” “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?”

If we are walking in any known sin the Lord will not hear us, but the prayer of the penitent, contrite soul is always acceptable. We may believe God will answer our petitions; but our own merits will never commend us to the favour of God, it is the worthiness of Jesus that will save us. But we have our part to do in the conditions of acceptance.

Another essential is faith—“Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6.) Jesus also said to his disciples, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” (Mark 11:24.) When we do not receive the very things we ask for at the time we ask, we are still to believe the Lord hears us. In our fallen, weak state we may sometimes ask for things that would not be a blessing, and our Father gives us what would be eventually for our good, and the things we would desire if we could see all things as He does. The time of answering will surely come, and we will receive the blessing we need most. He will not withhold anything from them that walk uprightly and rely on His sure promises.

We can pray to God at all times. There is nothing to prevent us lifting up our hearts in prayer as we go about our daily duties. Although our surroundings may be tainted and corrupted, we need not be influenced by them. We can lift up our soul to God through prayer. Those whose hearts are open to receive the blessing of God will walk in a holier atmosphere. •

We need to have a clear view of Jesus and a clear understanding of the value of eternal things. We may keep so near to God that in every unexpected trial our thoughts will turn to Him naturally, and we will place all our joys and wants and sorrows and griefs before Him. We cannot weary or overburden Him. Jesus said, “Whatsoever ye shall ask the Father in my name, it shall be given unto you.” To pray in the name of Jesus is something more than a mere mention of His name at the beginning and the ending of a prayer; it is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and do His works. God does not mean that any of us should become hermits and retire from the world in order to devote ourselves to acts of worship. If prayer is not accompanied by works we will soon cease to pray, or our prayers will become a mere formality. If we would but think of God as often as we have evidence of His care for us, we would keep Him ever in our thoughts, and would delight to talk of Him and praise Him.

We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our

joys and sorrows are bound up with them. Yet, we have a much greater reason to love God than to love our earthly friends, and it should be the most natural thing to make Him first in all our thoughts, to talk of His goodness and tell of His power. God's wonderfully rich gifts are to remind us of Him and to bind us with love and gratitude to our Heavenly Father.

Our devotional exercises should not consist wholly of asking and receiving. Let us not be always thinking of our wants and never of the benefits we receive. We are constantly receiving God's mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us. Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise; it should be a pleasure to worship the Lord and to help in His work however small our task. He is our best Friend and when we worship Him, he expects to be with us to bless and comfort, filling our hearts with love and joy. The Lord wants us to find comfort in worship, and pleasure in His work. He wants us to worship Him with precious thoughts of His care and love, that we may be encouraged in all the employments of daily life, and have grace to deal honestly and faithfully in all things. We must come to the cross of Christ; "Him crucified" should be the centre of our thoughts and conversation. We should keep in our thoughts every blessing we receive from God, and when we realise His great love we should be willing to trust everything to the One who was crucified for us.

In Psa. 31 we read how David asked God to help him, and praised Him for His great goodness—"In thee, O Lord, do I put my trust; let me never be ashamed; deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily; be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me. . . . O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Sydney Meetings.

The friends in Sydney give notification of a new address for Sunday meetings (3 p.m., and 5.15 p.m.) at Schaffer's Upholstery, 229 Liverpool Road, Strathfield. Intending visitors should join No. 27 red bus from Strathfield Station (on left side of station coming from Sydney), and ask to be set down at Schaffer's Upholstery.

"Our Most Holy Faith."—This is a splendid volume of most helpful articles and sermons by the author of Studies in the Scriptures, published by the brethren of "The Dawn" in U.S.A. Containing 719 pages, including Index, and well bound, with silver lettering, it is priced at 19/- post paid.

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Pilgrim Way Ended.

Word has been received from our Brother Nicholson of Perth, W. Aust., respecting the passing of his sister, Sister Clipsham, of England. There is always a measure of sadness with the passing of those dear members who have gladly walked in the steps of the Master, but we rejoice also in the victory being gained by the faithful overcomers, by the Lord's grace. Sincere sympathy is extended to all members of the family circle, so many of whom, it is a joy to realise, are rejoicing in the truth, and thus able to praise the Lord for all His goodness. Our Brother Nicholson's message is as follows:

"I have just received a wire from London telling me that my good sister (Mrs. M. E. B. Clipsham) has reached the end of her earthly journey. As you know, she has always been so faithful and earnest in the service of present truth, and not only her loved ones of the earthly family will miss her kind sympathy and help in so many ways, but there are many others who will miss her, who are associated in present truth.

"I think it is 53 or 54 years since she came into the clearer knowledge of the Bible and the Divine purpose, not only to select the Church as the Bride of Christ, but also through Christ—Head and Body—to save all the willing and obedient of mankind during the next dispensation. •

"To me she has been a wonderful sister and I can thank God at every remembrance of her. Her two sons and daughter were so trained and instructed in the way of the Lord, that they in turn have been a blessing and comfort to her, and they and everyone else who knew her appreciated her gentle, kind and wise ways.

"It is very wonderful to think that she may be one of whom it is written, "Blessed are the dead who die in the Lord, from henceforth"—i.e., since we are living in the days of the Son of Man, the second presence of Christ, only recognised by those represented as the "five wise" virgins. So, as I Thes. 4:13-18 tells us, those who remain (on earth) after the sleeping saints have been raised—"the dead in Christ rise first"—have no need to sleep in death, when they finish the earthly way, but are to be changed "in a moment, in the twinkling of an eye," from mortality to immortality, from earthly to heavenly surroundings—"caught away to be with the Lord in the heavens."

"So, indeed, we sorrow not as do others who have no hope, yet we still feel the breaking of such tender ties, while

we thank the God of all comfort for the comfort wherewith He has comforted us, through the marvellous light of the Gospel of Grace that has shined so clearly in these last days of the Gospel Age.”



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The Ransom and Sin Atonement.

(Convention Address.)

“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.” (Heb. 13:11.)

WE all recognise that the Bible teaches that sin entered the world by father Adam’s disobedience, and that until a ransom-price had been paid there could be no complete reconciliation between God and man. There must be a ransom as a basis for reconciliation. ‘We understand, therefore, the Scriptures to teach that our Lord Jesus, when He laid down His life, laid down the ransom-price. The word “ransom” signifies “corresponding price”; and because our Lord Jesus did not have a nature that was the same as Adam’s nature, it was necessary for Him to leave the glory that He had with the Father before the world was, to humble Himself and to take upon Him the form of the human nature, that He, by the grace of God, could taste death for every man. And so we read in the Scriptures, “A body hast Thou prepared Me.”

There was no human being that had such a body as would be sufficient sacrifice for the sins of mankind, because all were sinners. Had there been a perfect man he might have given his perfect life a ransom, but there was no perfect man; therefore, as represented in the Psalm, “no man could give a ransom for his brother.” Hence, it was necessary for God to find one who would have the ability, who would have the necessary thing to offer for man. The Lord shows us through the Law that His law calls for “a life for a life, an eye for an eye, a tooth for a tooth”; that this was the basis of Justice on which God was operating in this matter. And so, because it was a man that had sinned, the death of an angel could not be his redemption price; it must be a like, or corresponding price. It was a human life that was lost, and it must be a human life given to constitute the redemption price. It was not sufficient that there should be bulls and goats slain during the Jewish dispensation, because these, the Apostle explains, were only figures and types of the “better sacrifices” which God intended in due time to present.

So the Apostle assures us that the man Christ Jesus came to our relief. He left the glory of the heavenly nature and took the human nature. for the very purpose of sacrificing it, in order that He might be our Redeemer, because Justice required a man’s death to redeem the man (Adam) who had sinned.

When our Lord died, “the Just for the unjust,” it was that He might bring us to God; not only that He might bring us, the Church, to God, but that He might bring to God all of humanity who might desire to come. But His death did not bring us to God; His death was merely the laying down of the price which was necessary to be found first. To illustrate: Suppose you had an obligation to meet—five hundred pounds. And suppose that you owned a property worth five hundred pounds, which you could sell. The price, or value, of the property would be a price exactly corresponding with the debt which was owing. You sell this property in order that you may have its value as a ransom price. But when you sold the property you had not cancelled your obligation; you had merely sold the property and obtained the price, which later you could apply.

Such was the effect of our Lord’s death. When He “died, the Just for the unjust,” He laid down a “corresponding price.” Thus it is stated that “by one man’s disobedience sin entered into the world and death as a result of sin,” and thus the death sentence passed upon Adam’s race, because all were infected by the disease of sin, and therefore were all under the sentence of death. Our Lord. in order to redeem us, laid down our ransom-price. His own life. That ransom-price was sufficient price for Adam, or for any other member of Adam’s race, or for all—just as He might subsequently amply it. No less than that would have paid for any one. If the Lord had purposed to redeem one individual alone and leave all the remainder of us out, it would still have taken His life, and nothing short of it; because it was a man’s life that was forfeited, and a man’s life must be the penalty.

Because this condemnation came through the one man, Adam, therefore in meeting the penalty for one, it could be so applied as to take in the whole human family. So we see the philosophy of this great doctrine of the redemption, and how God had fixed the matter purposely so that He might be able to settle the debt to His own Justice by the one sacrifice of His Son.

Now that, simply told, is the story of the ransom—and all of it. If Jesus, when He ascended up on high had chosen to use that ransom-price, or ransom-value (which He then had in His hand) on behalf of all mankind, then indeed it would have been a sufficient price for all. But He did not do so. The story of how He does apply it is elsewhere told, and that is called the atonement for sin. The account of how our Lord applies His ransom merit is shown in the typical sacrifices of Israel's Atonement Day.

We are not to think of the Ransom and the Atonement being the same thing. We are to remember that the sin-offerings are not ransom sacrifices. We are to remember that the ransom sacrifice was not the sin-offering. They are two separate propositions. But one view of Christ's work is presented from this standpoint of the ransom-price-- that Christ's death was the ransom-price and was necessary. No matter how it would be applied, it must be given in offset for the one life that was forfeited and condemned by the Almighty's law. According to the Scriptures our Lord Jesus, in His sacrificial work, met various requirements. For instance: He was "born under the Law." What difference did that make? The Apostle explains that if Jesus had not been "born under the law" His sacrifice would not have applied for the Jews, because God had previously separated the Jewish nation from other peoples by the Law Covenant which He made with them.

That Jewish nation, under its Law Covenant, was on trial and failed to keep that Law Covenant after accepting its conditions, saying, "All these things will we do." Under their Law Covenant God offered them eternal life if they would keep His Law, but if they violated it the penalty would be eternal death. Thus they came a second time under the divine sentence—the first time with the rest of us under the Adamic condemnation, and the second time through failure to keep their Law. Hence, the Apostle says, that "the law which was ordained unto life they found to be unto death," for "by the deeds of the law could no flesh be justified in God's sight." Hence it was necessary for Christ to be born under the Law, to be a Jew, that He might redeem all the Jews under that Law Covenant arrangement.

God has all these very different features in His Plan; nevertheless, Christ is the central pivot from which every one of these variations of the divine programme radiates—the Jews to be redeemed specially, also the whole world of mankind aside from these, and besides, God's purpose in connection with the Church, the elect, the body of Christ. In order to keep ourselves from being confused, we must do with these pictures of our Lord's work just as we do with the symbolic pictures of the Church He gives us in the parables. The parables furnish a variety of pictures of the Church. The Church is likened to the laying stones of the temple; to the members of His body: to a flock of sheep; to soldiers under Christ, "the Captain of our salvation"; and again is likened to the Bride of Jesus the Bridegroom.

Now, if we mix these all up, and ask, How could the Bridegroom marry the members of His own body, or how could the Captain marry his own soldiers, or marry the stones of the temple, you see what confusion we would have. Each picture, therefore, must be recognized as more or less separate and distinct if we would understand the Scriptures clearly. In each picture there is a lesson, but we must not mix it up with other pictures. So, then, let us get distinctly in mind what the ransom is, and leave it where it is; do not take it and mix that thought with that of atonement or mediation. The ransom was that which our Lord gave, and which could not be given by anybody else, and which needed not to have any repetition. But it did not show the application of Jesus' merit. He merely "gave Himself a ransom for all, to be testified in due time."

How the blessing will begin and proceed is shown by the sin-offering. The sin-offering is the feature of our topic that we would like to especially emphasize, as represented in our text.

Sin Atonement By Sacrifice.

The Apostle in our text is discussing sin atonement. He points us to one particular picture illustrating his subject. In the typical service the Jews made various offerings and sacrifices—thank-offerings, peace-offerings, sin-offerings, etc. The sin-offering picture is the only one of these we are now looking at and discussing. The sin offering for the nation was made annually, on the tenth day of the seventh month which is styled the Day of Atonement. The offerings or sacrifices for sins, through which the atonement or reconciliation with God was effected, were made on this day and lasted as valid for one year, at the end of which the whole procedure was repeated. The Apostle refers to this offering of bulls and goats year by year continually and tells us of the "better sacrifices" made by our Lord Jesus, which need no repetition, because actually cancelling sin. We are to remember, however, that this one sacrifice of Himself, which forever perfects all who come unto God through Him, began with the sacrifice of our Lord Jesus in His own person, and has been continued by Him throughout this Gospel Age in the persons of His Church, His followers. These are invited to present their bodies living sacrifices, holy and acceptable to God their reasonable service. As the High Priest accepts any of these sacrifices, the consecrated one is begotten of the holy spirit and henceforth counted as a member of the Body of I he Christ—a member of the Body of the High Priest, who is doing the sacrificing. In this sense of the word the "better sacrifices" of the High Priest, which began nineteen centuries ago when He offered up His flesh, continue in His followers as they offer up their flesh, which is acceptable in sacrifice, because of the High Priest, in His name, in His merit, as His sacrifice. In this sense of the word the whole work of the Day of Atonement is the day of sacrifice—though in another sense of the word, as shown by the type, it is divided into two parts—the sacrifice of the Head and the sacrifice of the Church, the members of His body.

The Typical Picture of Atonement.

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself—which represented himself—and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, “A body hast Thou prepared Me.” (Heb. 10:5.) Subsequently two goats were brought and tied to the door of the tabernacle. These were taken from, or represented the congregation, the people of Israel, and were typical of the household of faith, the Lord’s consecrated people—two classes of them, the “little flock” and the “great company.” The type shows clearly that these have not bodies especially prepared for sacrifice. This is shown in the statement that the goats were taken from the congregation of the children of Israel. The bullock representing our Lord Jesus was specially provided by God; the two goats representing the “little flock” and “great company” show how the Church is selected from among the children of men. Our Lord, by reason of His miraculous birth, was perfect, actually so—“holy, harmless, undefiled, separate from sinners.” We, His disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ’s sacrifice—by the first part of His sacrifice, atoned for ‘by the blood of the anti-typical bullock, the blood of Christ. The Apostle points out that our Lord’s sacrifice took place at the beginning of His ministry and was finished at its close; He could not be the sin sacrifice until His thirtieth year under the Law. And it is written that just as soon as He became thirty He made the sacrifice—’Now when Jesus began to be about thirty years of age He cometh to John at Jordan to be baptized of him.’ We may be sure that He arrived in time to present Himself in sacrifice to God at the very earliest possible moment. There it was, the Apostle tells us, that He fulfilled the prophecy, “Lo, I come, as in the volume of the Book it is written of me, to do Thy will, O God. Thy law is written in My heart.” “There,” says the Apostle, “He taketh away the first that He may establish the second.” In other words, there He began to set aside the typical for the “better sacrifices.” The offering of Himself was instantaneous, but the presentation of His body to the trials and difficulties of life continued throughout the three and a half years of His ministry and finished at Calvary. He consecrated Himself in a moment, to give up all, even life itself, in the Father’s service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of His consecration at baptism He was reckonedly dead and, at the same moment, begotten of the holy spirit, He was alive as a new creature, an embryo spirit being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the divine will. At the cross the sufferings of the flesh, the consummation of the sacrifice, was complete, finished; and on the third day thereafter the new nature was raised to perfection by the Father’s power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that He was no longer dead, and the other fact, that He was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, “He was put to death flesh, but quickened spirit.”

The Three Burnings—Sacrifices.

In the type the fat, etc., were put upon the brazen-altar in the Court and all the remainder was burned, except the blood, outside the Camp. The high priest took the blood, and his two hands full of incense and the fire from the altar and passed immediately into the Holy, into the light of the golden candlestick. On the altar, which stood between the candlestick and the shew-bread, he placed the fire and then crumbled the incense upon it. We read that the incense penetrated into the Most Holy. This was necessary. The significance of the statement is that the incense offered by the high priest was another picture, as seen by the Almighty. It was a sweet incense to God. It went before our Lord into the Most Holy and there rested upon the mercy-seat. We notice, then, the three burnings. The one in the Holy represented the divine view of the sacrifice of Christ during the three and a half years of His ministry. The burning of the fat on the brazen-altar in the Court represented our Lord’s sacrifice as seen by His disciples and faithful followers, the justified and consecrated ones. The burning of the carcass outside of the Camp represented our Lord’s sacrifice as viewed from the standpoint of men. To them it is an improper use of time and energy. To them His life had an evil odour, as they considered Him a companion of publicans and sinners. The three burnings, outside the Camp, inside the Court, and in the first of the Holies, together represented our Lord’s sacrifices from these widely different standpoints. When one ended, all ended—when our Lord was crucified. His sacrifice was finished then. He passed beyond the veil in the resurrection to follow. Yet our Lord’s work was not finished at Calvary in another sense; it was merely begun. He had finished the first part of His sacrifice—the sacrifice of His own person, the body prepared. But He had a larger work yet to do, namely, according to the Father’s plan, the acceptance and sacrifice of a Church class—the church of the first-born, whose names are written in heaven.” The Head of this Church had finished His sacrifice and became the Lord of glory, but the remainder had yet to pass through similar experiences to His—walking in His footsteps.

He Appeared For Us.

In the type when the high priest had finished the offering of the incense, he took the blood of the bullock and entered with it into the Most Holy, stooping under the second veil, which pictured our Lord’s three days in the tomb. He arose the other side of the veil a spirit being and later ascended up on high, “there to appear in the presence of God for us.” Looking at the type and tracing its fulfilment we find that this signified the sprinkling of the blood upon the mercy-seat and before the mercy-seat. When the Apostle says He appeared for us we find that this fulfilment was typified by the priest’s presentation of the blood on behalf of himself and his house—the Church, which is His body; this would include “the little flock” and the “great company.”

Next, look at the other part of the type or picture. After offering the blood of the bullock the high priest came out and laid his hands upon the goats, as already described, and accepted one of them as the Lord’s goat for sacrifice and the other as a scape-goat for destruction. The casting lots indicated that the high priest had no choice as to which should be the sacrifice. Even so, all who make consecration to the Lord are eligible to sacrifice and the Lord is no respecter

of persons, but willing to accept all who are faithful to their covenant obligations. Those two goats, represented or typified the consecrated Church of this Gospel Age who from the world have presented themselves to the Lord. The Lord's goat represents the members of the body of the High Priest; the scape-goat represents the less faithful of the Church, the "great company." In the type we read that the high priest laid his hands upon the Lord's goat and smote it, killed it, and took of its blood and did therewith as He had done with the bullock's, while its fat was similarly placed upon the brazen-altar and its flesh burned outside the Camp. We notice that in connection with the offering of the blood of the Lord's goat, its sprinkling upon the mercy-seat, there is no mention of incense being burnt. The incense was burnt preceding the sprinkling of the blood of the bullock. This shows that all the merit, all the perfection, is in the sacrifice of our Lord and Head. The Church, represented in the goat, has no perfection of her own. We are made "acceptable in the Beloved," and have no standing or recognition before God apart from Christ. The burning of the fat of the goat upon the brazen-altar, and its flesh etc., outside the Camp illustrates the Church having part in Christ's sufferings and filling up that which was left of His afflictions. This is true not only of the Apostles, but also of all who have since sacrificed their all in the interests of the Lord, the truth and the brethren.

In our text the Apostle identifies the Lord with the bullock and His faithful people with the goat. He reminds us that no other sacrifices than those of the sin-offering were ever burned outside of the Camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, "Let us go unto Him (Jesus) outside the camp, bearing the reproach with Him." These, then, are the "better sacrifices" which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrificial Day of Atonement will never need repetition. It will thoroughly accomplish the divine purposes; it will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented the 144,000 members of His body. The laying down of our lives in the Lord's service accounts nothing of real value—nothing that would of itself ever take away sin. The entire merit of our sacrifices is through the justification which first applied to this goat class through the merit of the bullock's sacrifice.

The type tells us that the high priest counted this blood of the goat as a part of his one sacrifice, the one sacrifice by which all will be blessed who ever attain to everlasting life. The high priest presented the blood of the goat for a very different purpose than that for which he had previously applied the blood of the bullock. The blood of the bullock was for the high priest and the members of his household. The blood of the goat was for all the remainder of the people of Israel. In the antitype the blood of Christ avails for His consecrated saints, the "little flock," the "royal priesthood" and for the "great company," while the sacrificial merit of the Church, the body of Christ, He applies on behalf of all the people, the world—as many of the world as desire to avail themselves of the glorious opportunities of reconciliation.

When the High Priest had finished the first sacrifice (the bullock) and the offering of His blood He came forth. He manifested Himself at Pentecost and symbolically laid His hands upon the Church in the Pentecostal blessing, by which sacrifice His followers were enabled to be conformed to the terms and conditions of His sacrifice. But after offering the blood of the goat the High Priest is represented as having finished His work. He puts off His sacrificial garments and puts on His garments of glory and beauty, manifesting the glorious qualities of Christ's character and the honourable mission to which He had been anointed as the world's Prophet, Priest, King, Judge and Mediator. Thus coming forth in type, the high priest represented our Lord's second advent and assumption of divine glory and power, at which time the Church will be with Him as members of His body, to co-operate in the dispensing of the blessings of the New Covenant to Israel and to all the families of the earth. As on the Day of Atonement the people of Israel put on sackcloth and ate no pleasant food, but fasted and waited for the coming out of the high priest in his garments of glory and beauty, so it has been throughout this Gospel Age. The whole world lieth in the wicked one, overwhelmed in sin and death and corruption. Of them St. Paul declares, "For we know that the whole creation groaneth and travaileth in pain together until now. For the earnest expectation of the creation waiteth for the manifestation of the sons of God" (Rom. 8:22, 19)—waiting for the High Priest, Head and body, typified by the glorious garments of the Jewish high priest. Following the picture a little further we see that the high priest in his glorious garments went to the altar and lifted up his hands and gave his blessing to the people—the blessing of the New Covenant, the blessing of the forgiveness of sins, the blessing of pouring out of the holy spirit upon all flesh. If in the type a blessing is portrayed, how much greater will be the blessing in reality! As in the type the people arose, threw off their sackcloth and fasting and rejoiced in their forgiveness, so in the Millennial morning the world, coming to an appreciation of the great High Priest and the sacrifices of Atonement, will arise from sin and degradation and death and rejoice in 'divine favour and in the realisation of the many blessings of restitution set before them, as declared by the mouth of all the holy prophets since the world began. (Acts 3:20, 21.)

With His Own Blood.

In the context the Apostle says, "Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate." Heb. 13: 12.) The question may be asked, What people will Jesus sanctify with His own blood? The answer, in the broader sense of the word is, all people—all who ever will accept sanctification, cleansing, reconciliation through Him. We read that "He gave Himself a ransom for all." It matters not that He did not apply it at once for all, but merely for the Church. The intention of His sacrifice was for all. This does not alter the fact that thus far the merit of Jesus' sacrifice extends not beyond the household of faith." In due time through the Church His merit will extend to every creature. Thus it is written, "They shall obtain mercy through your mercy," and we obtain our mercy through Jesus' death, as He by divine grace, tasted death for every man.

Fellowship In His Sufferings.

That our Lord suffered, the Just for the unjust, the Scriptures clearly set forth—not merely the amount of pain which He suffered. He suffered death on account of sin. We suffer with Him; we are partakers of His sufferings. Our Lord's most severe sufferings were probably in Gethsemane, where; we read, that He was in a great agony and that "Of the people there were none with Him"; even the faithful, beloved eleven apostles were drowsy and could not watch with Him at that hour. But they could not comprehend His trouble—that the programme of the next few hours meant so much to Him. He knew that in His covenant made at Jordan He had given up His earthly rights and privileges. He knew that now His entire dependence as respects a future life rested upon a resurrection from the dead and He knew, too, that if He had not performed the divine will perfectly, completely, that He could not be granted the glorious resurrection change and the eternal glory on the spirit plane. Thus we read that He offered up strong crying and tears unto Him who was able to save Him out of death and that He was heard in that thing which He feared. He feared death—not that He doubted the Heavenly Father's promise that if His sacrifice was faithfully performed He would be granted a glorious resurrection. He feared that unintentionally He might have made some error, might have failed to perform some portion of His consecration vow. He feared, therefore, lest there had not gone the full measure of the cloud of incense into the Most Holy to cover the mercy-seat and to indicate that He had been faithful to the last degree in His sacrificing. Then it was that the angel appeared to strengthen Him. What the strengthening was is not revealed, but most evidently it pertained to the things which He feared. Undoubtedly the angel, as the Father's representative, assured Him about His faithfulness; that His sacrificing had been acceptable in the Father's sight. At once a great calm came, in which the great storm of anguish, which had threatened but a moment before to wreck His mortal body, subsided. Thenceforth we behold Him the calmest of the calm—before the high priest, enduring the contradiction of sinners against Himself in the presence of Pilate and the rabbis. Led to the cross He was the most self-possessed of all of whom we have any knowledge on the occasion. When His disciples forsook Him, it was He who interposed that they be not pursued, but let go their way. When Peter denied Him, it was He who calmly looked towards Peter, reminding him of the prophecy. On the way to Calvary it was He who spoke words of peace to the weeping women, saying, "Weep not for Me, but rather for yourselves." How different are the experiences of Christ's followers! We have Him not only as an Example and as a Teacher, but as our Protector and as our Advocate. We may indeed have strong consolation because He has assured us that He has not only appeared for us, but that He is able to succour us in every time of need. He is still Head of the Church, which is His body. He is still supervising the interests of all of His members; He is still saying to us, as He did to His disciples of old—"This is my blood—drink ye all of it."

Whoever fails to clearly see that the Church at the present time comprises the members of the body of Christ can never understand how the Church is to share her Lord's sacrifice, as represented in His cup. Our Lord said to His disciples, "This is my blood of the New Covenant, shed for many for the remission of sins; drink ye all of it." The cup represents or symbolizes the Church's sharing with her Lord in His sufferings. This is the cup of shame, of sorrow, of indignity, of self-denial on behalf of others. The Master spoke of it as the cup which the Father had prepared for Him. He left some of it for us, that we might have the privilege of sharing in His sufferings and also of the glory that shall follow as soon as the last member of His mystical body shall have been glorified. When He passed the cup to His disciples at the Memorial Supper, His words, "Drink ye all of it," not only meant that all who would be His disciples must drink of that cup, but also meant that His followers must drink all of it, must leave none of it. In other words the sufferings of Christ belong exclusively to this Gospel Age, marked by His own suffering at its beginning and terminating with the revelation of His glory in the Kingdom. There will be none of the sufferings of Christ for the world to drink of during the Millennial Age, and there will be no opportunity for any of them to become joint-heirs with the Redeemer. The Master said that this cup was the blood of the New Testament—the new will, His will or Testament, by which He is bequeathing His earthly rights and earthly honours to the earthly seed of Abraham and to the world of mankind through them. It is His blood that was necessary for the sealing of the New Covenant blessings to Israel and the world. Whoever does not drink of this cup, whoever does not share in the sufferings of Christ—the same sufferings which He experienced, as members of His body—cannot share with Him His Millennial throne of glory, by means of which the New Covenant blessings will be established with the world.

Let us keep in mind this intimation that His followers must be sharers with Him in His sufferings, and let us also remember that we must participate in the same sufferings if we would share His Kingdom. Harken to the two disciples as they inquired of Him just before His death if they might sit, the one on the right hand and the other on the left in His Kingdom. Jesus replied "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say to Him, We are able." (Matt. 20:22.) When they asserted their willingness to die with Him He assured them that they would indeed drink of His cup and share His baptism of death and have a place in His Kingdom.

Let us hold fast to these precious promises. Let us "give all diligence to make our calling and election sure." Let us not forget that "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Let us not forget that the whole purpose of God's dealings with us now, in permitting us to have a share in Christ's sufferings, is that we could be conformed to the character-likeness of His dear Son. We are to become copy-likenesses to Christ. May the good work go on in our hearts day by day, making us more mellow, humble, gentle and kind. Jesus said that unless we humble ourselves and become as little children we would not be able to enter the Kingdom. (See Matt. 18:1-4; Col. 3:12-14; 1 Pet. 1:22; / John 4:7-12; 1 John 3:13-24.)

(Should any of our readers find difficulty in following all the thoughts in the above Convention Address it is recommended that they study the statements in conjunction with the book "Tabernacle Shadows" which is supplied from this office in attractive binding at 4/6 per copy.—B.B. Institute.)

Convention News.

THE Annual Convention held by the Melbourne brethren over the Christmas period proved once again to be a most profitable and refreshing season of fellowship. We are thankful to the Lord for the realisation of His blessing throughout the gatherings extending over four days, and feel sure that the benefits received will long remain with all able to attend, as well as extend to other friends who hear or read about the assemblies.

It was a great pleasure for the Melbourne friends to welcome visiting brethren from Adelaide, Canberra and various parts of -Victoria, and these visitors contributed largely to the success of the Convention in every way.

One each of the Convention days a Bible study was conducted, the selected passages of Scripture being—Psa. 40 : 1-10; Luke 17: 26-37 ; 2 Pet. 3 : 11-14 and 2 Tim. 4 : 1-8. The one hour and a half allotted for each study did not enable all the details to be brought out, yet the studies were most helpful and timely, especially those portions applicable to the days in which we are now living, when the harvest work of the Gospel Age is being completed by the message of “present truth.”

It is felt that the Bible studies at Convention are really an essential part of the programme, enabling each member to take an active part in the discussions and thus assist in the building up and encouragement of all. Where Bible studies are omitted from Conventions overseas there must surely be some measure of loss which all other sessions really cannot supply.

Two Scriptures were also listed for explanation at the Question Meeting, namely, Heb. 2:16 and Psa. 46:5 (latter part of verse). In the former verse it was seen that the margin rendering and other translations give the Apostle’s thought—“He taketh not hold of angels (to assist them for the heavenly calling) but of the seed of Abraham (spiritual Israelites) he taketh hold.” (See verses 17, 18; Gal. 3:29.) Psalm 46:5 was seen to be a comforting assurance of God’s protection and care, and ultimate deliverance of “the city of God” (the Church, the Bride of Christ) “at the dawning of her morning” (Lesser’s translation). As one has said, “This is not the morning which is to dawn on the world at the brightness of her reign with her Lord as the sun of righteousness, but at the dawning of her morning, in which she is to be changed to the nature and likeness of her Lord. Her morning is to precede the Millennial morning.”

The Fellowship Meetings were also helpful sessions, being made up of praise and testimony to the Lord’s goodness, and “Hymns we love.” Messages of greeting to the Convention were received from Classes and individual brethren all over Australia, and were very much appreciated. As the Convention greeting to all our brethren, the passage in 2 Pet. 3:11-14 was chosen and is sent with warm Christian love to all dear Christians wherever situated.

On the evening of the last day of Convention all the friends farewelled each other in the Love Feast during the singing of “Blest be the tie that binds,” and “God be with you till we meet again.” The closing prayer of thankfulness to God with desire for His blessing upon all His people, concluded a very helpful Convention. Praise God from whom all blessings flow.

Notes on Convention.

Some notes on the Melbourne Christmas Convention have been prepared by one of our brethren, and these are now available free in duplicated form. Friends desiring copies should apply to this office.

Easter Convention in Adelaide.

The usual Convention over the four days at Easter—Good Friday to Easter Monday, 23rd March to 26th March, inclusive—is being arranged by the Adelaide brethren, and they extend a cordial invitation to all friends able to attend these gatherings. The assemblies are to be held in the Builders and Contractors Rooms, Waymouth Street, Adelaide, and further information is obtainable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

Passover Memorial, 195

According to the Jewish Calendar the Memorial of Christ’s death falls this year on the evening of Thursday, 19th April, after sundown. It will be appropriate, therefore, to keep the Lord’s Supper on this date, in harmony with our Lord’s request to “Do this in remembrance of Me.”

Sydney Meetings.

The friends in Sydney give notification of a new address for Sunday meetings (3 p.m., and 5.15 p.m.) at Schaffer’s Upholstery. 229 Liverpool Road, Strathfield. Intending visitors should join No. 27 red bus from Strathfield Station (on left side of station coming from Sydney), and ask to be set down at Schaffer’s Upholstery.

“Daily Heavenly Manna.”—

A new supply of these books with birthday recording pages is in stock. Strongly bound in cloth, nice appearance, price 4/6. In de luxe binding, thin paper, gold edges, price 9/-.

TRACTS AVAILABLE.

The article “Why Do the Nations War?—Is Christianity at Fault?” which appeared in November “Peoples Paper” is being printed in tract form. Friends desiring a supply of these tracts would assist if they would indicate shortly the number they could likely use to advantage in the year ahead. These tracts are supplied free from the General Tract Fund.

Other free tracts are available as follows:

“Is Communism a Danger to Christianity?”

“Refrain Thy Voice from Weeping.”

“The High Calling of God.”

“The Earth Removed.”

“Praying, Watching, Trusting.”

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Single copies, 9d. each ; 6 copies for 4/-, post paid.

Tabernacle Shadows.

Copies of this very helpful book are now in stock in cloth binding, with gold title. The price is 6, post paid.

“I know how anxious thought can press,
I know the weight of carefulness ;
But now I know the sweet reward
Of casting all upon my Lord,
No longer bearing what He bears,
Because I know that Jesus cares.”
—F. R. Havergal.

Correspondence.

Frank and Ernest, Dear Sirs—I was very interested in your broadcast talk over 3GL this morning. Would you mind sending me a copy of this discussion? I would also much appreciate the booklet you mentioned, as from your description of it, it sounds like something I've been looking for for some time.

Please find enclosed a postal note for 5/-. I am a Christian and want to help, not hinder your work, so I trust the enclosed will more than cover the cost of the literature. Yours faithfully.

Dear Frank and Ernest—I was listening to your broadcast this morning and would very much like to have a copy of it, also the leaflet, as I am very interested in it. I do think you are doing a good work for our Lord and Master with your plain way of putting the Scriptures over the air, and sincerely pray the Lord will bless you both in your efforts to spread the good news of salvation. May you be long spared to carry on your work for Him. Yours sincerely.

Frank and Ernest, Sirs—I have listened to your discourses on the Bible every Sunday morning for months, and I think they are very inspiring, Will you please send me the discourses for the past four or five Sundays, and any spare copies you may have in the future. Please let me know to whom I may make out a cheque for a small donation to the Radio Fund. I am, Sirs, Yours faithfully.

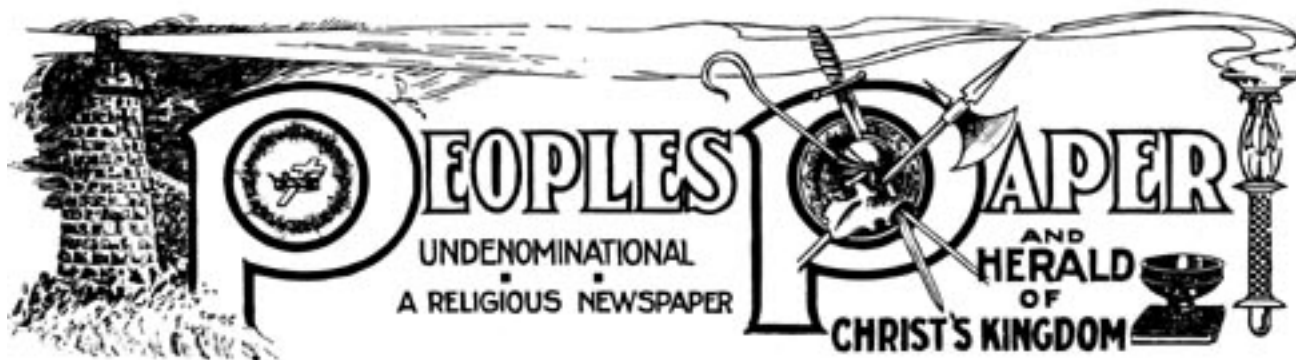
Frank and Ernest, Dear Sirs—I would like you to know how much I have appreciated your Talks over 2KY; I have found them very helpful in understanding the Scriptures to which you have referred. I would especially value a copy of the following Talks, “The Rich Man and Lazarus” and “The Third Heavens” and if possible a copy of each succeeding Sunday's broadcast to date; also the “Peoples Paper” containing writings on “Our God is One” —God is the Father and Jesus is the Son. The other two articles were also very helpful. This paper came at a time when those three subjects were the topic of studies at a church meeting, and I felt strengthened in my belief in the matter after studying your writings. I always believed that was the right way, but now I feel confirmed in my belief; I have passed the copy on to a friend.

Thank you also for sending the study on "Some of the Parables" and for all the papers which you have sent to me from time to time. Enclosed find 2 to help on the good work of helping others to a fuller understanding of God's Word. Yours sincerely,

Frank and Ernest, Dear Friends—I have much pleasure in sending you this 10/- to pay for the "P.P." and its postage, and for the papers you enclose; the balance for anything that will help along. I have not yet had a chance to read your "Parables" which you sent with the December issue of "P.P."; I shall do so as soon as I can.

You were asking about the reception from 2KY. It is splendid here; it is, in fact, the clearest station we have, and the announcer speaks so friendly both before and after the Dialogues . . . We know Whom we have believed and believe, also that He is able and will keep that which we have committed to Him against that day. What a great privilege is ours, and what an honour to serve Him even in the meanest capacity.

The Dialogues continue to give priceless knowledge and I hope you will continue on gathering people out of darkness into that "great light." Yours sincerely with best wishes. NA,



Volume XXXIII. No. 12 MELBOURNE, DECEMBER, 1950

Price—Fourpence Halfpenny

A Christmas Meditation.

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you us born this day in the city of David a Saviour, which is Christ the Lord. . . Glory to God in the highest, and on earth peace, and good will toward men." (Luke 2:8-14.)

THE account of the birth of Jesus is always most appealing to us in its simplicity and grandeur. We have in these few verses from Luke's Gospel an outline of the ultimate blessing of all the families of the earth, when in the dispensation of the fulness of time God will gather together in Christ all things, both which are in heaven and earth, even in Him.

In this meditation, however, we are to consider the birthday of our Lord from a different standpoint to that expressed in Luke's Gospel. It does not take any great intelligence to determine that Christmas Day is not the real anniversary of the birthday of Christ. While this matter is not really important in one sense, yet when viewed from the standpoint of our Lord giving His life for the life of the world when exactly 33, years old, it will be seen to be very important indeed. Six months prior to the Passover season at the time of our Lord's sacrifice on Calvary, dates back to about October 1st. Early in October would therefore be the correct date of the birth of Jesus, the Saviour of the world. And was not this date most important in the history of Israel? It surely was. It was at this time of the year, six months from the Passover season, that God arranged the great Day of Atonement for Israel.

On the typical Day of Atonement certain animals were sacrificed. The first was a bullock, slain by the High Priest and its blood taken within the Most Holy of the Tabernacle was sprinkled on the mercy seat. That was a most important event in the history of Israel, because God arranged that that sacrifice (and the sacrifice of the goat that followed) should typically cleanse the nation for twelve months ahead, and it had to be carried out carefully, in detail, every year.

Keeping that picture in mind, we know from Luke 3:23 that Jesus, when He began to be about 30 years of age (at the time of Israel's Atonement Day), consecrated Himself to God, and presenting Himself to John the Baptist was immersed, symbolizing His How clearly Paul explains the matter to us in the tenth chapter of Hebrews—"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifice for sin thou has had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. For it is not possible that the blood of bulls and of goats should take away sins. But in those sacrifices there is a remembrance again made of sins every year." (Heb. 10:5-7, 4, 3.)

In the continual offering of bullocks and goats year by year, the Israelites would see that these were not in any way a real sacrifice for sins, but pointed forward to the One who would come "once for all." From our studies of

Israel's Atonement Day we learn that the sacrifice of the animals pictured not only the sacrifice of Christ and His new, spiritual life begun, but also the sacrifice of the Body of Christ and its new, spiritual life begun.

To most of us growing up from childhood, the anniversary of our birthday may have been very important in our minds, but when we become true followers of Christ, the beginning of our new, spiritual life is the all-important event. We believe that the Lord would have us assess our lives as really beginning at the time of full consecration and the begetting of the holy spirit.

When the Lord was arranging for Israel to keep the Passover (Exod. 12), He said to them—"This shall be the beginning of months to you." There behold, I bring you good tidings of great joy, which shall be to all people. For unto you in the city of David a Saviour, which is Christ the Lord. . . Glory to God in the highest, and on earth peace, and good will toward men." (Luke 2:8-14.) complete submission to God, now to be sacrificed the antitypical bullock) for the salvation of world. We have it recorded in Matt. 3 :16—"Jesus, when he was baptised, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (as the was a new life beginning for Israel according to the flesh. What more shall we say in respect of Spiritual Israel who receive the new, spiritual life, while laying down their earthly lives in the steps of the Master? The Apostle Paul places the same importance on this matter in his letter to the Hebrews. He was writing to the Jewish Christians who had many trials and difficulties; they had left the teachings of the old Jewish arrangement and were persecuted most bitterly by their own people. Paul sought to encourage and help them to see that the same God of the Hebrews was not unmindful of their experiences when they were laying down their lives in the service of the true Messiah, of whom their ancient Scriptures had much to say. In Heb. 10:32 we read,—“Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.” “After ye were illuminated!” That is the turning point in the life of Christians, just as it was the turning point in the life of Christ. The first thirty years of Christ's life are hardly reported at all. He would not have us look back to His boyhood days. No, He would have us look to the time when He was consecrated to the service of God. That was indeed His real spiritual birthday, if we may use the term. So, the followers of Christ remember the former days—“after ye were illuminated ye en-endured a great fight of afflictions.” It does us good to look back to the time when we gave ourselves to God unreservedly, completely.

The Apostle reminded the Hebrews how they, too, endured this fight of afflictions, “partly whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.” How Paul appreciated those who bravely joined him in defence of the Gospel, those who held up his hands, as it were, in his experiences! “Cast not away therefore your confidence, which bath great recompense of reward. Ye had compassion on 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. Ye have need of patience, that after ye have done the will of God, ye might receive the promise.” (Heb. 10 :33-36.)

How different is the outlook of those who view things from the human standpoint! As an illustration, a newspaper report is quoted, not with the thought of criticism, but rather by way of comparison. One of Melbourne's leading ministers of religion was quoted as lamenting the fact that three times as much beer was now sold in Melbourne than in some years past. But he said there was an encouraging outlook in that there was three times as much ice cream sold. He concluded by saying: If we can convert those who drink beer to eating ice cream, he was hopeful that the kingdom of Christ was not so far away. What an idea of the requirements essential for bringing in Christ's Kingdom! Does not such an outlook give us a feeling of pity, that titled men with ideas of that kind should be looked up to as leaders in Christianity. We know the reason for the unscriptural expressions in such cases—there has been no illumination of God's holy spirit. With what humility and thankfulness, then, should we feel towards our Heavenly Father, that He has blessed us with the light of His heavenly truth, by the illuminating influence of His holy spirit.

We can be pleasing to our Heavenly Father only as we consider ourselves members of His heavenly family (when we have truly consecrated our all to Him), and not as human beings. At times, when we come in contact with the world, with the trials and weaknesses of all around us, including perhaps our own relatives, and feel somewhat perplexed in seeking to bear the troubles of others, some of the Lord's people may be inclined to say: Well, we are only human, and we feel deeply the sorrows and difficulties of our loved ones. Yes, it is quite right to feel for others and sympathise with them, but it is not right for those who are fully consecrated followers of Christ to feel that they are still human. In 1 Cor. 1:21, 22 we read, “Now he which stablisheth us with you in Christ, and hath anointed us, is God; who also bath sealed us, and given us the earnest of the spirit in our hearts.” Thus, we are members in the Anointed.

Again the Apostle declares—“As many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of sonship, whereby we cry, Abba, Father.” Have we received the spirit of sonship? “The spirit itself beareth witness with our spirit that we are the sons of God.” “If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” (Rom. 8:14-16; 2 Cor. 5:17.) The Apostle does not say “will be” or “shall be,” but now, in the present time, those who are truly God's people are new creatures in Christ. “Behold what manner of love the Father bath bestowed upon us, that we should be called the sons of God,”—not only on the other side, in the resurrection, but now, by His grace. (1 John 3:1.)

How important it is, then, that our thoughts and desires, our words and actions, be guided from our new standpoint of sons in God's spiritual family. When we meet a great crisis in our lives or the lives of others, how helpful it is to ask, How may I please my Heavenly Father in this matter? We should say, I am truly one of His children, and all that

I do, must be done not from the human standpoint, but from His standpoint. How much worry and disappointment would be saved by viewing everything with our new mind, the mind which was perfectly exhibited by Christ Himself. It makes us sad to hear any brethren complaining or murmuring with their lot. It really proves that at that time at least they are not living in the spirit, and hence are really “grieving the holy spirit of God, whereby we are sealed unto the day of redemption.”

In Revelation 14 we have a picture of the 144,000 gathered with their Lord on Mount Zion, singing a new song. To be of these faithful overcomers it is essential that we learn this “new song” here, during our pilgrimage; and the only way to learn it well is by thinking, speaking and acting as members of God’s heavenly family now.

It is recorded in the Psalms that the Heavenly Father puts a new song in the mouths of His own people, even praise to our God. It behooves us to ask ourselves, Have we got that new song in our mouths? If we have not, we must strive to attain it by viewing all things from God’s standpoint, in harmony with our new birthday, our new life in Christ.

In one of his prophetic utterances the Psalmist declared--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.) Does this mean that we should forget all our connections with relatives and friends? No, but rather that nothing of Adam’s family or household must be allowed to come between our attachment to God’s house of sons. If we view things from the natural standpoint, we are looking down to the earth. We must forget those things that are behind -- “forget also thine own people”—in the sense that God must come first in all our thoughts, and when that is so, His people do not neglect responsibilities, but do all things as unto the Lord.

We are approaching the close of another year. It is a good time to remind ourselves of opportunities and privileges for the year to come. It is a blessed thing to tune our hearts to God on awakening each morning, and sing a song of praise to Him, thankfulness for the night passed, seeking His help to walk in His ways for the one day ahead. If the days are too much for us to handle, let us split them up into moments. “Moment by moment,” surely, is the way to view our pilgrimage, appreciating our wonderful standing in Christ since we were illuminated, and thus living on higher ground. Instead of making us proud, doesn’t it humble us to think that the mighty God of heaven, He who dwells in the high and holy place, condescends to think of us, and is really our own Heavenly Father, and in His goodness has invited us into His heavenly family! Surely we want to sing His song more as the days pass.

When we meditate upon the season of Christmas as relating to the birth of the baby Jesus, let us remember that His greater birthday was the time of His spiritual begetting. God in His wisdom saw that it was necessary for the Saviour to come as a babe. He could have sent Him a mature man, but He did not. Those first thirty years were a time of waiting and preparation for the all-important time of His presentation of Himself to God in full consecration at Jordan on the anniversary of His birthday. So with us, the all-important time is when we also, by God’s grace, present ourselves at the altar of sacrifice and receive the illumination of His holy spirit. As we look back over the years, should we not praise God all the more for the favours we have had, and rejoice in the privileges that may yet be granted to us, to sing this “new song” to His praise and glory, for the assistance of His people, the making our own calling and election sure, and maybe for the encouragement of still others who may yet have ears to hear and be drawn to the Lord in this acceptable time.

Show me Thy face—one transient gleam
Of loveliness divine,
And I shall never think or dream
Of other love than Thine ;
All other light will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.

Show me Thy face—I shall forget
The weary days of yore;
The fretting thoughts of vain regret
Shall hurt 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 reside.

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 seem as brief as blest ;
Till I have laid my burden down
And entered into rest.

Booklet for January's "Peoples Paper."

The booklet "Some of the Parables" is taking the place of January's issue of -Peoples Paper." This booklet is being posted out to all subscribers with this issue of the "Paper," and extra copies are available at 9d. each, or 6 for 4/- post paid.

Melbourne Christmas Convention.

The Melbourne Christmas Convention is to be held (D.V.) from December 23rd to the 26th inclusive, with further meetings on the New Year weekend, at the Masonic Hall, 254 Swan Street, Richmond. A hearty invitation is extended to all friends able to attend these gatherings. Programmes and other information are obtainable from the Class secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Sydney Meetings.

The friends in Sydney give notification of a new address for Sunday meetings (3 p.m., and 5.15 p.m.) at Schaffer's Upholstery, 229 Liverpool Road, Strathfield. Intending visitors should join No. 27 red bus from Strathfield Station (on left side of station coming from Sydney) , and ask to be set down at Schaffer's Upholstery.

"Daily Heavenly Manna."—

A new supply of these books with birthday recording pages is in stock. Strongly bound in cloth, nice appearance, price 4/6. In de luxe binding, thin paper, gold edges, price 9/-.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4 6 (85 cents) per annum, post paid,

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

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.

Christmastide.

AS 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 year 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 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. "Unto 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 priesthood, 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, by His spirit, in greater reality to His members now than at His first advent, and His brethren are with us—the last members of His Body, whom He recognises 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 by an unknown writer, 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."

The Radio Witness.

There has been continued earnest and sincere appreciation of the broadcasting of the message of truth by the responses received over the past six months, since our last report on this work. It is evident that the Lord is blessing the message going out in this way to a goodly number of listeners in at least four of the Australian states, and it is considered a great privilege to be able to thus sound forth the truth, in the service of our Lord, in these last days of the age.

By the Lord's providence, through His sacrificing people, all expenses have been met by the contributions voluntarily provided by those friends desiring to use their talents in this way. This is very encouraging, and the efforts in this feature of the work will be continued, according to the Lord's will, while the opportunity for this service is available. The amount standing to the credit of the Radio Fund on 1st November last was £ 103, and a complete balance sheet covering the year's work will appear in the "Peoples Paper" next June.

Would our dear friends continue in prayer for God's guidance and blessing upon this and other features of the work, that all may be done to His glory and the blessing of all who may have ears to hear in the days to come. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together!"

Bibles Available.

Some very nice Oxford Reference Bibles are now in stock. They are well bound, in Brevier type (good size, dark) on India paper, with maps. Size 7 x 44 x 1 inches; weight just under 1 lb. Price 52/6, post paid.

A supply of Children's Bibles is now on hand. These are in handy size 5 x 4 x 1 inches, and weigh about 12 ozs. In dark brown or green covers, well bound in cloth, the price is 4/6, plus 6d. postage.

TRACTS AVAILABLE.

The article "Why Do the Nations War?—Is Christianity at Fault?" which appeared in November "Peoples Paper" is being printed in tract form. Friends desiring a supply of these tracts would assist if they would indicate shortly the number they could likely use to advantage in the year ahead. These tracts are supplied free from the General Tract Fund.

Other free tracts are available as follows :—

"Is Communism a Danger to Christianity?" "Refrain Thy Voice from Weeping." "The High Calling of God."

"The Earth Removed."

"Praying, Watching, Trusting."

BEREAN BIBLE INSTITUTE,
19 Ermington Place, Kew, E.4,
Melbourne, Vic., Australia.

Question Box.

Question :—The world is full of aches and pains, diseases, and naturally we look about us for relief. I desire to inquire respecting cures by hypnotism? and still other cures by so-called magnetic healers.. What shall we think of these, and would it be proper for the Lord's consecrated people to avail themselves of such means for attaining health?

Answer:—We feel suspicious of magnetic and mental healing. In our judgment they in many instances are allied with or related to hypnotism; yet it is often difficult to draw the line here, because we all know that there is such a thing as a legitimate mental influence which we all exercise upon one another, favourably or unfavourably. We know, for instance, that hope and faith, love and joy, are healing and helpful influences, and that doubt and despair, anger and malice, are injurious influences whether exercised by our own minds upon our own bodies, or upon others. In this proper sense of the word every child of God possessing the spirit of love, the spirit of a sound mind, is a mental healer, and a heart healer, a wound healer; wherever he or she may be, the influence will be uplifting, comforting, strengthening to good impulses. If therefore the Lord's consecrated ones visit the sick, their presence should be a refreshment, comforting, cheering-and helpful, and so much the more if they carry in their hearts and communicate with their lips the exceeding great and precious promises of our Father's Word. With this much of mental healing we are most thoroughly in accord.

But Christian Science, Mind Healing and Magnetic Healing, running upon this same line, seem to carry it to an extreme in the case of Christian Science to the extreme of lying to oneself and believing the lie, and thus gradually becoming a liar, self-deceived and deceiving others in respect of all of life's affairs. We cannot believe that any course so opposed to that which the Scriptures mark out can be of God, nor can we believe that the cures it at times effects are either natural or of God; we can only suppose, therefore, that the Adversary favours this lying and deceiving process to the intent that he may beguile the mind through further lies and deceptions far from God and the truth.

Magnetic Healing is more in the order of hypnotic healing; that is to say, the magnetic healer gains a control over the mind of his subject which is somewhat akin to the spirit control of spiritualism over its mediums. We can have no sympathy with anything of this kind, for even if we were satisfied that the power of control was merely a human power and not a Satanic one (and we are not satisfied of this), we cannot feel that it is right for one human being to subject his mind, his will, to another, when the evidences prove that every such subjection decreases his will power and places the subject more and more in the position of a slave or machine, subject to the influence or control of others—breaking down his personality.

The Lord's people are admonished to make such a submission of their minds to the Lord, and no one else; and we are confident that the Lord will take no advantage of us under such conditions, to rob us of any good quality. On the whole, then, we urge all of the Lord's people to be on guard against mind healers, magnetic healers, etc., especially where, as in the case of Christian Science, the mind is to be given up to believe a lie, or in the case of hypnotism, it is to be given up or subjected entirely to another. Our minds are our greatest possession and are to be given only to the Lord and to each other as directed by the Word of the Lord; and if we cannot have health without violating these principles, we can afford to be without health for the few more days that remain under the present conditions, knowing that by and by, if faithful to the Lord, we shall have the perfect resurrection bodies promised.

Question :—Why did our Lord say to His disciples, "He that hath no sword, let him sell his garment and buy one" (Luke 22:36, 38), and then afterward say to St. Peter: "Put up thy sword into its place; for all they that take the sword shall perish with the sword?"—Matthew 26: 51, 52.

Answer:—We should note the circumstances. Jesus knew that His hour was come in which He would be betrayed, made prisoner, and the next day be crucified. It was necessary to show that His capture was not made by force, but that He voluntarily permitted Himself to be taken and crucified. The Father might know, the angels might know, and His disciples might know that He had power to ask of the Father legions of angels for His defence and protection from the hands of His enemies; but others could not know this. It was desirable that it should be clearly manifested that Jesus and His disciples could have defended themselves, as St. Peter, indeed, started out to do when he drew his sword and cut off the ear of the high priest's servant. Jesus promptly healed the ear and instructed Peter to be non-resistant, and surrendered Himself, merely requesting that His disciples be not molested.

The circumstances demonstrated that our Lord surrendered Himself voluntarily, and therein was the lesson. Had there been no swords in the company of His disciples, it might have been claimed that no defence could have been made. The having of the swords made possible the exhibition of the courage of the disciples, and the willingness of Jesus to submit Himself.

When Jesus said that if necessary their garments should be sold to purchase a sword, the Apostles responded that they had in their company two swords; and Jesus answered, "It is enough." They were intended merely for a demonstration, and not for defence.

Nothing in this Scripture seems to give any warrant to warfare, nor to the implication of some that Jesus desired His followers to take the sword. True, not all who have taken to the sword have perished by the sword, and not all who have avoided the sword have preserved their lives, but it is a general principle which the Lord discusses. He who prepares himself for warfare and trouble will be pretty sure to get plenty of it, according to the general course of the fallen human nature. On the other hand, the Lord's disciples are enjoined to "follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews 12: 14.

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 seems likely that when the earthquake occurred at the time of our Lord's death that the rocks being rent some bodies were thrown 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.

"The Plan of God—in Brief."—This 104-page booklet covering the main features of God's Plan of the Ages. Most helpful, heavy paper cover, price 1/-; 6 copies for 5/-.

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"Do the Dead Know Anything?"—The full and satisfactory answer to this question is given from the Bible in this 24-page booklet. Price 5d. per copy; 6 copies for 2/-, posted.

"The Lord is My Shepherd."—The beautiful 23rd Psalm is explained in a very helpful manner in this booklet of 24 pages. Price 5d. per copy; 6 copies for 2/-, posted.

Gathering at Geelong, Vic.

The majority of the Melbourne brethren joined the friends in Geelong for afternoon and evening meetings on Saturday, 11th November, and the occasion proved very helpful and refreshing.

Commencing at 2.30 p.m., a Bible Study on six questions provided interesting and profitable discussion until 4 p.m., when two addresses on "The Humility of Christ" and "God's Sure Word" were much enjoyed. Following the tea interval, two more addresses on "All for Jesus" and "Refreshment" added further spiritual encouragement and help to all. Concluding at 8 p.m., with the Love Feast and prayer of thankfulness to God, the day's gatherings were a means of much blessing.

Pilgrim Way Ended.

Some little time ago information was received respecting the passing of Sister McBaron of Bexley, New South Wales. Of advanced years, our Sister had been many years in the truth, and while unable to attend meetings for years past had maintained her faith and hope in the wonderful truths of God's Word. From correspondence it was evident that she greatly appreciated the truth literature, and so, while being one of the shut-ins had joined in sweet fellowship through the printed page. We trust for our dear Sister that abundant entrance into the Kingdom which the Lord has in reservation for all who prove faithful unto death, by His grace.

"The Everlasting Gospel."—A 64-page booklet dealing with the Sabbath question and other important connected subjects, highly recommended, heavy paper cover, price 1/6.

"God and Reason."—This booklet of 125 pages in vest-pocket size explains the following in a very helpful manner—The Way Out ; Creator and Creation; The Bow of Promise ; Has Christianity Failed? The End of the World : Signs of the End ; The World's Only Hope ; God's New Order. Price 6d. per copy ; 6 copies for 2/6, posted.

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BEREAN BIBLE INSTITUTE 19 Ermington Place, Kew, E.4, Melbourne, Aust.

Correspondence.

Frank and Ernest, E.4, Victoria, Dear Sirs—Last Sunday morning, at your radio session, you offered a free copy of the Dialogue "Restitution," as well as a booklet "God and Reason." I would be very grateful if you would send me one of each, please, as this subject interests me greatly, and I enjoy your weekly broadcasts. Thanking you, Yours faithfully.

To Frank and Ernest—I listened in to your sessions yesterday morning and was very interested. You mentioned a pamphlet that you would send to any listener writing for one. I should be very grateful to receive one. Wishing you God's blessing on your session. Yours sincerely.

Dear Frank and Ernest—Could you please send me a copy of last Sunday's broadcast from 3GL, also any other leaflets, etc., that you have. Some of my friends and I find the session very interesting, so we would welcome whatever reading matter you could send. Yours truly.

Dear Sirs—Your subject for discussion "God's Witnesses" was very interesting. Could you please send me two copies of the same? I do look for your session. In fact, if I leave the house at the moment you are about to start, I am called—"Dad, Frank and Ernest are coming." I drop whatever I am doing and settle down to my real enjoyment. Yes, I enjoy your session, for it is Scriptural, and, therefore, truth, so far as I have heard. Does the world, as at present, desire the truth? I may state we belong to no denomination. Yours truly.

To Frank and Ernest—I am a constant listener to your session each Sunday morning at 8.15, and as last Sunday's Dialogue was on "God's Witnesses" I thought you would send a copy of same and booklet to my two daughters. One has had "Jehovah's Witnesses" calling to persuade her that they (and not the Jews) are His witnesses, and sometimes a prophet is not without honour, except in his own household, as no doubt you at times experience. Thanking you in anticipation; Yours sincerely.

Dear Sirs—Will you please forward me a copy of your service over Station 2KY this morning, also any other literature that you may have on this subject, as I am greatly interested in this subject. Yours in His service.

To Frank and Ernest, Dear Friends—I would like to tell you I very often listen on Sundays to hear you both and enjoy your discussions very much. I would very much like to receive your book called "Hope Beyond the Grave," because that is where my hope lies. I would be a very lonely woman if it were not for God and my spiritual friends. My dear mother passed on 26 years ago, and my dear husband (a clergyman) passed on a year ago; he used to enjoy listening to you. I am enclosing stamps for postage and may God's blessing rest on your good work. Yours sincerely.

Dear Sirs—I have been listening to Frank and Ernest, on and off, for a number of years now and I think it is very good; a pity there are not more of them. I only hear them over 2KY, so I guess it is the only Sydney station. Would you please forward me a copy of "Hope Beyond the Grave" and "Where are the Dead?" Do you need donations, or how is the session put on the air? Wishing you all success for the future, and thanking you; Yours sincerely.

(The Frank and Ernest broadcasts are wholly supported by voluntary contributions of friends desiring to extend the good news of God's Word, and wish to use their talents in this way.—B.B. Institute.)

Dear Sirs—I am writing to you, after listening to your very interesting and enjoyable session on 2KY last Sunday, and will most certainly be a regular listener from now on. I am asking if you would kindly send me the booklet you spoke of please; if there is any money attached to it I would be only too pleased to send it to you. Thank you very much.

(The printed copies of the Dialogues are gladly supplied free to listeners from the Radio Fund.—B.B. Institute.)

Dear Sirs—I have been a regular listener to your very interesting and most enjoyable Talks each Sunday morning and they have been very helpful, and am writing to ask if you would kindly send me last Sunday's notes and also the previous Sunday's. Would you also send me the booklet "God and Reason" and "The Ten Camels" please; 6/- enclosed. Your sincerely.

To Frank and Ernest, Dear Sirs—Would you please forward me a copy of "Hope Beyond the Grave" mentioned in this morning's broadcast, also a copy of next Sunday's Dialogue? I listen in every Sunday morning to your broadcast and pass on your books and Dialogues to my friends. I am enclosing a postal note for 2/- to help cover postage of same. Thanking you in anticipation; Yours faithfully.

Frank and Ernest, Dear Sirs—Would you, please post to me your Talk on the things which are shortly to come about, broadcast early this morning.

This is the first Talk I have been privileged to hear, but found it so interesting that I am looking forward to the next. I feel sure too that your service will be blessed by God and will lead a few precious souls 'to salvation through His beloved Son. Thanking you in anticipation; Yours faithfully.

Dear Frank and Ernest—Please find enclosed cheque for sum of £5 which I would like to be used in the radio work, a form of putting out the truth that interests me very much and so timely as "the day" appears so near.

I wonder if I might mention a thing that is brought to my mind every now and then by some incident. It is respecting the Australian native. There are quite a number of them in this State and as a rule they don't appear to be high class at all, yet they do seem to have a longing for something better and a sullen sense of injury on account of their treatment by the whites. I have often thought how helpful and uplifting it would be for them, as a class, if they could realise

that the Lord's Kingdom is surely near at hand and it is then they will be able to attain an honoured position amongst mankind.

I am not suggesting that you should make a special broadcast bringing it home to them that they are included in the promises, for you know yourselves what is advisable in that line, but if you ever do, I for one will be most pleased.

Praying the Lord's blessing and guidance on you both and with kindest Christian regards. I remain; yours in the best of bonds.

Dear Brother—Sister — sent me £ 1 to place where I thought best, and while I know she sends direct to you, I think you had better have this as well. I am very pleased with the "P.P." and am sure its publication is a blessing to many, and the November issue should do good in interesting others.

The Radio Dialogues have recently brought one or two responses. While 6KY has not as wide a field of audience, yet it reaches the "common people" and they are generally the ones to appreciate the "good news."

Had you mentioned you were expecting some Bibles for little folk, I could have waited, and would have been glad to have one. However, what I got is quite satisfactory and as the little one read her verses in turn so nicely one Sunday morning, I just felt she deserved to have it right away, instead of waiting until Christmas, which had been my intention; so I gave it to her and it was lovely to see her press it to her breast and say "precious Bible."

I have just received a good letter from Sister — in which she says the doctor tells her that she is not likely to live more than two or three months. She expresses herself very happy in the hope of being so soon in the presence of our Lord in the heavenly home. Of course, doctors seem to be as often wrong as correct, but Sister's hope is that this one will be correct. It is very nice to see such confidence and reminds one of the hymn—"When I tread the verge of Jordan, bid my anxious fears subside." Sister has borne her affliction, since the stroke years ago, very patiently and with Christian grace and it was always good to converse with her on spiritual truths in which she so greatly rejoices.

I trust the meetings in Geelong last weekend have been a great blessing to all. . . The Class here has asked for an address for Sunday, 3rd December, and have thought to speak on the "Peace of God"—the peace left us by legacy of our Lord; peace amidst the world's commotion. With Christian regards to all. Yours in Christian bonds.



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Why Do the Nations War? Is Christianity at Fault?

THIS subject is very important, as well as timely. The Scriptures, however, undoubtedly contain a complete and satisfactory answer to all right-thinking people, and it is equally true that this answer cannot be gained from any other source than the Bible.

When this question is presented to us—Why do the nations war?—our thoughts may formulate another question—Why should the 'nations war? Truly, it is most repulsive to all noble-minded people to meditate upon actual warfare, and yet there has hardly been a time, over centuries past, when there has not been a war raging, either large or small, in some quarter of the earth.

When we were children at school and were called on to learn history, the main lessons on this subject were connected with the various wars which took place over the centuries past. With some of us, great impressions were made on our minds by the numerous campaigns described: for instance, when we became acquainted with The Hundred Years' War, the very title seemed to leave us aghast, the implications were past our comprehension. Not that war raged, as we know it to-day, for one hundred years on end, but, nevertheless, that particular war lasted for a century, on and off, so we were told.

However, respecting our own century, many of our readers have clearly in mind the events covering the last two World Wars, and other friends will remember other conflicts as well. Casting our minds back about forty years, it will be remembered there was a claim quite prevalent amongst the nations at that time that the world was becoming too

civilised to go to war. That was definitely the opinion expressed by statesmen of the world as the German Kaiser was training and equipping his soldiers in preparation for 1914.

One of the saddest features of that period was the fact that this militaristic power of Germany arose in the very land of the great Reformer, Luther, and some may be inclined to ask: What did Luther's Christianity do for Germany? We answer: No doubt there were millions of people in Germany who were ashamed of that nation's military power, and the reason many more of the German people did not follow Luther's example is shown in one of our Lord's parables—The Wheat and the Tares. (Matt. 13:24-43.)

In this parable our Lord showed that after the sowing of the good seed in His day, and when the Apostles had fallen asleep in death, the Adversary sowed tares in the wheatfield. On being queried as to why the tares were found with the wheat, the answer was given—"An enemy hath done this" (verse 28). So it was with the nation of Germany (as with other nations), the spirit of the Adversary hindered the growth of Luther's Reformation, and this was allowed of God as a part of His wise permission of evil for a limited time.

While, then, this parable of our Lord's had its beginning at His first advent, and in the days following the establishment of the early church, it has been re-enacted, so to speak, throughout the Gospel Age. This parable will come under review later in this article, but just now attention is directed to the assurances of world statesmen at the time of the 1914-18 War, that the great conflict then, was "A War to end War."

There was certainly a noble effort on the part of some nations to make war a thing of the past, with their generous Disarmament Conferences, following the 1914-18 War. However, we are all aware of the rise of the dictators of Europe and the rearming of millions of men, such aggressive tactics bringing on the Second World War. Then came the renewed assurances by leading statesmen of the world, that with the 1939-45 War over, "It must not happen again."

The Atlantic Charter and other Agreements were well meant, but what we have seen in the last five years gives little hope of preserving the peace of the world; indeed, the outbreak of war in Korea, over the last few months has so energized the nations in rearmament that most people believe that only a miracle can prevent a Third World War.

It is not necessary to touch on the dread possibilities of another war amongst the great powers; most people have some idea of the ghastly destruction of human life and property which would be possible with the atomic bombs and other deadly weapons. Our main consideration at this time is: Why do the Nations War? Why was it that the courageous work of the Reformer, Martin Luther, failed to inspire the nation of Germany to better things than that of military conquest? Was it the fault of his form of Christianity? If so, is there a form of Christianity to-day that can save the world from war?

In answer to the first question, we have the Apostle Paul's inspired review of mankind, looking back over the centuries prior to our Lord's first advent, and which helps us to understand the position to-day. Following the fall of our first parents into disobedience and sin, we have a clear picture of the effect upon succeeding generations presented by the Apostle in the first chapter of his epistle to the Romans, as follows:—"Because that, 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. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind (margin—a mind void of judgment) to do those things which are not convenient." (Rom. 1:21-25, 28.)

The expression, "God gave them over" is significant, showing that God permitted the free-will of men to operate, even though their own choice was detrimental for the race as a whole; nevertheless, this permission of God will not be in vain in the end, it will provide a lasting lesson for humanity, so that they shall not wish to eat the sour grape again, when the Kingdom is established.

The prophet Isaiah agrees with Paul's description of the fallen condition of mankind, when he states: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57:20, 21.) Then, from the wise man, in Ecclesiastes 7:29 we read—"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

The Hebrew word translated "inventions" means "a contrivance, a warlike machine, or mental (a machination)." This same Hebrew word is translated "engines" in 2 Chron. 26:15, to describe the warlike activities of one, Uzziah, in Jerusalem, which reads—"And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal." Thus, we see that God made man upright—perfect, noble and peace loving—but with the fall into sin, mankind "sought out many inventions," warlike machines, to gain advantage over their fellow men. Or, as the Apostle Paul explained in Romans—"Their foolish heart was darkened," obscured, from the ways and desires of the Lord.

If it was truly said of mankind in those ancient times, "they have sought out many inventions" (contrivances, warlike machines), what can be said of the activities of mankind in the last half-century, with the same meaning in the word inventions? It is not necessary to enumerate the mass of warlike machines in the world to-day; this information appears in our daily press and is common knowledge. However, we believe that the fulfilment of the Scripture, "They have sought out many inventions," provides the correct answer to our question: Why do the nations war?

God created man upright, in His own image (an earthly image of the heavenly Creator) with a freewill to choose obedience or disobedience; by disobedience and sin, mankind has gone its own way, and except for a few who have returned to God, the mass of humanity is described by the words of Hosea—"They have sown the wind, and they

shall reap the whirlwind.”

However, what of our further question: Is Christianity at fault, in the world outlook to-day? Is it the failure of the message of Christ to-day (or in Luther's day) or the lack of zeal on the part of His followers that accounts for present world conditions? Our Lord gave a graphic picture of events to be expected throughout the Gospel Age, in answer to questions presented by His disciples, in Matthew's Gospel, chapter 24, as follows:—”Ye shall hear of wars, and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. . . Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. 24:6-14.)

There can be no doubt that our Lord thus reviewed the Gospel Age, first, from the worldly standpoint, in describing the wars, rumours of wars, famines, etc., and then warned and exhorted His followers how they should act in the face of severe persecutions, even unto death, in their loyalty to His cause of truth in the unfriendly world through which they would walk in His steps of sacrifice. He predicted how many would forsake the Christian way because of the hardness to be endured, but no doubt inspired confidence in the hearts of His true people by assuring them—”He that shall endure unto the end (faithful unto death) the same shall be saved.” What help these words of our Master's have been to us, as no doubt they have been to many who have taken up the cross to follow Him. Then, the most important instruction continued from the Lord—”This gospel of the kingdom (the glad tidings of the heavenly and earthly phases of the kingdom) shall be preached in all the world for a WITNESS unto all nations, and then shall the end come,” the end of this particular age for the heavenly calling.

How important it is that the Lord's people discern the truth respecting the preaching of the gospel of the kingdom during this Gospel Age—that the Lord has never commissioned His followers to attempt world conversion, but rather to give out the glad message as a witness to the world, and thus attract to the Lord those who would be willing to lay down their lives in His service—to take out a people for His name.” (Acts 15:14.)

The result of the witness of the gospel of the kingdom is shown in some detail in the parable previously mentioned—The Wheat and the Tares. In Matt. 13:36-43 the Lord explained this parable in response to the request of His disciples—”Declare unto us the parable of the tares of the field.” In verse 38 we read—”The field is the world.” The word “world” is translated from the Greek word “kosmos,” meaning order of things. Then, in verse 39, our Lord stated—”The harvest is the end of the world.” This word “world” is translated from another Greek word “aion,” meaning, age. Thus, we have it explained that the “wheat,” the true children of God, are gathered out of the present world, or order of things, during the harvest, or end of this Gospel Age, to inherit the heavenly kingdom with Christ, as shown by verse 43—”Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

That the true message of Christianity was never intended to encourage the followers of the Master to endeavour to control world affairs, is evident from His own words before Pilate—”My kingdom is not of this world (kosmos—order of things) ; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” (John 18:36.) Another important statement in this connection is recorded in Matt. 26:51-53, when, a few hours previous to our Lord's statement before Pilate, He rejected the offer of Peter to defend Him with a sword. The account reads—”Behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into its place; for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels.” Nothing could be plainer, from these words, than that the Lord sets a definite instruction to all His followers to refrain from engaging in any conflict for Him and His cause, however important any emergency may appear to their imperfect minds.

The Apostle James adds a striking testimony to the Biblical records respecting the conduct of the disciples of Jesus, as follows—”Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” (James 1:27.) To keep oneself “unspotted from the world” means a great deal, the fulfilment of which, by the Lord's grace, will carry the sincere Christian far along the strait and narrow way to life, while removing from his mind any deceptive thoughts which may crowd in, claiming attention on behalf of any system or section of this “present evil world.”

Thus, we find that Christianity is not at fault because the nations do war, one with another, inasmuch as the great Captain of our salvation at no time authorized any of His people to strive to control this world and its affairs, so that wars may cease at the present time.

What, then, is to be done about present world conditions, with the threat of a world war again so real? A leading church minister of Melbourne was reported recently as saying, that the United Nations' forces should be kept together after the Korean War was over, to act as a World Police Force, to preserve peace. But does the Bible agree with this idea, that Christians should look to worldly arms to keep the peace of the world? No; definitely not! It is human, worldly reasoning, that looks to the arm of flesh. Must wars continue for all time then? as some people are apt to say—”There always have been wars and always will be.” No; definitely no! However, the Scriptures reveal that while the Lord will ultimately deliver a humbled world of mankind from its own chaos and ruin, yet it must be a truly humbled humanity, before He can bless with lasting peace and happiness. This is shown from Proverbs 1:24-31—

“Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices.”

The prophet Nahum reveals additional information concerning the Lord’s dealings with the human family, and which is due for fulfilment in the near future. It is expressed in symbolic language as follows—“The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea (restless masses of mankind), and maketh it dry, and dryeth up all the rivers . . . The mountains (kingdoms) quake at him, and the hills (lesser governments) melt, and the earth (social order of things) is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks (fortresses of society) are thrown down by him. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. What do ye imagine against the Lord? he will make an utter end; affliction shall not rise up the second time.” (Nahum 1:3-9.) Thus doth the Lord give the assurance that affliction in the earth will be no more, when once the human family has lost faith in all its own schemes and devices, and is ready to be instructed in the laws of Christ’s Kingdom which will operate for the blessing of all the willing and obedient upon the restored earth.

The Psalmist provides us also with enlightening information respecting the closing scenes during the transition period from “this present evil world” to the kingdom of Christ. He declared, under inspiration, looking back upon the events accomplished—“The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. Come, behold the works of the Lord, what desolations he hath made in the earth.” Thus does the Psalmist attribute the overthrow of the present world order to the Lord Himself, in harmony with another of his declarations—“Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.” (Psa. 76:10.) Continuing from the statement respecting the Lord making the desolations in the earth (which agrees also with Joel 2:10), we read—“He (God) maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear asunder; he burneth the chariot in the fire.” Thank the Lord for this assurance through His servant, that He will overrule the great forces of human passions, to prostrate all the nations of the earth to a common level of exhaustion, that all humanity may then obey the Lord, if they will, or be cut off from among the people. As the Psalmist continues, speaking for the Lord—“Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.” (Psa. 46:6, 8-10.)

How important it is that Christians, and ultimately all mankind, learn well the lesson of waiting upon the Lord for His outworking in connection with the international, national and individual affairs of this life. Should a Christian become involved in the political, financial, ecclesiastical or social systems of the present world order, he can expect to receive nothing better than the strife and tumults associated with these decaying elements, which, the Apostle Peter assures us, are to be “burned up” or “dissolved,” to make way for the Kingdom of Christ—“the new heavens and new earth, wherein dwelleth righteousness.” (2 Pet. 3:10, 11, 13.)

It is to encourage those who have ears to hear, to “wait upon the Lord,” that the prophet Zephaniah was moved of God to proclaim—“Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth (order of earthly society) shall be devoured with the fire of my jealousy.” Then, with the great humbling process completed, with humanity humbled to the dust, we read—“For then will I turn to the people a pure language (the glad tidings of salvation through Christ, which so few have heard in this life) , that they may all call upon the name of the Lord, to serve him with one consent.” (Zeph. 3:8, 9.)

From that time onward, throughout the Millennial Age, the general resurrection of the human family will proceed, for “all in the graves (death condition) shall hear the voice of the Son of Man, and shall come forth,” to inhabit the restored earth, where “they shall not hurt nor destroy in all my holy mountain (kingdom) ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” “Nation shall not lift up sword against nation, neither shall they learn war any more.” (Isa. 11:9 ; 2 : 1 -4.)

Melbourne Christmas Convention.

The brethren in Melbourne wish to advise all friends that they propose holding the usual Convention at the Christmas period this year (D.V.) . The dates of the gatherings will probably be December 23rd to the 26th, inclusive, also further meetings on the New Year weekend. A cordial invitation to attend these gatherings is extended to all who love the Lord and His truth. Further information will appear in later issues of “Peoples Paper,” and is obtainable also from the Class Secretary—Mr. J. B. Hiam, 44 Heath Ave., Oakleigh, S.E.12,

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

The Truth on Baptism.

SOME weeks ago the Melbourne "Argus" published an interesting news item which attracted the attention of one of our friends, who in turn kindly passed on the paper cutting. Under the heading, "Christening Wrong, says Vicar," the report stated:

"After baptising 4,000 babies, 70-year-old Rev. George R. Mortimer has resigned because he disagrees with infant baptisms. Mortimer, who is the vicar of Barston, in Warwickshire (England), will auction his furniture, move out of his creeper-clad vicarage, and sacrifice a £500 sterling yearly stipend for his views. 'To suppose that sprinkling water on a baby's head really achieves anything, is too much,' explained the vicar."

It is indeed good to find that the elderly Mr. Mortimer is able to take such a fine stand against such a "form of godliness" as infant baptism. Even though it has taken this gentleman a considerable time to arrive at the truth on this subject, the important thing is, that he is prepared to make a decision that very few in his position are willing to make, should they come to the same understanding on this subject.

This information from England recalls a similar statement on the part of another minister of religion in U.S.A., many years ago, an account of which appeared in a journal as follows:

'Baptism never saved a human soul. The doctrine of baptismal regeneration is both unreasonable and unscriptural. The superstitions that have gathered about infant baptism form one of the saddest chapters in church history. Thousands through all the ages have believed that a child dying without being baptised was eternally lost. This dark and dreary superstition has cast a gloom over the history of the church for centuries.

"This doctrine is heathenism, pure and simple. The idea that God would forever condemn an innocent babe because some one had not put: a few drops of water on its head and face makes God a tyrant. Rather than believe in such a God I would be an avowed infidel.

"This doctrine of baptismal regeneration makes the minister of religion a worker of magic, a fakir, a performer of ecclesiastical miracles. Such teaching is a violation of all sound reason and., true scriptural teaching."

It is always refreshing to learn of those who are getting clear on any of the "sins" of Babylon, for truly the doctrine of infant baptism is another of these "sins" formulated in the dark ages without the slightest Biblical support: Those who are educated church ministers and teach and perform such erroneous ceremonies, without proper examination of the Scriptures, are no doubt more responsible in the eyes of the Lord than the average churchgoer. The danger of this particular error is the feeling of security imparted to parents for themselves and their children when they have complied with the ceremony arranged by their particular church; it helps to lull them to sleep in a false security, whereas a little investigation of the Bible on their own account would at once reveal the deception conveyed by this ceremony of churchianity.

Nowhere in the Bible is there any authority for the baptism of anyone during this Gospel Age who has not made a full consecration of his life to God, and seeing no one can intelligently present their all to the Lord until they reach years of discretion, all ceremonies of this kind for infants and children are so much traditions of men. As illustrating this matter, an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of a clergyman, sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside, while the minister hastily took a bowl of water, sprinkled a few drops in the face of the child, saying, "I baptise thee in the name of the Father, the Son and the holy spirit." The child a moment or two after expired, and as the doctor and the clergyman left the house together the former remarked to the latter, "You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?" "Congress gaiters," responded the clergyman. "Ah, how fortunate!" said the doctor. "Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!"

True, many of the more enlightened Christian people would deny any such false, superstitious thought as that God would hand over an unbaptised infant to devils, eternally to torment it, or do anything else to its detriment. Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the more illiterate certainly have a most positive belief in the necessity of the rite and a most torturing fear of the consequences if it is omitted—so strong is the influence coming down to us from the centuries of false beliefs — "the dark ages."

In the Scriptures two kinds of baptism are clearly presented—John the Baptist's baptism and Christian baptism--each being for adults only. Briefly stated, John's baptism, at the time of our Lord's first advent, was for Jews only, who were already recognised as typically cleansed, by the Atonement-day sin offerings. TO that John's baptism signified repentance from recognised sin, violations of the Law Covenant, and a typical cleansing from them. The motive behind John's preaching and baptising was a preparation of the people for the Kingdom of God and for a revelation of Messiah, which John's preaching declared to be imminent, and for which the Jewish people would need to be in a condition of heart-readiness if they would receive an appropriate blessing.

Christian baptism, first introduced by our Lord and symbolised by His immersion in the river Jordan, signifies complete consecration to God. For the Lord's followers the Apostle Paul has presented the matter so clearly and beautifully in Romans 6:3-5—"Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death." It will be seen that Paul is not writing here about the baptism in water, but the immersion of our wills into the Will of Christ, which is followed by the begetting of the holy spirit to newness of life---to a new nature.

(Additional information and literature on the important subject of Baptism will be gladly supplied free. The book, "The New Creation," chapter 10, is especially recommended for a detailed explanation. In new edition, this book is supplied at 6/-, post paid.)

Ministers of Reconciliation

(2 Cor. 5:18, 19.) (Convention Address.)

THERE are various kinds of ministers—ministers of state, of religion, and so on. A minister of state has a good deal of authority and power. In religious circles we think of the word more as describing a person who serves, but unfortunately even here, those generally known by the title delegate to themselves more authority and power than is justifiable. Some of them even claim that they have the power to relegate men and women to everlasting torture in hell fire, if they do not strictly conform to the religion they serve. We would not think much of a God who needed ministers like that.

Other ministers claim to be servants of the true God and to serve His people, yet spend their energies proclaiming and acclaiming Satan's kingdom as a blessing of mankind. They have been telling the world for centuries that it is making good progress—that it is surely evolving toward the golden age.

I remember sitting in a church pew shortly after World War 1, and listening to a minister of religion telling his congregation what a salvation the then newly-formed League of Nations was going to effect, and that here was constructive evidence of the increase of Christ's Kingdom. To-day, this man is still in the same ministry, occupying the pulpit of a city church, and possibly exhorting the people to rally to the present United Nations set-up, while the short memories of his earlier congregation knife forgotten or overlooked the clear failure of his earlier prophecy. We do not think much of ministers like that, either, though we bear no personal ill-feeling.

We are sorry that there are ministers so poorly instructed concerning the true God and His methods or plans, and more especially sorry to think, that for the greater part, the people "love to have it so."

Who, then, are these ministers mentioned in our text, and what is their ministry? Have they any ordination of man? Do they wear any robes? Have they any titles? No, the Scripture simply says that they are "ambassadors for Christ" (verse 20), and that their ministry is "a ministry of reconciliation" (verse 18).

We find the meaning of the word "reconciliation" given as—"to effect a thorough change," and also as "renewal of friendship." We can see that these definitions incorporate the thought generally connected with the word reconcile those who were enemies being reconciled to each other.

Who are the enemies that need reconciling? The Bible tells us it is God and men. We read that all men were "alienated from God by wicked works." The same Book makes it very clear that God was not responsible for the enmity, but that it was all man's fault. But God who is rich in mercy, full of love and compassion, so loved the world that at great cost to Himself He moved to make it possible to restore proper relations between Himself and His creation; a creation that, before sin entered, was so delightful in every respect— that all the angels shouted for joy. (Job 38:7.)

Yes, God so loved the world that He gave His only begotten Son to effect reconciliation, and restore the shouts of joy that, because of sin, were replaced by sadness, and the groaning and travail of the people. But He didn't do it all at once. He has a long range plan in view which is working out gradually, in order that the reconciliation aimed at will be as perfect and thorough as possible.

The whole plan hinges on two points mentioned in the two verses of our text—first, that God has reconciled us (the Gospel age believers) to Himself by Jesus Christ; and having done that, He has committed unto us a ministry of reconciliation which concerns the whole world. Concerning the first point—God reconciling us to Himself—we have been no better than the rest of the world. No, listen—read Eph. 2:1-3. It is wholly by God's mercy and grace we have been lifted to such glorious heights. (Read verses 4-6.) And for what reason? (Read verse 7.) And it is to be during those ages to come that the whole world is to be reconciled to God. What exceeding riches of His grace is then to be manifested to us, we cannot fully realise, for in that time we will be associated with Christ as His joint heirs, when all the world is enjoying the benefits accruing through man's reconciliation to God.

The ministry, or word of reconciliation which God has given to the Gospel Age church, the "us" class, is an important and wonderful one. It is a ministry that will never cease nor alter until all who will, have been reconciled to God. During this age, under God's hand, it is effective in seeking out and assisting the "us" class to become members of the Body of Christ, and in the next age, in the heavenly realms with Christ, it will be an effective overseeing-ministry toward "all the world," shepherding them, step by step, over the highway of holiness until they are fully reconciled to God, and enjoying to the full the times of restitution. (Isa. 35:8; Acts 3:21.)

Thus, truly, God was in (or by, or through) Christ, reconciling the whole world to Himself and He has commissioned us to declare the message; but He has not as yet fully opened that way of reconciliation. To the Gospel Age church only (the "us" class) is it yet actual: for the world it is still prospective.

When Jesus was teaching His disciples, those who were to become the "us" class, He prayed to His Heavenly Father for them, but concerning the world He said, "I pray not for the world." (John 17:9.) These words do not deny that Jesus gave His life a ransom for all, for the Bible says that He did (1 Tim. 2:6.); nor do they conflict with the truth of our text, which declares, that through Christ all the world might be reconciled to God. No, both the Father and His Son knew that full and abundant Provision had been made for the world, to be manifested "in due time."

First of all, however, some companions for Christ, a little flock, were to be conformed to His image and become

His Bride—the Lamb’s wife. They were offered the inestimable privilege of reigning with Him in glory after they have suffered some of the experiences their Master endured in the sacrifice that was necessary to reconcile all men to God. And the sufferings are brought about by preaching the word of reconciliation, in all its ramifications, to a world that is still at enmity with God. Nor can this world at enmity be reconciled to Him, until the “us” class has fulfilled its mission and proved faithful unto death, as did its Lord and Head; for not till then will the Christ be complete (Head and Body) and New Covenant be made with natural Israel, the blessings of which will extend to all the nations of the earth.

There is no thought that Christ’s sacrifice was insufficient to effect full reconciliation for all at once. but it seems clear that God does not make it available to the world until the “little flock” has consummated its privileges—filling up that which is behind of the afflictions of Christ, in a ministry of reconciliation, made possible by His shed blood.

Thus, the position and mission of the church (the “us” class) is not difficult to comprehend. As before stated, they were just sinners as others, but they accepted Christ as their Saviour, they became justified before God through the blood of Jesus—thus gaining life, whereas before they had none. (1 John 5:12.) But the Scriptures clearly indicate, without fear of contradiction, that this new found life is not to be retained for their own benefit now in this age, but is to be consecrated to God’s service. Presenting our bodies living sacrifices, holy and acceptable to God, as Paul beseeched the brethren to do, is another way of saying that we begin the ministry of reconciliation which will never cease until God’s plan is ended.

We are still in the flesh it is true, and we are very conscious of our earthen vessels too, but God no longer judges us by the flesh, nor are our brethren to do so. (Read 2 Cor. 5:15-17.) A wonderful being is this “new creature” that becomes an “ambassador for Christ” in a ministry of reconciliation—a ministry well portrayed in its various aspects in the next chapter, 2 Cor. 6:3-10.

At a time when my thoughts were dwelling round these verses an old brother, in course of conversation with me on spiritual things, said—“I love that verse, brother, where it says, ‘when it pleased God who separated me from my mother’s womb, and called me by His grace to reveal His son in me, that I might preach Him among the heathen’.” (Gal. 1:15, 16.) He further said, “Now, there is nothing I could ask for more, than that God should reveal His Son in me.” I, too, saw the beautiful thought and I pass it on to you.

We know from the Scriptures and experience, that God reveals His Son in His consecrated people in various ways, and sometimes not just the ways that we might expect. Jesus was a man acquainted with grief and sorrow, often persecuted for His loving deeds and words of truth, because those amongst whom He moved were nearly all at enmity with God and therefore could not appreciate real goodness. His faithful followers have had similar experiences, the Apostle Paul being a notable one, and if we can see how Paul viewed such matters we will see better how we should do so. Listen to Paul; read Phil. 3:8-14, especially note verse 10.

Paul sought to have the fellowship of Christ’s sufferings. We need to have walked a little along the Christian way, and- to have been enlightened by the holy spirit concerning things not revealed to “babes in Christ” or natural men, before we can appreciate Paul’s thought, but it is a very beautiful one. I have seen brethren in very humiliating experiences when they were probably conscious only of the disdain, scorn and disrepute in which others viewed them; I have beheld them and have seen God’s Son revealed in them and I loved them.

Paul was made “as the filth of the world and the offscouring of all things” by some in his day. (1 Cor. 4:13.) He and his companions had their feet made fast in prison stocks and received treatment such as is generally reserved for the worst type of criminal, when their only offence was preaching the Word of God. (Acts 16:24.) But to Christians God’s Son was revealed in Paul through such experiences.

So, dear brethren, we need patience in the blessed ministry with which God has entrusted us—reconciling those at enmity with Him. We need wisdom too, don’t we? And we shall have both if we ask for them. (James 1:4, 5.) A word in season, how good it is. It is to be “in season” for the person we endeavour to help. Men all act strangely at times. To illustrate:

A person who is ill often loses his or her appetite for food. The very sight or smell ‘of good, wholesome food may become repulsive to them, nauseating. But when they are restored to health there is a thorough change — good food is relished again. Natural men are still “children of wrath,” at enmity with God, and have no desire for the good, wholesome food of the truth. Men hate the light and turn from it; they don’t want it. But if a change takes place they may begin to desire it, may even seek it. As ministers of reconciliation our labours are to be to the end of effecting such a change. Persons who repel the message at one time, may experience some change later and be able and ready to receive a measure of the truth for their comfort and help. We must, therefore, be instant in season, and out of season to ourselves, noting well how the listener is inclined with the view to effecting a thorough change as time goes on.

But what if all our labours seem to go for nought and it appears as if we have but “brought forth wind.” Well, to nearly all the world, Christ’s earthly ministry seemed to end that way. So did Paul’s and many another saint’s. But Jesus’ seeming failure, as His life ended in ignominy, suffering and death, was a great victory for Himself and a progressive step in God’s plan whereby men could be reconciled to Him. And the church’s meagre success in turning men to the way of reconciliation with God, during this age, is not the failure that the world believes it to be. In the divine economy,, the suffering of the saints, like the suffering of their Lord and Head, will not be lost, but will be rewarded abundantly and will be seen to work out to the praise of God and the blessing of men in the age to come.

It was doubtless through understanding these things that Paul admonished the brethren in 1 Cor. 15:58—“Therefore my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.” When the ministry of reconciliation God has bestowed upon the church in

Christ is complete, it will be seen to have turned, not a few, but many to righteousness, and they themselves will be no more dishonoured, but will shine in the kingdom of their Father, as the brightness of the firmament, for ever and ever. (Dan. 12:3.)

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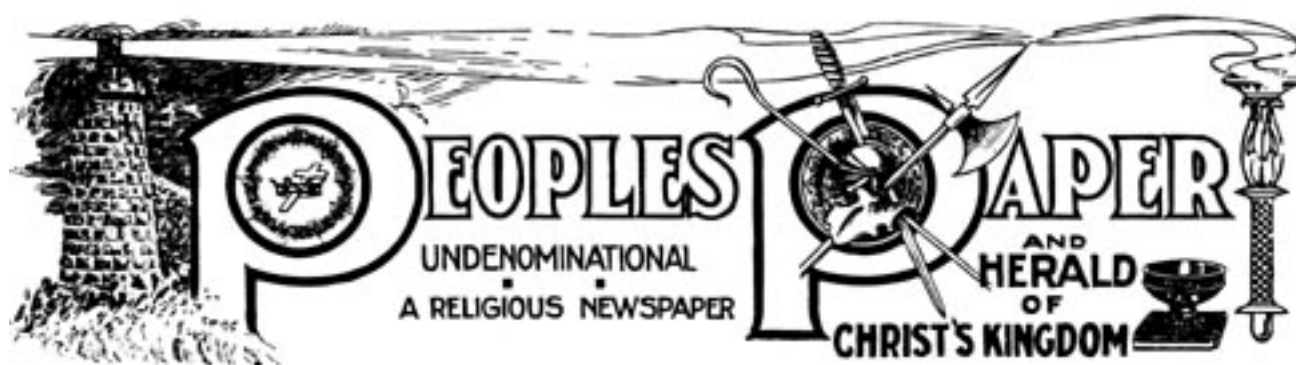
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Jehovah Our God is One.

"To us there is but one God. the Father, of whom are all things."—1 Cor. 8:6.

NOTWITHSTANDING the widespread acceptance of the doctrine of the Trinity, we have held closely to the Bible teaching that there is but one God. Jesus called God His Father, and spoke of Himself as the Son of God. A father is a life-giver. A son is an offspring, one who receives life from a father. This distinction implies that the father existed first. And so Jesus says of Himself, "I proceeded forth and came from God."—John 8:42.

In our writings we show the clear teachings of the Bible, that Jesus in His pre-human condition was the Logos, the Word, or Message, from the Father; and that as such He was called a god, but not the God--the Father. On so important a question as the equality of the Father and the Son, we must not rely upon any man's testimony except that of the inspired writers of the Scriptures. We should accept no dictum save that of the Divine Word itself. Let us ask Jesus. He replies, "My Father is greater than I"; "I can of Mine own self do nothing; as I hear I judge"; "My Father is greater than all"; "I ascend to My Father and your Father, to My God and your God"; "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—John 14:28; 5:30; 10:29; 17:3; 20:17.

In our writings we point out that Jesus was the first of God's creatures, the only being directly created by Jehovah;

and that Jehovah did all subsequent creating through the Son. Thus we read that Jesus was “the beginning of the creation of God,” “the First-born of every creature,” “the Alpha and the Omega, the beginning and the end, the first and the last” of the Father’s direct creation. (Rev. 3:14; 22 : 13; Col. 1:15.) The Apostle John declares (John 1: 1-3), “In the beginning [not Jehovah’s beginning, for He had no beginning; but the world’s beginning, or man’s beginning] was the Word [the Logos], and the Word was with the God and the Word was a god. All things were made by Him, and without Him was not anything made that was made.” Could this subject be made plainer? Why confuse ourselves needlessly? Why fight against the plain statements of God’s Word to uphold a theory which is without Bible support and was formulated in the Dark Ages.

We teach, as does the Bible, that the Lord Jesus came from Heaven to earth; was born of a virgin mother; that He, “the Logos, was made flesh and dwelt among us,” and His disciples “beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth.” (John 1:14.) Jesus had not two natures, but one nature, having changed the higher, the spiritual nature, for the human nature. As the Scriptures declare, “He who was rich, for our sakes became poor, that we through His poverty might be rich.” (2 Cor. 8:9.) And as He grew to manhood He grew in favour with God and man. He was perfect—“holy, harmless, undefiled, separate from sinners.” — Luke 2:52, Heb. 7 : 26.

Jesus Became A New Creature.

At thirty years of age, this Perfect One, having reached the perfection of manhood according to the Law, consecrated, or devoted, His life to God as the great Sacrifice for human sin, fulfilling the Scriptures, “a body hast Thou prepared Me,” “for the suffering of death.” (Heb. 10:5; 2:9.) That consecrated sacrifice of the Man Jesus, God accepted, indicating His acceptance by the anointing of Jesus with the holy spirit at Jordan. Thenceforth He was dual—a perfect human body with a newly begotten mind—spirit-begotten. He then, as a New Creature, was to complete the sacrifice of His flesh; and His new mind—the New Creature—was to go on to perfection. He prayed that the Father would restore Him to the glory which He had with the Father “before the world was.” (John 17:5.) In His humility He asked no higher glory. His sacrifice was finished at Calvary, and His new mind, His spirit-begotten new nature was, in the resurrection, granted the new body which the Father had promised “Sown in dishonour,” He was “raised in glory”; “sown in weakness,” He was “raised in power”; “sown a natural body,” He was “raised a spiritual body.”—1 Cor. 15:43, 44.

Our Lord was not originally created in the way the angels were: for He was the direct creation of the Father, whereas the angels were the indirect creations of God, through the Son. St. Paul declares that all things are of the Father, and all things are through, by the Son. (1 Cor. 8:6.) He was the Father’s honoured agent in all other works of creation.

Our Lord Jesus became the Christ, the Anointed, when He received the anointing of the holy spirit at His baptism. He was perfected as the Christ at His resurrection. He was a god (Mighty One) before He came into the world; He also was a god from the time He received the begetting of the holy spirit at Jordan; and He is still a god, set down at the right hand of the Father. But He is not The God, He never was and never will be. Note again His own words after His resurrection, when speaking to Mary Magdalene: “I ascend to My Father and your Father; to My God and your God.” (John 20:17.) Hear what St. Paul says, “To us there is but one God, the Father, of whom are all things, . . . and one Lord, Jesus Christ, by [or through] whom are all things.” (1 Cor. 8:6.) Again, in referring to Jehovah, the Apostle calls Him, “God, even the Father of our Lord Jesus Christ,” and again, “The God and Father of our Lord Jesus Christ,” and “the God of our Lord Jesus Christ.”—2 Cor. 1:3; Eph. 1:3, 17.

A Common, But Unscriptural View.

The Lord Jesus is not the second person of a triune God. The word “triune” is unscriptural; so is the thought. St. Paul sets the matter straight in his words quoted above. He also declares that Jesus “thought not by robbery to be equal with God, but made Himself of no reputation.” No translation of this passage (Phil. 2:6), save in our Common Version gives the thought that Jesus considered Himself equal to God the Father, but all are to the contrary of this. Our Common Version rendering is evidently a mistranslation. The entire argument of the Apostle shows that Christ humiliated Himself, not that He claimed equality with Jehovah!

The word “trinity” is not found in the Bible. The only text in the Bible which seems in any way to suggest a trinity is acknowledged even by trinitarians themselves to be a forgery, incorporated into the text about the fifth century. This interpolation forms a part of 1 John 5:7, 8. We quote the passage, with the interpolated words enclosed in brackets: “For there are three that bear record [in Heaven, the Father, the Word, and the Holy Ghost: and these three are one; and there are three that bear witness in earth], the spirit and the water and the blood: and these three agree in one.” See Revised Version, Emphatic Diaglott, American Standard Union translation, Young’s translation, etc. This passage is pronounced an interpolation by such eminent authorities as Sir Isaac Newton, Benson, Adam Clarke, Horne, Griesbach, Tischendorf and Alford.

There was a time when our Lord Jesus did not exist, when Jehovah was alone. How else could the Bible declare that Jesus was the “beginning of the creation of God,” (Rev. 3:14.) What is the value of language, anyway, if we do not give words their manifest meaning? Jesus undoubtedly had a beginning. This beginning was ages before He came to earth as a human being to die for Adam and his race.

The Logos Transferred From Heaven To Earth.

The Lord Jesus had a Heavenly nature before He came into the world. He exchanged that nature, as we have stated, for an earthly one, in order that He might give His flesh, His humanity, a Ransom-price for the sins of the whole world. Having accomplished this great work, He was granted by the Father an exaltation still higher than His previous glorious position and nature, even though His previous station had been second only to Jehovah Himself. St. Paul

declares of the position given Christ at His resurrection: "Wherefore God also hath highly exalted Him and given Him a name 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 [those now in the tomb, but yet to be raised to learn the Truth as it is in Jesus] ; and that every tongue should confess that Jesus is Lord to the glory of God the Father."—Phil. 2: 9-11.

When on earth Jesus was not a sinful man in any sense. His birth of the Virgin Mary was miraculous. His holy life was transferred to human conditions. He was made a man—"holy, harmless, undefiled, separate from sinners," and fit, therefore, to be the great Sin offering for Adam and all his posterity. He was simply the Man Jesus up to the time of His immersion in Jordan; but the anointing He there received constituted Him the Anointed of God, the Christ, the Messiah.

Made "Partaker Of The Divine Nature."

Jesus was a god, a Mighty One, higher than the angels, before He became a man. When born a babe, He was not a god at all, but a human being; and as the perfect man of thirty He was not a god. But when He received the anointing of the holy spirit, of Divine power, He became a Mighty One, because of this spirit-begetting. And since His resurrection He is a god, greater than ever before, "partaker of the Divine nature"; for His Church are called to this great exaltation, and they are called to the obtaining of the glory of their Lord, that they may be with Him, as His Bride, and be like Him, members of His glorious Body.—2 Thes. 2:14; 1 John 3:2; Rev. 21:2, 9; 22:17; 1 Cor. 10:16, 17; 12: 12, 13, 27; 2 Pet. 1:4.

Our Lord is the great Head of His Church, and Head and Body must partake of the same nature in glory. He gave up His human nature in death to purchase the human race. For parts of three days He lay dead in the tomb—not alive in any sense; for death is the absence of life. He had given up His human life never to take it up again. It was the purchase-price for the world. He was resurrected to the Divine plane, an exaltation never before given to any creature of God. His Bride is called to the same glorious nature as her Head, whose inheritance she is invited to share. Jesus was raised from the dead by the power of God.—Rom. 6:4; 8: 11 ; Acts 2:22, 24, 32, 33.

Confusion of Trinitarian View.

Notice for a moment the great confusion from which we are saved by following the Bible's own testimony respecting our Lord Jesus and by throwing out the ridiculous nonsense of the Dark Ages. We are saved from thinking of our God as three beings with only one body or one being with three bodies. Trinitarians do not know which of these creedal statements to take—some say one and some say the other. But both are wholly irrational: three are not one and one is not three. The oneness between the Father and the Son is explained by our Lord Himself. He prayed that His disciples might become one in the same sense that He and the Father were one—surely not that His disciples might become one person, but that they might be one in spirit; in mind, in purpose, as were the Father and Himself. See John 17:20-23. The followers of Jesus become one in mind and purpose by each giving up his own will to do God's will. And Jesus and the Father are one because Jesus surrendered His will to the Father's will, saying, "Not My will, but Thine be done"; "I came not to do Mine own will, but the will of Him that sent Me"; "Lo, I come; I delight to do Thy will, O My God!" These are the words of the Lord Jesus to the Father.

Touching the rise of the Trinitarian view, Abbott and Conant's Religious Dictionary, page 944, says, "It was not until the beginning of the fourth century that the Trinitarian view began to be elaborated and formulated into a doctrine and an endeavour made to reconcile it with the belief of the Church in ONE GOD." "Out of the attempt to solve this problem sprang the doctrine of the Trinity." Trinity "is a very marked feature in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese and the most ancient Grecian mythologies."

Like some other doctrines received by Protestants from Papacy, this one is accepted and fully endorsed, although its educated adherents are aware that not a text of Scripture can be adduced to its support. Yea, more; whoever will not affirm this unscriptural doctrine as his faith is declared by the articles of the Evangelical Alliance to be non-orthodox—a heretic. Heb. 1:8 has been used by Trinitarians as a proof text that Jesus is Jehovah, and the fact is cited that the word God here is theos, the same as verse 9 which refers to the Father. They seem not to have noticed that the word god in 2 Cor. 4:4, which refers to Satan, is also theos in the Greek. Theos is used of any mighty one, the same as Elohim in the Hebrew.

Phil. 2: 8, 9 implies that our Lord's present glory is greater than the glory which He possessed before He became a man; otherwise it could not have been an exaltation. Now having the Divine, immortal nature He cannot die. "Christ dieth no more." How straightforward and simple and reasonable is the Scriptural presentation compared with human traditions! In what a jumble of contradictions and confusion do they find themselves who say that Jesus and the Father are one God! This would involve the idea that our Lord Jesus acted the hypocrite when on earth and only pretended to address God in prayer, when He Himself was the same God. Such should conclude, too, that since we read that God cannot be tempted of any, it was only a farce when Jesus was tempted of Satan. Again, the Father has always been immortal, hence could not die. How, then, could Jesus have died? The Apostles are all false witnesses in declaring Jesus' death and resurrection if He did not die. The Scriptures declare, however, that He did die—"He poured out His soul [His being] unto death," not merely His body, as many assert.—Isa. 53:12.

If they admit that Jesus really died, they take the other horn of the dilemma; for believing that their three Gods are all one person as many do, when Jesus died they must all three have died. If they all died, who raised them to life, How foolish all this sounds! Yet if Jesus and the Father are the same person, the same Being, then when Jesus died the Father must have died. Shall we thus contradict the Apostles and Prophets and Jesus Himself, and ignore reason and common sense, in order to hold to a dogma handed to us from the dark, superstitious past, by a corrupt apostate

Church? Nay! "To the Law and to the testimony! If they speak not according to this Word, it is because there is no light in them."

Testimony Of Scriptures Re The Holy Spirit.

We next inquire, What say the Scriptures with regard to the holy spirit? The nominal churches, Protestant and Catholic, affirm that the holy spirit is a person, the third person of the Trinity. They claim that all this is "a great mystery." Yes, truly it is a mystery, such as is characteristic of the confusion of man-made creeds held by Babylon. But to those who turn to the Word of God and let it speak, all is clear and plain. We suggest that whatever definition of the term "holy spirit" will meet all known conditions and harmonise all Scriptures bearing thereon may be understood to be the true meaning of the term. We will first give what we conceive to be such a definition, and then ask the reader to subject every Scripture where this term is used to this definition and see if it does not make harmony of all.

We understand the Bible to teach that the holy spirit is the Divine will, influence, power or disposition, exercised everywhere and for any purpose, at the Divine pleasure. God exercises His spirit or energy in a variety of ways, using various agencies, and accomplishing various results. Whatever God does through agencies is as truly His work as though He were the direct actor, since all His agencies are His creation — created by His own power; just as a contractor for building is said to build a house, though he may never have lifted a tool upon it. He does it with his materials and through his agents. Thus, when we read that Jehovah God created the heavens and the earth, we are not to suppose that He personally handled them. He used an Agent. "He spake and it was done. He commanded and it stood fast." His holy power was exercised through His Only Begotten. God's spirit was exercised in times past through the Prophets. "They spake as they were moved by the holy spirit" [power] of God. The masculine pronoun is often used in our Common Version Bible in referring to the holy spirit of God, because God, who is a spirit, is represented as masculine, as indicative of strength. The pronoun translated "he" when referring to the holy spirit can with equal consistency be translated "it," and is often so rendered. See Diaglott rendering of John 14:17, 26, as an example. For further elucidation of this subject of the holy spirit, we refer the interested reader to the Fifth Volume of Studies in the Scriptures, chapters 8-11, where the subject is treated at length.

"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 thinks it means exactly what they thought.
Some read to prove a pre-adopted creed,
Thus understand but little what they read;
And every passage in the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book, instead of to be taught."

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Thy Word is Truth

IN last month's "Peoples Paper," at the close of the article, "Come Out of Her, My People," it was indicated that articles would follow referring to the "sins" which clearly mark the systems of religion described under the general term of Babylon. In this issue the three articles presented explain from the Scriptures, as far as space permits, the truth on the Immortality of the Soul, the Trinity, and Everlasting Punishment. The errors held on these three subjects (and there are others) by the systems of Babylon have been a contributing factor in their fall from God's favour.

In Rev. 18.2, 3, in particular, the reason for the Lord's rejection of the Babylonian systems is clearly and forcefully described--For all nations have drunk of the wine of the wrath of her fornication (intoxicated with her false doctrines

and worldly affiliation), and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance (margin—power) of her delicacies.” Illegal union with the world and its ways is therefore the deciding factor with the Lord in rejecting once and for all time such systems which have “become the habitation of devils, and the hold of every foul spirit (a dwelling place for impure principles and erroneous doctrines), and a cage of every unclean and hateful bird.”

There can be no doubt that doctrinal errors, handed down from the Dark Ages, have done much to bring about the downfall of the systems comprising Babylon—mother and daughters—allowing the spirit of the Adversary to supplant true love and reverence for an all-loving and gracious heavenly Father. Nominal Spiritual Israel is in a dilapidated condition because of the lack in understanding God’s Word. We seem to be in the time referred to by the Prophet, saying, “There shall be a famine in the land,” saith the Lord, “not a famine for bread, neither a famine for water, but a famine for the hearing of the Word of the Lord.”—Amos 8:11.

Many imagine that they are familiar with the teachings of the Bible, when in reality they are familiar with one or another of the creeds of the darker past, all of which contain some truth with considerable error, we must all admit. Our great mistake has been in assuming that our confessions of faith and all of our creeds strongly and fully represent the Bible’s teachings. This mistake has already been costly. Thousands of the most generous minds have been turned away from the Bible by the mistaken supposition that the creeds properly represent its teachings.

The necessary thing to be done is to resume Bible study, and that without our creedal spectacles. Our forefathers who made our creeds participated more or less in persecutions of each other which we to-day entirely condemn. The belief that God is torturing thousands of millions of His creatures led some of our well-intentioned forefathers to torture one another in God’s name, in a manner which we to-day cannot endorse as being either just or loving or Christlike.

Why then should we assume that those creeds are correct in all particulars? Should we not the rather see that if so good a man as John Calvin committed so great a mistake as to sign the warrant which sent a brother Christian, Servetus, to the stake, this proves that there was something wrong with Calvin’s theological ideas, which lie at the foundation of nearly all of our Protestant creeds?

With the wonderful Bibles which we possess today, found in nearly every home, ‘we should know more of its teachings than any of our forefathers could possibly have known. Not only has education aided in this respect, but our Bibles are conveniently formed, and we have study aids, in the form of concordances, translations, etc. Is it not time to strive as Levites and spiritual Israelites to turn afresh to the Bible and instruct the people respecting its teachings?

We are not advocating merely the reading of so many chapters a day, or the committing of verses to memory, etc. We advocate a reconstruction of our faith upon the basis of the Bible only. Surely if all of God’s people could take from their minds their creed spectacles and study the Word afresh in its own light, a great blessing would speedily follow. And for intelligent and diligent Bible study it is essential that exhaustive concordances be used. Only by an understanding of the original Scriptures (Hebrew and Greek) can any student be “thoroughly furnished unto all, good works,” as St. Paul exhorted.—(2 Tim. 3:16, 17). How helpful it is in a study circle when those taking part really understand and present the truth on the passage of Scripture under review, and are not just depending upon a margin reference or guess work in presenting thoughts.

There is a power for good in the Word of God which can be found nowhere else. Higher criticism has much responsibility in connection with the growing lawlessness of the world. “The Law of the Lord is perfect, converting the soul”—transforming the being. The higher critics in all of our colleges and seminaries are doing a terribly destructive work. It is safe to say that three-fourths of all the graduates of all colleges within the last fifty years have been unbelievers in the Bible, and that their influence has been used persistently to undermine the faith of others. The errors which led to infidelity are liable to influence others. The Bible itself is a study, and only what it teaches should be believed whether favourable to or contrary to our former creeds.

How truly informative and instructive is our Lord’s prayer to the Father on behalf of His true followers—“Sanctify them through thy truth; thy word is truth.” (John 17:17.) This is a clear indication that only truth can sanctify, and that error on any subject has the opposite effect, turning the minds and hearts of people away from the only true God and Jesus Christ, whom He Has sent. How encouraging, however, are the words of our Good Shepherd again—“My sheep hear my voice, and I know them, and they follow me.” (John 10: 27.) Yes, though it may take considerable time, from our standpoint, all those of right heart condition shall be found, now in this harvest time of the age, and come fully into the truth which will sanctify and develop them for the heavenly Kingdom. And what privilege is now committed to those who are already numbered amongst the Lord’s “little flock,” of searching for and assisting the other “sheep” into all truth, by the Lord’s grace, and in harmony with His words—“He shall send his messengers with a great trumpet (the harvest truths) and they shall gather together his elect from the four winds, from one end of heaven to the other (from the ecclesiastical heavens, the systems of Babylon). (Matt. 24:31.)

Further articles on other important subjects connected with the “sins” of Babylon will follow in later issues, including the very important harvest truths, by which means “the servants of our God are sealed in their foreheads” (Rev. 7:1-3), as well as in their hearts, in this harvest time of the Gospel Age.

* *Both. Strong’s and Young’s Concordances are recommended for all earnest students of the Bible. At present Young’s Concordance only can be supplied, and while the retail price of nearly .£ 4 may seem high, it is no doubt cheap in view of the wealth of information it contains, in comparison with worldly things. A discount will be allowed to all who earnestly desire to procure one of these essential Bible study aids, and further information will be gladly supplied. Early application should be made.

Melbourne Christmas Convention.

The brethren in Melbourne wish to advise all friends that they propose holding the usual Convention at the Christmas period this year (D.V.) . The dates of the gatherings will probably be December 23rd to the 26th, inclusive, also further meetings on the New Year weekend. A cordial invitation to attend these gatherings is extended to all who love the Lord and His truth. Further information will appear in later issues of "Peoples Paper," and is obtainable also from the Class Secretary—Mr. J. B. Warn, 44 Heath Ave., Oakleigh, S.E.12, Victoria.

The Truth on Immortality.

THE following article, dealing with this important subject, was published many years ago, being prompted at the time by a statement appearing in a religious journal under the heading, "What is the Soul?" which reads:

"To man is given the power to create an immortal soul, and father and mother walk hand in hand with God. It is fitting that the halo of love should shine around the mated pair, and that the new home should glow with light from the glory-world, for Eden's morn is dawning again to sweet new souls—souls that are born of man and also born of God."

When our friends of the religious denomination get sufficiently awake to inquire for a Scripture authority for all religious teaching, the editor of the journal and others will criticise what is published much more thoroughly than they do now; and a totally unscriptural article of the kind referred to will not appear in journals claiming "No creed but the Bible."

The idea that God would go into partnership with the majority of parents who know Him not or who are His enemies through wicked works is absurd on the face of it, as well as unscriptural. Worse, it is blasphemy against God! The very idea! That God should be charged with the responsibility of the direct creation of the poor, misshapen, diseased little babes, the one-half of which have not vitality enough to reach maturity, is surely the product of a deficient or sadly misdirected reason. Let God be true, though at the risk of making out that many men are liars or foolish. God's Word declares that infants are "born in sin, shapen in iniquity"; and the only exceptions to this rule are the comparatively few children of the sanctified. (1 Cor. 7:14.) That the image of God has largely given place to the image of Satan is manifest in the many who "go astray as soon as they are born" (Psa. 53:3) , and respecting some of whom our Lord declared, "Ye are of your father the devil, for his works ye do."—John 8:44.

Alas that we must admit it, but who will deny that some dogs are far better born than are some of Adam's degenerate race? Yes, some of them with better dispositions, too—more of meekness, gentleness, patience and love; and less of anger, hatred and strife. If God has so arranged His laws of nature that each can bring forth after his own kind, why should not man, the highest of earthly creatures, have the same powers? Why should it be claimed that in man's case God interferes and helps produce the idiotic and mentally and physically unbalanced which constitutes so many of our race? Why should this be urged, not only without Scripture proof but contrary to the Bible's express teachings?

There Is Always A Reason.

The reason is the desire to prove the immortality of the soul, which centuries of Platonic philosophy has foisted upon the world as essential to any hope of a future life. Plato's followers tell us that this wisdom of a heathen poet is implied in the Bible though never stated in it. We answer, to the contrary, that the Bible most explicitly limits immortality to the Father and the Son (1 Tim. 6:16), and holds out to the saints the hope of "glory, honour and immortality" at the end of life's race.—Rom. 2:7.

The hope of eternal life, according to the Bible, is not a power in man to live for ever, but a power in God to raise man from the dead and to perpetually supply the conditions essential to an everlasting existence. Death is the wage or penalty of God's law 'against sinners; the death of Jesus was the ransom for sinners; and the resurrection promised in the Millennial morning is the salvation provided—a salvation from death, a raising up from the fallen condition of sin and its penalty to the life and perfection originally lost. "By man came death, by man came also the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive."—1 Cor. 15:21, 22.

Note the inconsistencies involved. (1) For God to interfere with human pro-creation and insert a Platonic "spark of deity" into every idiotic or degenerate babe to make them death-proof would be in direct contradiction to His sentence against the race, "Dying thou shalt die." (2) It would make meaningless our Lord's words, "Ye must be born again" (John 3:7), by implying that man's begetting and God's begetting are simultaneous. (3) According to this false theory the whole matter of eternal torment is God's responsibility and fault; because if God would but exercise reasonable discretion in bestowing the gift of immortality and not co-operate in the birth of those unfit for everlasting bliss there would be none to torment.

What serious confusion comes from false reasoning, human guessing, contrary to God's Word. We devote some space to this matter, not from opposition to the no doubt well-meaning writer, but because the error is widespread. Yes, we are ashamed to say it, this is the distorted view of Christendom as a whole. Let us whose eyes the Lord has opened to a clearer, saner, holier view of His divine plan be vigilant and wise and lovingly kind in helping to the light and food now provided all who give any evidence of hungering and thirsting after truth.

Reformation By Surgery.

The newspapers recount a peculiar case which contains a lesson. A boy of 12 years was about to be sent by his parents to a Reform School, because he was so incorrigible. An officer of the particular Juvenile Court noticed a scar on the boy's head, and inquiry revealed the fact that it came from a fall when the boy was five years old, and that his incorrigibility dated from about that time. He was sent to a hospital where a surgical operation was performed, and the pressure of a broken bone was removed from the brain. Gradually the boy returned to his former condition of mind

and became obedient. His mother is quoted as saying:

“The Doctor states that the pressure of that piece of bone upon the brain had gradually dulled all the highest sensibilities, and if it had gone on my son would, in time, have become an utter degenerate. No one knows how thankful we are to-day that our boy has been saved from the Reform School, where he would have been constantly punished for things for which we now know he would not have been responsible.”

It is impossible for us to know what proportion of the morally weak and bad, the wicked, the merciless and the untruthful are to some extent what circumstances and conditions, mental, moral and physical have helped to make them. Yet according to the general view the boy above described would have gone to eternal torment. That is to say, no one would claim that he was fit for heaven, and under the general assumption there would have been no other place to put him.

How grandly reasonable is the plan of God, which, while telling us that only a “little flock” of overcomers of this Gospel Age will, go to heaven, tells us also that God has provided that “times of restitution” shall shortly begin, in which all the weak and depraved and ignorant, however unfit for heaven, shall have one full chance of restitution to the full perfection of human nature in the Paradise of God on earth, under the whole heavens. All of this glorious provision, let us never forget, is in and through the ransom paid by our dear Redeemer who “gave himself a ransom for all, to be testified in due time.”—1 Tim. 2:6.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.
Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream ;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.
Sometimes, ‘mid conflict, turmoil, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.
Not in the general mart, ‘mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world’s gay hall of midnight mirth,
Nor ‘mid the blaze of regal diadem;
Not in the general clash of human creeds,
Nor in the merchandise ‘twixt church and world,
Is truth’s fair treasure found ‘mongst tares and weeds;
Nor her fair banner in their midst unfurled.
Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith, and zeal;
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.
—Longfellow.

Everlasting Punishment.

The wages of sin is death (everlasting destruction, 2 Thess. 1:9), but the gift of God is eternal life (Rom. 6:23).

THE everlastingness of the punishment being thus established, only one point is left open for discussion: namely, the nature of the punishment. Take your Concordance and search out what saith the great Judge regarding the punishment of wilful sinners who despise and reject all His blessed provisions for them through Christ. What do you find? Does God there say—All sinners shall live in torture forever? No; we find not a single text where life in any condition is promised to that class.

God’s declarations assure us that ultimately He will have a clean universe, free from the blight of sin and sinners—because “All the wicked will He destroy” (Psa. 145:20).

But while we do not find one verse of the Bible saying that this class can have life in torment, or in any other condition, we do find numerous passages teaching the reverse. Of these we give a few merely as samples-----”The wages of sin is death” (Rom. 6:23.) “The soul that sinneth, it shall die.” (Ezek. 18:4, 20) . “The wicked shall perish” (Psa. 37: 20). “Yet a little while and the wicked shall not be” (Psa. 37:10). Thus God has told us plainly the nature of the everlasting punishment of the wicked—that it will be death, destruction.

The false ideas of God’s plan of dealing with the incorrigible, taught ever since the great “falling away,” which culminated in Papacy, and instilled into our minds from childhood, are alone responsible for the view generally held that the everlasting punishment provided for wilful sinners is a life of torment. This view is held, notwithstanding the

many clear statements of God's Word that their punishment is to be death. Here St. Paul states very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who, despite all the favourable opportunities and the fulness of knowledge then, will not come into harmony with Christ, and hence will "know not God," in the true sense and "obey not," he says: "Who shall be punished." Ah, yes! but how punished? He tells us how: They "shall be punished with everlasting destruction" [a destruction from which there will be no recovery, no redemption or resurrection—Heb. 10:26-29] from the presence of the Lord and from the glory of His power" (2 Thes. 1:9). This destruction is represented in the parable as the everlasting "fire" prepared for the devil and his angels; it is "the lake of fire and brimstone," which is the Second Death (Rev. 20:14), into which the "goat" class of this parable are sent (Matt. 25:41).

Thus the meaning and reasonableness of this statement concerning everlasting punishment are readily seen when looked at from the correct standpoint. The fire of the parable, by which the punishment (destruction) is to be accomplished, symbolises destruction, and not in any sense preservation.

We might well leave this subject here, and consider that we have fully shown that the everlasting punishment of the "goat" class will be destruction; but we direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word "kolasin," translated "punishment" in verse 46. This word has not in it the remotest idea of torment. Its primary significance is to cut off, or prune, or lop off, as in the pruning of trees; and a secondary meaning is to restrain. The wicked will be everlastingly restrained, cut off from life in the Second Death. Illustrations of the use of "kolasin" can easily be had from Greek classical writings. The Greek word for "torment" is "basinos," a word totally unrelated to the word "kolasin."

"Kolasin," the word used in Matt. 25:46, occurs in but one other place in the Bible, viz., 1 John 4: 18, where it is improperly rendered "torment" in the Common Version, whereas it should read, "Fear bath restraint." Those who possess a copy of Young's Analytical Concordance will see from it (page 995) that the definition of the word "kolasin" is "pruning, restraining, restraint." And the author of the Emphatic Diaglott, after translating "kolasin" in Matt. 24:46 by the words "cutting off," says in a footnote:

"The Common Version and many modern ones render 'kolasin aionion' as 'everlasting punishment,' conveying the idea, as generally interpreted, of 'basinos'—torment. 'Kolasin' in its various forms occurs in only three other places in the New Testament: Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It is derived from 'kolazoo,' which signifies: 1. To cut off; as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write: 'The charioteer restrains [kalazei] his fiery steeds. 3. To chastise, to punish. To cut off an individual from life, or from society, or even to restrain, is esteemed as a punishment; hence has arisen this third or metaphorical use of the word. The primary signification has been adopted [in the Diaglott], because it agrees better with the second member of the sentence, thus preserving the force and beauty of the antithesis. The righteous go to life, the wicked to the cutting off from life, death (2 Thes. 1:9)."

Now consider carefully the text, and note the antithesis, the contrast, shown between the reward of the "sheep" and the reward of the "goats," which the correct idea of "kalasin" gives—the one class goes into everlasting life, while the other is everlastingly cut off from life—forever restrained in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of wilful sin.

Consider for a moment the words of verse 41: "Depart from me, ye cursed [once redeemed by Christ from the Adamic curse or condemnation to death, but now condemned or cursed, as worthy of the Second Death, by the One who redeemed them from the first curse], into everlasting fire [symbol of everlasting destruction], prepared for the devil and his messengers (servants)." .

Remember that this is the final sentence at the close of the final trial—at the close of the Millennium; and that none will then be servants of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, will remove outside temptations, and provide assistance toward self-improvement, which will enable all who will to overcome inherent weaknesses and to attain perfection. These "goats" who love evil and serve Satan, are the messengers ("angels") of Satan. For these and Satan, and for no others, God has prepared Second Death—the everlasting destruction. Fire will come from God out of heaven and consume them. Consuming fire and devouring fire all can appreciate, unless their eyes are holden by false doctrine and prejudice. No one ever knew of a preserving fire; and as fire never preserves, but always consumes, God uses it as a symbol of utter destruction (Rev. 20:9) .

There are other symbols and figures of speech in the Scriptures which have been greatly misunderstood or misrepresented as supporting the Eternal Torture theory. When rightly understood these will be found to teach something quite different and to be in perfect accord with justice and love. God's great purpose for mankind is a benevolent one, reasonable and satisfying to both heart and mind. We invite all interested to write to us if they have any difficulties regarding this subject. Every passage in the Bible where the word "hell" occurs has been thoroughly examined, and there is nothing in the Bible to teach so terrible a doctrine as that God would preserve the wicked alive just in order that they might suffer eternally.

Bibles Available.

Some very nice Oxford Reference Bibles are now in stock. They are well bound, in Brevier type (good size, dark) on India paper, with maps. Size 7 x 41 x 1 inches; weight just under 1 lb. Price 52/6, post paid.

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Volume XXXIII. No. 9 MELBOURNE, SEPTEMBER, 1950

Price—Fourpence Halfpenny

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 we are 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, some of 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. 10:1 8 ; Gal. 6:1 6.) 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 some of God's people are in Mystical Babylon, and 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 we 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. 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 misrepresentatives 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 had previously had was better than a 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 the 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 is 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, 10).

(In a later issue, it is hoped to present a short article revealing some of the erroneous teachings, etc., which clearly distinguish the "sins" of Babylon.)

Tracts Available.

The article "Is Communism a Danger to Christianity?" which appeared in July "Peoples Paper" is now available in

tract form. Friends desiring copies are asked to state the number they can use to advantage; these tracts are supplied free from the General Tract Fund.

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Making Friends of the Unrighteous Mammon.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitation."—Luke 16:9.

GOD'S chosen heritage was the Jewish people. Under the Mosaic Covenant there were certain members of that nation who were representatives of God and of the people of Israel. Therefore Jesus could say to His disciples, "The Scribes and Pharisees sit in Moses' seat. Whatsoever, therefore, they bid you do, that observe and do; but do not after their works; for they say, and do not." (Matt. 23: 2, 3.) God had committed to them these special responsibilities, blessings, privileges and knowledge, and the people were more or less dependent upon them; and they were unjust in their dealings with the people.

Through His Son, the Lord sent word to these Scribes and Pharisees that they were to be cast out of the stewardship. They had come to understand in a general way that a New Dispensation was coming in—the Gospel Age. John the Baptist, the forerunner of Christ, had also proclaimed that the Kingdom of Heaven was at hand. Now Jesus gives a parable, which explains the reason for the course which these classes should take. He assumes the case of an unjust steward who was called upon by his lord to render up his accounts, because his stewardship was about to end.

When notified that his dismissal was at hand, this steward tried to make friends of all who were debtors to his master. No matter how unjust the steward had been with these debtors before, he now minimised their accounts, as he had a right to do. In olden times a steward had the right to make contracts, etc., for his master. So this steward cut down the accounts and made friends of the people. Commenting upon his course, our Lord said that this was a very wise procedure on the part of the steward, for thus he would be ingratiated into the favour of those who could help him. While our Lord commended this course as good worldly wisdom, He did not commend the steward's injustice, but his shrewdness in adopting a policy which would win the favour and friendship of those whom he had unjustly treated before.

Applied to His time, our Master's words would teach that the Scribes and Pharisees should have sought to win the love and gratitude of their Jewish brethren. Had they tried to make the people happy and contented, it might have gone better with them afterward. But they did not do this; and when the great time of trouble came upon the nation, in the year 70 A.D., these religious rulers were among the chief mourners and sufferers in the trouble. They had not been as wise as the unjust steward.

Our Personal Responsibility as God's Stewards.

Then our Lord applied the parable to His disciples, and gave them a lesson. "Likewise I say the same unto you." The application of the parable to His followers is somewhat different from its application to the Scribes and Pharisees. "I say unto you: make for yourselves: friends of the mammon of unrighteousness." In other words, the Lord's people are here advised to use whatever of the unrighteous mammon they have in doing as much good as possible, in blessing and assisting others; and thus they will make grateful, appreciative friends.

This does not mean that our good deeds and our use of whatever means the Lord has given us should be with a view to bringing commendation and material advantage to ourselves, but with a view to being of real service in blessing others along the lines laid down in the Scriptures. Thus the Lord's children make themselves truly worthy and pleasing to God. We believe this is a good plan to follow now. The Master declared that the children of this world are generally wiser than the children of light in recognising what is for their best interests.

Time of Trouble Pictured in French Revolution.

The ecclesiastical powers of to-day are professedly sitting in the seat of Christ. The masses of the people know nothing better than what their religious rulers tell them. Now that these Doctors of the Law see the present Dispensation coming to an end, they should seek to correct their former mistakes in dealing with their flocks, should seek to make some reparation for all their past delinquencies. They have been to a greater or less extent hiding "the key of knowledge" (Luke 11:52) to a greater or less extent imposing on the superstitions of the people, and taking the people's money under false pretences. They should now seek to rectify all this so far as possible by telling the people the truth. They should try to save themselves from the violence of the fall which is coming to them. Were they to do so they would not fall so hard when the great disaster comes. But in antagonising the interests of the people more and more they are adding to their own distress in the near future, as the Scriptures point out.

We should not be surprised if the priests and ministers will suffer more distress in the great trouble time nearing than will the people, because of their having hoodwinked the people. The Catholic priests suffered terribly at the time of the French Revolution, which was a picture on a small scale of the approaching great cataclysm. The French Revolution, we understand, is clearly referred to in Rev. 12:15, 16. We believe that the nominal church clergy and leaders will particularly suffer in the universal overthrow of the Present Order near at hand—some of them because they have actively opposed the Truth; some because of posing as representatives of truth and enlightenment and the liberties of the people, and failing really to stand for the truth which they recognised—keeping quiet about it for policy's sake. They have failed to conserve the interests which they pretended to serve.

Application of Parable to the Saints.

In applying the words of Jesus to ourselves, they would seem to teach that to whatever extent we have the mammon of unrighteousness, worldly goods, we should be inclined to be liberal, according to the measure of our ability. We take it that the Lord is showing us here that we as His followers have more or less of means, opportunity, influence, etc., and that we should use these talents He has given us in forwarding His Cause. And if in our presentations of Truth a certain amount of denunciation may be met with, we should rather let the matter go unnoticed and seek to 'be generous, so far as is compatible with faithfulness to the Lord and the spirit of His Word.

The Master adds, "that when ye fail, they may receive you into everlasting habitations." Those who could receive us into everlasting habitations would be only the Lord and His angels. He has promised to receive all His faithful ones. Our use of the unrighteous mammon, our sacrificing of earthly interests, which might in some cases bring us blessings from men, would surely at last bring us the crowning blessing from the Lord, as is promised. Our failing will be the reaching of the end of our sacrificial course. All of the Lord's people are to die—that is the purport of their consecration; it is a sacrifice even unto death. If they are of this class who make friends with, or of, or through, the mammon of unrighteousness, if they sacrifice these earthly things, then when they fail, when they die, when they have finished their course, they will be received into everlasting habitations—the place prepared for the faithful class of "more than conquerors," the "House not made with hands, eternal in the Heavens."

We would not apply the word "they" necessarily to those of whom we made friends. God is our Friend, if we as His children live a life of self-sacrifice and ignore the selfish use of earthly mammon in favour of the service of the Lord. Then our friends, those who will receive us when we fail, will be not those alone or those necessarily who may have been benefited by our sacrifices, but will be especially those beyond the veil—the Father, the Lord Jesus, the glorified saints, and all the holy angels. Blessed expectation!

"Daily Heavenly Manna."—A new supply of these books with birthday recording pages is in stock. Strongly bound in cloth, nice appearance, price 4/6. In de luxe binding, thin paper, gold edges, price 9/-.

"Hope Beyond the Grave."—In this vest-pocket size booklet of 127 pages, the following subjects are very well explained from the Bible—What is Death? Is Man Immortal? What About Hell? Spirits and Spiritualism. What is Heaven? Where is Paradise? Price 6d. per copy ; 6 copies for 2/6, posted.

"God and Reason."—This booklet of 125 pages in vest-pocket size explains the following in a very helpful manner—The Way Out; Creator and Creation; The Bow of Promise; Has Christianity Failed? The End of the World; Signs of the End; The World's Only Hope; God's New Order. Price 6d. per copy ; 6 copies for 2/6, posted.

"Peace Desired—War Continues."—In this booklet of 24 pages the present world outlook is reviewed, and the only hope for peace set forth in the light of God's Word. Price 5d. per copy; 6 copies for 2/-, posted.

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The Good Shepherd

"I am the good Shepherd; the good Shepherd giveth his life for the sheep."—John 10: 1 1.

HE parable contained in the opening verses of John 10 followed closely the account in the previous chapter, where it is revealed that the reverend doctors of the law were incensed at the man whose eyes had been opened, so that they cast him out of the synagogue, because he confessed Jesus as the channel of divine favour. It was doubtless as a reproof to such false shepherding that our Lord spoke this parable. The very ones who should have been helping the poor scattered sheep of Israel to recognise the true Shepherd, and to come to Him and become inheritors with them of the long-promised kingdom, were seeking to prevent the Lord's sheep from recognising the Shepherd — seeking to hinder men from entering the Kingdom which they themselves also refused to enter.—Matt. 23:13.

The illustration of the Lord as a shepherd, and His people as sheep, is common to the Scriptures, and very fitly represents their close confidential relationship, but it is a figure that is quite contrary to the spirit of the world. The "natural man" sees little in the figure to admire, and when he expresses his sentiments he would rather represent himself to others and have them regard him as a wolf, a lion, a tiger, or some other ferocious creature, which they would best not stir up, lest he devour them. We find this characteristic well borne out in the emblems of heraldry; the escutcheons of the great are emblazoned with figures representing beasts of prey, birds of prey, and nondescripts, blending various natures—but all! of them ferocious, snarling, howling, screeching, or otherwise implying fierceness

and intimidation of foes. But when God would represent the emblems of His royal family, His only begotten Son is called the Lamb of God, and all His people are styled His sheep,—symbols of meekness, gentleness, harmlessness. “Jehovah is my shepherd” is properly represented as their sentiment.—Psa. 23.

Sheep-raising in Palestine, and more or less throughout that vicinity, was carried on quite extensively, and yet very differently from present methods in this and other lands. The owner of the flock or his son usually did the shepherding, or sometimes an employee who was given an interest in the increase of the flock—as, for instance, Jacob, with his father-in-law Laban. Under the circumstances it is not surprising that the relationship between the sheep and their shepherds was very different from now—much more confidential. The shepherd was acquainted with his sheep and loved them, not merely as so much wealth and merchandise, but as friends, companions, with whom he conversed, and whose welfare he defended. Travellers tell us that the peculiarities of this parable are fully illustrated in eastern countries, even to this day; that a shepherd will know every individual sheep in his flock, and have a name for it, and that the sheep know their shepherd, and discern readily the sound of his voice, and cannot be deceived. Some tell us how they have experimented and proved these peculiar statements of the parable: one asked the shepherd to call some particular sheep by name, to see whether or not it would come to him; the shepherd called one that was far off, and it immediately lifted its head, looked toward him, and when the call was repeated, started, and wending its way in and out through the flock, came to his feet, where he patted its head in reward for its obedience. Thinking this possibly a solitary instance, requests were made for repetitions of the test, with similar results. Another traveller imitated the shepherd’s voice, and called the sheep, but they paid no attention. Thinking that it was because he had not on the shepherd’s garments, to test the matter he and the shepherd changed raiment, but still the sheep would not heed the voice of the stranger; but when the shepherd spoke to them, even though clothed in the garments of the stranger, they knew his voice and at once responded.

Our Lord used these facts, well known to His hearers, to illustrate His relationship to the Lord’s people, as their Shepherd, the Son of the Great Shepherd; and He pointed out that all who were truly of His flock would hear His voice, would not be deceived by the Adversary, though he should disguise himself in garments of light, to deceive, if it were possible, the very elect. The important thing, then, is that we should become true members of the Lord’s flock, intimately acquainted with Him, and familiar with His Word, His voice—disciples indeed. He is seeking no others than these for His present flock. Nor has He at the present time two flocks, one of them hearing and obeying His voice, and the other heedless of His words. He declares, “My sheep hear my voice; I know them, and they follow me.” Those who are not following the Lord, in obedience to His voice, expressed in word and example, are not of His flock; they are not being led to the green pastures and still waters of present truth; their table is not furnished in the presence of their foes, nor are they in the way marked out by the divine goodness and mercy, to dwell in the house of the Lord forever.—Psa. 23.

God established a typical kingdom or sheepfold, and accepted the nation of Israel as His sheep, but as a nation they were wayward sheep and knew Him not. Nevertheless, with a Law Covenant he fenced them in. They desired a king, a ruler, a caretaker, a governor and God let them have their wish; but none of these was the true shepherd, neither did any bring the sheep into desirable conditions. And when these were finally done away, various others presented themselves as the Messiah, falsely claiming the right to lead Israel—false Messiahs. These, as our Lord declares, were thieves and robbers, who sought the control of the sheep, not from interest in the sheep, but from selfish motives, for self-aggrandizement and exaltation. These attempted to lead out the Lord’s people, not by the door, but by climbing up other ways: by climbing over the Law, or by digging under it, they would reach the sheep and become leaders; and altogether in various ways a large proportion of Israel had been led astray out of the fold, some to idolatry, and some simply to wander in the wilderness.

At our Lord’s first advent this was the condition of things: God’s covenant with Israel was standing as a wall around that nation, but its door was barred by justice, as represented in the Mosaic Law—Israel’s covenant. There could be no proper ingress or egress; all were prisoners of the Law,—shut up unto that hope which should afterward be revealed, namely, Christ the door or “way” of life. Meanwhile, though the door was guarded zealously by the scribes and Pharisees, the fact was entirely neglected that thieves and robbers, Satan’s servants, were at work plundering the sheepfold.—John 10:1, 2, 7, 9; Gal. 3:24; John 14:6; Zech. 9:9-12.

Nor could our Lord Jesus rightfully open the fold and take charge of the sheep, except at the cost of His own life. This was the purpose of the Father, the Great Shepherd, and with this in view He shut up the sheep under the Law, to the intent that they would need to be redeemed by His Son (the appointed Shepherd), from under the dominion of the Law, before they could be made free with the liberty wherewith Christ makes free His people. And this was the first work that the Good Shepherd did for the sheep; the laying down of His life began at the beginning of His ministry, when He made a full consecration of Himself even unto death, and symbolized this in baptism. It was in view of this sacrifice which He had already devoted, and was even then offering, and which was finished subsequently at Calvary, that our Redeemer announced Himself as the Good Shepherd who giveth His life for the sheep.

The Apostle declares that our Lord’s death redeemed Israel from under the curse (sentence) of the Law — but it not only satisfied the Law. “the porter,” so that he opened the sheepfold, but it gave to the true Shepherd the ownership and control of the sheep, that He might lead them out to green pastures, and that they might go out and in with perfect freedom, as His sheep, following Him. Our Lord testified, however, that many true sheep had gotten out of the fold, and were lost in the wilderness of sin. His ministry was a call to these as well as to those who remained in the fold,—to the publicans and ‘sinners as well as to those who were endeavouring to live near to God.

Thus the true Shepherd showed His interest in all His true sheep, including the lame, the weak, the starved. He

called sinners to repentance, and the true sheep, realising their shortcomings under the Law, responded and came to Him as the Shepherd and Bishop of their souls. But inasmuch as many of the flock had wandered far from the position of true sheep, so that there were not enough who heard His voice, to complete the elect number of His flock, this Good Shepherd has, during this Gospel Age, lifted up His voice (speaking through the members of His body), and has called sheep from amongst the Gentiles. Our Lord seemed to refer to these “other sheep” from the Gentile nations in verse 16 of this 10th chapter of John, when He said—”And other sheep I have which are not of this fold (the Jewish fold or enclosure) ; them also I must bring, and they shall hear my voice; and there shalt be one flock (‘flock’ is the correct translation, not fold) and one shepherd.” In other words, the Gentile Christians would be of the same sheeplike disposition as the Jewish “sheep”; they also hear the Shepherd’s voice, responding joyfully and gladly to follow Him, and make up the sufficient number to complete the original, predestinated flock for the heavenly kingdom

The call of this present time is not a general one, but as this Scripture declares, “he calleth his own sheep by name,”—it is therefore a special call. “The Lord knoweth them that are his.” They manifest relationship to Him as His flock by their obedience to His call—by following Him. The flock which is now being called, and which eventually will make its calling and election sure, the Scriptures inform us, will be only “a little flock,” and the fold provided for these is a special one; namely, the kingdom.-- Luke 12: 3 2.

Throughout this Gospel age the Lord has been caring for this class; He has specially led and fed and blessed them, notwithstanding that to the appearance of others they have passed through severe trials, disciplines, sufferings. Yea, as our Shepherd Himself declared, whosoever lives godly suffers persecution. Indeed a part of the key to this parable, as it is also the key to many other features of the divine plan, is found in the fact that the sheep of the “little flock,” now being called and selected to joint-heirship in the kingdom, are to be sacrificed: as the Shepherd, the King’s Son, Himself was sacrificed as the Lamb of God, so the sheep of the “little flock,” now being called, are all to suffer with Christ—with the Lamb of God,—are all to be “living sacrifices, holy, acceptable to God, and their reasonable service.” (Rom. 12:1.) As the Apostle elsewhere declares, “Hereby we know love, because he laid down his life on our behalf: and we ought also to lay down our lives for the brethren,” for the fellow-sheep. 1 John 3:16.—Diaglott.

From this standpoint it will be seen that as our Lord was the Father’s Lamb, and the sin-offering for the world, so we who are of Jesus’ flock are to fill up that which is behind of the afflictions of Christ, in the interest of His body, which is the Church. (Eph. 1:22.) And other Scriptures show us that all of the flock thus faithful, in following the Shepherd even “unto death,” are counted as members of the body of the Shepherd. Thus the entire Gospel age has been the period of suffering with Christ, of dying daily, of laying down our lives for the brethren; and not until this sacrifice is complete in the close of this age will the New Covenant be thrown open to Israel and the world of mankind in general, and the great Shepherd be complete—Head and body. Then the spirit and the bride will say, Come, and whosoever will may come,—whereas now, “No man can come except the Father draw him,” and in all a “little flock.”

The spirit of the great Chief (or Head) Shepherd of the flock is to be in all those now being called to association with Him in the kingdom. As the Good Shepherd lays down His life for the flock so all of these will lay down their lives in the service of the truth. As the Good Shepherd was not indifferent to the necessities of the sheep, caring for Himself, and how much He could get out of the sheep, so it will be with those who have His spirit—their service of the body of Christ will not be for filthy lucre’s sake, nor for honour among men, nor for earthly gain, in any sense of the word; but for the love of God, the love of the truth, the love of the flock.

Wondrous the thought—that the Father
Knows of our every care;
Feels for us when the shadow
Lurks where the sky was fair :
Knows of the pent-up sorrow,
Feels for the eyes that weep ;
Tells of a brighter Morrow
Where shadows never creep!

Precious to know the Good Shepherd
Tenderly guides His sheep
Over the stony places;
Cares when the path is steep :
Watches for greenest pastures,
Tends them with loving skill;
Guards them from fright and danger,
Leads them by Waters still!

Joyous the thought--that the angels,
Guardians are, to keep ;
Bearing in hands so tender
Weary and wounded Feet.
Daily are gaining access

To the dear Father's face;
Hourly are seeking succour
For those who crave His grace !

Blessed to feel we are dwelling
Safe in the Secret Place;
Under Jehovah's shadow,
Trusting till we can trace:
Knowing no ill can harm us,
Knowing His Arm of Love
Safely will shield, till He calls us
Unto His Home above!
—Mary C. Jewell.

Correspondence.

Dear Frank and Ernest—Would you please send me copies of your Bible Talks for the last six or eight weeks if you can? I have been listening but have had to just miss the place where to write to. Hoping you can oblige; if there is any cost kindly let me know. Your listener.

P.S.—I do enjoy your programme very much; keep up the good work.

(Copies of the broadcasts are gladly supplied free from the Radio Fund.—B.B. Institute.)

To Frank and Ernest, Dear Christian Friends—We would appreciate it very much if you would please forward to above address a copy of today's Talk over the air. This subject was talked round at our last Wednesday night prayer circle and today you brought out some fresh thoughts which we could use at a future prayer meeting. We appreciate your Sunday morning Talks and always listen in. Again thanking you; Yours in His service.

— —

Dear Sirs—Send me your last two copies and the little book you mentioned over the wireless. Yes, I love to listen to your broadcast, for my heart is in it, where the Bible is. And it is so plain to see what you have spoken about, but it is hard for some to stop and think; but I always watch the clock for your broadcast and would like the copy of them please. I will forward something later for them, to help carry on. Yours sincerely.

Messrs. Frank and Ernest, Dear Sirs—In response to your invitation over 3GL this morning I am writing for a copy of your discussion today entitled "Paradise and the Thief," also any other literature you may care to let me have. Yours faithfully.

Dear Sir—Would you forward me the literature concerning the prophecies spoken of in your broadcasts. Many thanks for your interesting Talks. Yours sincerely.

Frank and Ernest, Dear Sirs—Will you kindly forward me your Talk on "Life After Death." I find your Sunday morning Talks helpful. Thanking you in anticipation.

— —

Dear Frank and Ernest—I am very interested in your Talks on Sunday mornings over 2KY. I would be pleased to have any of your literature that you may have to give. I have not had any of your pamphlets, though I have listened in for some considerable time and like the way you put the questions and answers. Wishing you every success in your Talks. Yours faithfully.

Frank and Ernest, Dear Sirs—I was very interested in your broadcast last Sunday morning from 2KY, firstly, because I have never heard a religious message from that station before, and was mighty glad to hear it, and secondly, because of the manner in which it was given. Your message on the love of God was beautiful; please send me a copy, also "God and Reason" and, if possible, next Sunday's message—"The End of the World." I am a Sunday School teacher so will be able to use them to good advantage. Thanking you in anticipation. I remain, Yours faithfully.

Dear Sirs—I have been listening to your session on Sunday mornings for two or three Sundays and have become very interested. It is wonderful to think that Christ's Kingdom is coming on this earth and it makes the sorrows and hardships of this world much easier to bear, and I will be looking forward with much interest to hearing your discussions from now on.

Would you please send me a copy of the book "God and Reason," and I am not sure whether you spoke about one called "The End of the World;" if so, would you please send me a copy of that too. Thanking you for same, I am,
Yours sincerely.

Dear Frank and Ernest—Today is the third Sunday that I have been listening to your broadcasts. The first broadcast that I heard dealt with the end of the world, and as I was interested I wrote asking you to send me some more information which I have received and am studying. With each broadcast that I hear I am more convinced that your understanding of the Scriptures corresponds with our understanding—that is, the independent group with which I study. For this reason I would be pleased if you would send a printed copy of the broadcast for today and also for last week. I am enclosing some stamps with this letter. Yours sincerely.

P.S.—We are very grateful for the literature which you have already forwarded including the booklet "God and Reason."

Frank and Ernest, 6KY Perth, Dear Friends—Will you please send me the printed scripts of these Dialogues each week? 6KY is rather weak down here and an old lady who is rather deaf would like to read these interesting discussions. I am "enclosing £ 1 as I would like to help in the good work. Yours sincerely.

Dear Friends—We were very interested to listen in to Frank and Ernest in the Berean Bible Society discussion this afternoon and would be very grateful for a copy of "Chosen People." Thank you very much; Yours in the Master's service.

Berean Bible Institute, Dear Sirs—I am very interested in your announcement recently made in the "Adelaide Chronicle" and would be very pleased if you could forward to me, at the above address, your free literature as described on enclosed coupon. Thanking you in anticipation. Yours faithfully.

Berean Bible Institute, Dear Brother in Christ—Would you advise me if I could get the "Divine Plan of the Ages"? A friend of mine had one sent to her from Melbourne and she lent it to me to read; I would like to have one for myself. If you would send me one I would send the price by return of mail.

I have known for years the churches do not give the people the truth of the Bible. God said He would bring the people of Sodom back from the land of the enemy . . . and He promised Jeremiah that all Israel would be saved. I could not help feeling that God would treat all in the same way. I know that death is the penalty for sin and not everlasting punishment. I often talked it over with the friend who had your book sent to her; she could not understand and I nearly lost her friendship; however, she is studying the "Plan of the Ages" now, and does not seem afraid to talk over the Scriptures with me. I have lost several friends for the same reason; they will not see that "fire" is only a symbol; it is so hard to get people to see anything different to what the churches teach. I have read several books on the plan of the ages but I think yours is the best; it is simple and to the point and keeps to Scripture teaching. Revelation tells us the church would leave the first teachings and turn to fables. I remain; Yours in Christ.

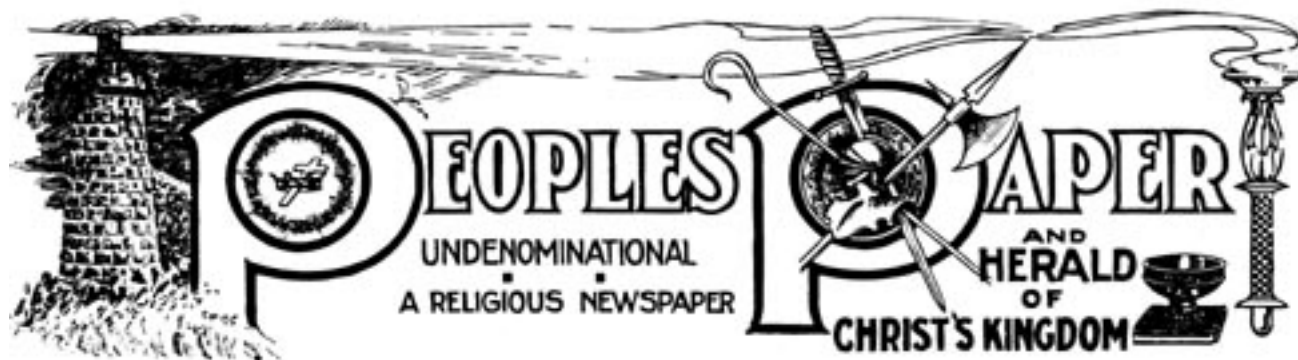
(The study "Divine Plan of the Ages" is supplied in handy size, cloth bound, for 3/6 at the present time.B.B. Institute.)

Dear Brother—I was pleased to get your letter of 27th July, and to hear of the good response from 2KY just previously, and especially that some of them had been "listening in" appreciatively for some time. It may be that a good deal that is going out over the wireless at the present time is in preparation for the incoming age.

It seems to me to be getting to look more and more as if we are approaching a third world war, and with it the final great crisis which is to open the way finally for the establishment of Christ's Kingdom. According to today's paper there is great fear in Britain and several other nations belonging to the U.N., that U.S. attitude towards Formosa may quite possibly involve her and the United Nations in a war with Communist China, which would play right into the hands of the Soviet, and ultimately bring on the third world war, which nearly everybody seems to have made up their minds is coming. Thank God we can confidently continue to pray "Thy kingdom come" in whatever way the Lord's wisdom and love sees is best.

By the way, will you please send me about three each of the following Frank and Ernest Talks—"Rich Man and Lazarus," "The Love of God," also the last three that have come over 2KY. I am enclosing the usual cheque herewith for —. With Christian love from us both; Your Brother in Christ.

(From the radio witness over the years quite a few friends, found in this way, have accepted the truth fully and have consecrated their lives to God; in this we surely rejoice. However, considerable numbers hearing the message with appreciation from week to week are no doubt receiving, help which will benefit them fully in the kingdom age. We rejoice also in this, and have confidence that the Lord will give the increase in the best way and time, to His praise.—B.B. Institute.)



**Volume XXXIII. No. 8 MELBOURNE, AUGUST, 1950 Price—
Four pence Halfpenny**

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 steadfast 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, the Days of the Son of Man, 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 (merely) 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 my calling 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 access into the additional favour, 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 add 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 from 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 anything 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. I must see to it that the truth is having its legitimate and designed effect upon my 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 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 dedicated 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 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 down.

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 a noble :and pure character is the legitimate result of the reception of divine truth into a good and honest heart. or, rather, such is 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; 1 John 3: 3; John 15: 3; 17: 17; Eph. 5: 26; Rom. 12: 2; 2 Cor. 3: 18; 7: 1; Psalms. 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. As 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.

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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.

Fear—Man's Worst Enemy

THE following thoughts, under the above heading, were sent in by one of our friends recently. They are by Mr. W. E. Roberts, N.D., President of the Australian Vegetarian Society, and appeared in a recent number of the Australian Vegetarian journal.

All life upon earth that has a brain is more or less guided by fear, but in bird, animal or fish it is rendered harmless by the instinctive "Fight or Flight" action that it causes.

When fear grips the body it causes the endocrine glands to secrete larger quantities of their particular secretion, and this acts as a powerful stimulant, thus giving extra strength for fight or flight.

If the natural fight or flight action is not carried out, then the gland secretion acts as a poison which does considerable harm, and can even kill.

Man, who has developed the power of individual thought, has in the main dropped the instinct of fight or flight, but fear has become a major cause of disease and early death.

Out of fear worry had developed.

Few of the worrying type of persons realise that while they are worrying they are not only poisoning themselves, but they are sending out very harmful, negative vibrations that have a bad effect upon all life around them, helping to worsen the minds of other people.

Remember always that fear and worry are based upon ignorance and selfishness. You, reader, may not agree, but

just think a little right now. Has worry ever done you any good, has it solved any of your problems? Is it not a fact that some time after, you have looked back and realised that all your worry and fear was not needed? It was really a soul-destroying weakness on your part, that did only harm.

Many people have told me that they just can't help it. Worry just gets them down. They admit that their mind gets out of control at any untoward happening, or at any fear of something happening. What a poor excuse, what a poor use of the wonderful powers of thought, what a lack of intelligent thinking, what a waste of man's greatest possession, what a tragic condition to allow oneself to get into. It is really worse than the tram or bus driver who lets the controls go at every sign of danger. The good driver controls the engine, thus guarding the lives of himself and others, and the safety of the thing he is in control of. His controls are just the same as the mind—it has to be controlled at all times or there is trouble.

Some additional facts, in harmony with the above, were noted recently in a publication of many years ago which should prove helpful to our readers. The following appeared under the heading "Mental Toxin and Anti-toxin."

That thoughts may poison is a well-proven fact. Depressing thoughts interfere with the cerebral circulation, impairing the nutrition of the cells and nerve centres. The result is that the organs and tissues manifest lost or impaired function—loss of general nutrition follows—and a break-down is inevitable. Fear, worry, anger, envy, jealousy, and other negative thoughts reflect themselves most disastrously in the human system. Fear has paralyzed nerve-centres and turned hair white over night. A mother's milk has been poisoned by a fit of anger. Fear and hate—father and son—have produced insanity, paralysis, cholera, jaundice, sudden decay of the teeth, fatal anaemia, skin disease, erysipelas and eczema. Epidemics owe their rapid death and heavy death rate to fear and ignorance. Epidemics may kill their dozens—fear kills its thousands. All the brood of negative, fearful, selfish, hateful thoughts manifest themselves in physical conditions. Stigmata or marks upon the body, caused by fear or desire, are quite common in the annals of medical science and psychology.

Bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men are in a room; one feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably.

Remember this is not "the airy fancy of some enthusiastic mental scientist," but is the testimony of a leading scientific investigator in the laboratories of one of the best known scientific institutions of the world. "Chemical analysis," mind you—not "transcendental imaginings."

Now, enough has been said about the toxin and a little about the anti-toxin of the mind. We might go on for hours, stating example after example, illustration after illustration; but the tale would be just the same. Now, what are you going to do about it? Are you going to keep on poisoning yourself and those about you with vile, malignant thoughts reeking with the miasmatic effluvia of hate—emitting the noxious exhalation of fear and worry? Or will you cease being a psychic pest-house, and begin to fumigate and disinfect your mind? And after getting rid of all the microbes of fear and worry and the bacilli of hate, jealousy and envy, open wide the windows of the mind and admit the bright sunshine of love, and the bracing air of confidence and fearlessness.

Come, friends, let us get out of this habit of poisoning, the air with fear, worry and hate thought. Let us join the ranks of the Don't Worry company—the fearless brigade, the invincible, conquering army of Love. Let us be bright, cheerful and happy—the other things are not worth while. Let us be confident, expectant, hopeful and cheerful—these things are winners. Let us be filled with love for all men and God, and we will find that life is one sweet song. Love, faith and fearlessness are the ingredients of life's great anti-toxin. Try it and be blessed.

From our Lord and the Apostles we have definite instructions how we may overcome the fear and worry which besets so many who have not the help of His truth and spirit, without which victory in this matter would be impossible. For those who would seek to walk in the Divine path, which God has marked out for the Gospel Church, fear and anxiety are special hindrances. The Saviour had this fact in mind when He said to His disciples, "Consider the lilies of the field, how they grow." (Matt. 6: 28.) He would have His followers to be without worry, to be restful of heart. But He would not have them be without carefulness. There is a carefulness which is entirely proper, yea, necessary, on our part, but not this extreme worry—this inability to enjoy the blessings of the present moment because of thoughts, fears, respecting to-morrow. When the Apostle said (Phil. 4: 6) "Be careful for nothing," he was not referring to a proper care and sense of responsibility, but to an anxiety which would rob the soul of rest and peace, and which would indicate a lack of faith in the Lord and in His care for His people. The word rendered "careful" here is from a Greek word meaning over anxious.

In giving a forceful lesson to His disciples on trustfulness in God, the Master used the illustration of the lilies of the field. The lilies of Palestine are quite common—rather a small flower, many of them red. They persist, live, grow, notwithstanding that no special provision is made for their cultivation, and that they are trodden down by those who pass through the fields. Yet they develop and mature and blossom, and have an exquisite organism, which microscopic examination shows is very beautiful. Jesus declared that even Solomon in all his glory was not arrayed like one of these. There is a perfection in the texture of a flower that is wonderful. The finest clothing cannot approximate the delicate structure of the flower, created by an Infinite Hand.

The lesson seems to be that although the flowers may be in an unfavourable environment, unable to do for

themselves or to take any anxious thought in the matter, nevertheless, God's providence has so arranged for them that they thrive and become very beautiful. These lilies did not look up and wish that they might become great trees, nor wish that they might climb up higher in the world and nearer the sun, as do the vines. On the contrary, they were content with the lot chosen for them by their Infinite Creator.—Matt. 6: 30.

And so God's people are to take a lesson from the lilies. They too are to be content with the Lord's arrangement for them--as the poet expresses it:

“Content whatever lot I see,
Since 'tis my God that leadeth me.”

In proportion as we approximate this condition it will give us peace and rest of mind. We are not to worry, and not to be slothful, but are to be diligent, “fervent in spirit serving the Lord,” doing with our might what our hands find to do. When doing this, we are to be content and trustful that He will work out all things for our good. He wishes us to learn this important lesson of trust.

Those who neglect to learn this lesson will be unprepared for the great work God has in mind for our suture under Messiah's Kingdom. God will not have any in that Kingdom, we are sure, who are not full of trust. As the flowers flourish under God's providential care, so are all of His people to flourish --to grow in knowledge and beauty of spirit, in beauty of character. And this is not accomplished by some great things that they do, but by the spirit in which they meet the little things, the every day experiences of life. God's people are to grow steadily, though unobtrusively.

The lily would always have a humble place; it would never be great like a tree. So it is with us here in the flesh. And the Lord puts each one in the place He designs for him. We shall learn better the lessons for the future by being placed under humble conditions now, where we may grow, where our entire loyalty to the Father's will may be fully tested, where all the beauties of our character may be the most fully developed.

Tracts Available.

The article “Is Communism a Danger to Christianity ?” which appeared in July “Peoples Paper” is now available in tract form. Friends desiring copies are asked to state the number they can use to advantage ; these, tracts are supplied free from the General Tract Fund.

Labourers in the Vineyard.

Matt. 20: 1-16.

UNLESS this parable be correctly located respecting the time of its application and of whom it is spoken it would indeed be difficult to explain. If we were to apply the different intervals mentioned to different epochs in this Age, we would have difficulty, for the Apostles and others, called early in the Age, did not live and labour throughout the entire period. Again, in so applying it, we would face the proposition that only those at ‘the beginning of the Age had definite promises respecting a reward—that all others got merely the assurance that they would receive what would be right.

Another difficulty which we encounter in interpreting the parable is how to apply the murmuring of those who were first called and last rewarded. Other Scriptures show us that the Apostles and others first called in the Gospel Age will experience their resurrection change before those who will be living at the Second Coming of Christ. St. Paul declares that the dead in Christ shall rise first, and that then those of us who are alive and remain shall be changed. Furthermore, it would be unthinkable that the Apostles and others of the early Church would murmur at the reward to be given them.

All of these difficulties must be borne in mind when we attempt to find a solution of this parable that would fit the experiences of the Church as a whole during the Gospel Age.

If we attempt to apply the parable to the individual experiences of God's people, we have trouble also. Applying it thus, we might say that those who begin a Christian life early, and are found faithful in the Lord's service at the evening-time of life, would be the ones first called and promised a reward. Others coming in later, and serving the Lord's cause with only a portion of their time, strength and talent, would correspond to those who heard the later call—some even at the eleventh hour. If we interpret the parable as meaning that all these will get a similar reward regardless of the time spent in the Master's service, we would still have difficulty with the fact that those called earliest murmured, complained, were dissatisfied.

On the contrary, we are surely convinced that any who would murmur against the Lord's will and His just and loving arrangements for His people, will never obtain the Kingdom reward beyond the veil. We may feel assured that any who receive the Master's “Well done” and the resurrection change will be far from murmuring. They will rejoice and be glad, and feel more than rewarded for every little service and sacrifice. How, then, can we apply this parable consistently, in harmony with the teachings of other Scriptures respecting the reward of the Kingdom class?

For about sixteen hundred years the Jews waited for the First Coming of Messiah and the blessed opportunities which then would come. When Jesus began His ministry, He preached, “The Kingdom of Heaven is at hand,” and gave the Jews the privilege of entering into it. That privilege was a “penny,” or a reward for their faithful endeavour to keep the Law all their lives. But when the offer of the Kingdom was promulgated, some publicans and sinners were attracted—some who had previously neglected God's service and labours in the vineyard. These new labourers were received by the Lord Jesus and given an opportunity to become His disciples.

The privilege of discipleship was the penny, or reward. The Scribes and the Pharisees, who had been faithful to the Lord God all their lives, considered that they should have had some pre-eminence or preference over the publicans

and sinners; and they murmured at any arrangement as unfair which would not give then preference respecting the Kingdom. If publicans and sinners were to obtain the blessed privilege or discipleship with Messiah, then surely, they thought, some still higher favour should come to them. They murmured that Jesus received publicans and sinners and ate with them.

One of the Master's parables was intended as a special reproof. to the Pharisees along this line. The prodigal son represented a class of Jews not living up to their privileges, while the elder brother represented those who had continuously sought to be earnestly and actively engaged in the Father's business. When some of this prodigal class received the Message of God's Love from the lips of Jesus and His disciples, and returned to the Father's House and were treated graciously and given the same privilege of sonship as those who had not gone astray, but who had laboured faithfully, the elder-brother class was offended. They murmured, and refused to participate in the feast. Thus there were some who were first in opportunity, but who were last so far as the blessing was concerned, and others who were last and least found opportunity for receiving the Divine blessing sooner and more effectively.

Applicable to the Jews.

It would appear to be clear that the intention of the Lord in giving this parable was in connection with the Jews. It was given in those days when the Scribes and Pharisees realised that the parables He was speaking were directed against them. For instance, in regard to the Parable of the Vineyard (Luke 20: 19). The chief priests and scribes . . . perceived that He had spoken this parable against them. All will admit that certain parables apply only to that time, while others apply all down the Age, and again some apply only to the end of the

Age. It would seem necessary that we rightly divide the word of truth in this way, and thus place each interpretation in its appropriate season. This would not, however, hinder us from using the same as an illustration or as a correspondency.

Among other parables which can only apply at the time they were spoken would be the following:--The Rich Man in Hell and Lazarus in Abraham's Bosom, The Unjust Steward, The Prodigal Son, The Vineyard and Wicked Husbandmen, and The Great Supper.

We find, then, that the Parable of the Penny has had its fulfilment. First the priests and scribes had the opportunity of entering the Service. Those who responded were rewarded with the penny or the privilege of entering into the Kingdom Class, "the Law and the Prophets were until John, since then the kingdom of heaven is preached." "To as many as believed gave He power (or privilege) to become the sons of God." The "penny" was handed to the labourers by the Steward who would represent the Lord, and when the Law was satisfied the Steward could hand the penny, which might then represent Justification. This opened up the way for the Kingdom.

After the first call to the priests, Scribes and Pharisees, the Lord turned to the publicans and sinners. Then the Scribes and Pharisees did the murmuring. (See Luke 15: 2; 19:7.) The offer of the Kingdom later went to the Gentiles, and even among the disciples there were those who could hardly accept the thought that Gentiles might also be fellow-heirs of the Kingdom and they would anyway insist that they should be bound under the Law. On this question the conference was called at Jerusalem, and the Lord made the matter plain through the Apostles. While, as stated, there may be a correspondency in conditions which now exist in Christendom, it would appear certain that the Lord's intention in connection with the parable of the penny was to reprove a wrong condition of heart in the Scribes and Pharisees of that time.

The "Vineyard" of the Householder would be in accord with Isaiah 5: 7—"For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant," and the Lord uses the same word in the Parable of the "Wicked Husbandmen." (See also Psalm 80: 8, etc.)

We find a similar expression in the Parable of the Good Shepherd, where the word "Porter" is used in the same way. By the death of Jesus the Law was satisfied and the "Door" was opened to allow the sheep to pass out in response to the voice of the Good Shepherd, who was "an end to the Law to them that believe." "That the righteousness of the Law might be fulfilled in us who walk not after the flesh, but after the spirit" (Rom. 8: 4).

Lessons to Christians.

The general lesson of the parable would seem -to be that we should appreciate the fact that whatever God has to offer is a gift. We should enter His service with loving loyalty to principle, to righteousness. If we have served for many years, that privilege of service should be esteemed; and our interest in the Lord's cause should make us happy. From such a standpoint of appreciation of the privilege of service we should be glad to see the Lord's work going on, glad to see others enter the service and glad to see them get the same reward that we hope for ourselves. Only those who have such a broad spirit, such an appreciation of the privileges of the vineyard, such a sympathy for "as many as the Lord our God shall call"—only these will be fit for the Kingdom proper and in readiness to receive the special privileges of knowledge and opportunity when the Kingdom is ready to be announced.

As the typical kingdom was offered to the Jews in Jesus' day, and as those who were newest in Divine service received the same opportunities for a share in the Kingdom with those who had been long engaged, so apparently it is to be in the end, or Harvest time, of the Gospel Age. Those who have all their lives been seeking to be faithful to the Lord and to serve His cause should remember that they have had that much more of privilege and blessing. If some shall enter the Divine service later, they should be rejoiced with as fellow-servants.

Let us rather rejoice in the Lord's ways. Let not our hearts be angry because of His graciousness to those who have come into the service even during the eleventh hour. Are they not brethren? Under the terms of the Golden Rule should we not wish them to have the same blessings that we enjoy? Any aloofness on the part of those who have been

longer in the Lord's service—any feeling on the part of such that they must have more manifestation of the Lord's favour now— is evidently wrong.

More and more we are learning that in a very large and important sense our forefathers during the Dark Ages lost the proper conception of God's character and of His Plan for human salvation. Instead of picturing Him in the creeds as loving and gracious, they portrayed Him in very different colours. The creeds of the Dark Ages, which have been handed down to us, have given us coloured and distorted views of the teachings of the Bible. Only in recent years are Bible students beginning to discern this fact. Nearly all people of intelligence have now cast away the creeds as irrational in the general trend of their teaching—in their representation that God from the beginning purposed a Hell of fire and everlasting torture for nearly all His human creatures, numbering thousands of millions, and a Paradise of bliss for only a saintly handful, an elect few.

But, alas, while we have been realising the errancy of our creeds, and have been discarding them, many of us have failed to notice how different their teachings are from the teachings of the Bible! But the Bible is being sought after again. The coloured creed-spectacles which distorted our view are being broken to pieces. We are learning to read the Bible in its own clear light, and a blessing proportionately is coming to us.

Notice, for instance, this text: "That ye may be the children of your Father which is in Heaven." Many during the Dark Ages committed horrible atrocities in the name of religion, in the name of Jesus, in the name of the Father, thinking that they were copying God, being like their Father in Heaven. But, alas, they knew Him not aright! They had been following demon-drawn pictures which represented the almighty, gracious God, the Father of mercies, as most devilish in His plans and arrangements for His human creatures. Now we are seeing what Jesus really means when He said, "That ye may be the children of your Father which is in Heaven." Now we are including the remainder of His statement: "for He is kind to the unthankful"; and "He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust."

Two of the very noblest of Jesus' disciples caught the wrong thought, even though they were for awhile personally present with the Master. How much more should we excuse those who, during a long period of energetic creed-making and of neglect of Bible study, lost all proper conception of the Divine character!

The two disciples referred to were James and John, the sons of Zebedee. When the Lord and His disciples had run short of food, James and John went to a city of Samaria to purchase bread. The Samaritans inquired why Jesus did not come to their city to heal the Samaritan sick, as well as the Jews. When they learned that His mission for the time was exclusively for the Jews, they were offended and said: Buy your bread from the Jews, then; we will sell you nothing. Then it was that James and John, indignant that their Master, the Heir of all things, should be thus dishonoured, asked permission of Jesus to call down fire upon the Samaritans, to consume their city. These disciples thought that they had the spirit of God. But Jesus said: "Ye know not what manner of spirit ye are of; for the Son of Man came not to destroy men's lives, but to save them."

And if these two dear disciples needed to be corrected—needed to be shown that they had a wrong spirit in wishing to destroy the Samaritans—how much more would Jesus' reproof be appropriate to those who in the name of God would consign all opponents to an eternity of torture!

But such were some of us in our ignorance, in our superstition, in our creed-intoxication—as a result of drinking the wine of false doctrine (Revelation 17: 1-5 ; 18: 3). Thank God for the deliverance! Praise His name for the saner views coming to His people. The dawning of the Morning of a New Dispensation is giving enlightenment! "Tell the whole world these blessed tidings."

Take Thine Own way with me, dear Lord,
Thou cannot otherwise than bless.
I launch me forth upon a sea
Of boundless love and tenderness.

Every Day Cheer.

We have nothing to fear
Though the journey be long;
Though our weakness be great
And our enemies strong.

There is nothing to fear ;
Perfect love claims the right
To direct or by day,
And defend us by night.

He knoweth our frame,
Counts it nothing but dust ;
And He calls us by name,
And delights in our trust.

He sees all that's future,
Understands all that's past,
And knows how much longer
The journey will last.

For our comfort He'll care
Every step of the road,
Till His glory we share
In the house of our God.

Though some of His ways
May seem past finding out,
The thought of His love
Must exclude every doubt.

These myst'ries when solved
In His presence above,
Will but add further charms
To the story of Love.

—Geo. C.

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Price—Fourpence Halfpenny

Is Communism a Danger to Christianity?

(This article, the subject of a Public Lecture, is presented as fully as space permits in response to a number of requests.)

OUR subject is a timely one, for the reason that Communism is an active, world-wide movement, just as Christianity is also world-wide. The influence of Communism was well expressed some little time ago in a press report on statements by General Smuts of South Africa. He said that what was happening in Asia was creating the gravest situation the world had known for , hundreds of years. He went on to say that Asia contained two-thirds of the human

race and was developing a new nationalism, because for over a century the people of Asia were led by European men, capital, energy and organising power, but now Europeans were being dismissed. General Smuts concluded by saying that what was happening in the West (in the disagreement over the German and other problems) was in comparison very small.

These statements, from a world leader, show that Communism is considered a power of no mean proportions, and it is really engaging the attention of the statesmen of our day in every land.

However, not only the world's statesmen are concerned about the advance of Communism, as was revealed recently in a press statement from Rome. It stated that an important change in the Vatican policy towards closer collaboration of the Roman Catholic Church with other non-Catholic Christian churches was forecast, and mentioned that since 1325 a canon law has banned Catholics from taking part in religious discussions or conferences with non-Catholics. However, the Vatican, it was added, was now aiming at the establishment of a strong, united Christian front to pave the way for future collaboration in the fight against Communism.

Inasmuch as the heads of the Protestant churches are mainly in agreement with the Vatican on this matter, thus the leaders of both church and state are united in their determination to use all possible means to prevent the spread of Communism throughout the world.

The meaning of the word "Communism" is also of interest. Webster's Dictionary gives it as follows—"A scheme of equalising the social conditions of life; specifically, a scheme which contemplates the abolition of inequalities in the possession of property, as by distributing all wealth equally to all, or by holding all wealth in common for the equal use and advantage of all." Now, this definition is not really terrifying, but whether Communism, as practiced today, is administered along these lines, by imperfect men, is quite another matter. However, our purpose is to determine, from the Bible, if what is now called Communism is really a danger to Christianity.

The dictionary meaning of the word "Christianity" is—"The religion of Christians; the system of doctrine and precepts taught by Christ." Passing to the words of Christ Himself, we read—"I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." And again—"My doctrine is not mine, but his that sent me." (John 5: 30; 7: 16.) These verses help us to see that the teachings of Christ were truly from the Heavenly Father, and that is a most important point in connection with our subject.

From the inspired Apostle Peter we have a most significant record respecting the sacrifice of Christ in the Plan of God. He states—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conduct received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (1 Pet. 1: 18-20.) Also from the Revelator we have the testimony that our Lord was "the Lamb slain from the foundation of the world." (Rev. 13: 8.)

The Apostle Paul revealed a further striking truth in respect of the Church, the Bride of Christ, when he declared—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us 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 in love." (Eph. 1: 3, 4.)

Further, our Lord Himself, in one of His parables, referring to the earthly inheritance of all the obedient of the world of mankind at the close of the Millennial Age, stated—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.)

To summarise, it will be seen in God's plan, firstly, that Christ, as the Redeemer of mankind, was "foreordained before the foundation of the world," and the Lamb slain "from the foundation of the world"; secondly, that the Church was chosen in Christ "before the foundation of the world"; and thirdly, that the earthly kingdom was prepared for the world of mankind "from the foundation of the world." In view of these truths, who can doubt that God's plan of the ages was arranged and ordered "from the beginning of the world."? (Acts 15: 18.)

God's Old Testament prophets also gave testimony in harmony with the records of the New Testament. Isaiah, under the influence of the spirit of God, declared—"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 hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? . . . So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 44: 24, 27; 55: 11.)

The Apostle James adds confirmation to the surety of God's purposes being accomplished, when he stated—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." What a great help it is to know that God's plan of the ages, formulated before the foundation of this world, has the assurance of God's promises that it cannot fail, but will be fulfilled in His own good time. Viewed from this standpoint, it will be seen that the principles of Christianity are really based on God's eternity.

Casting our thoughts back to the time of the first advent of Christ, we are informed, that, "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 4, 5.) The point of particular interest is, "When the fulness of time was come"; in other words, at the appropriate time, in harmony with all the features of His great plan, God sent forth Jesus into the world to be the Redeemer.

The absolute control over our Lord's life on earth is also revealed in His answer to Pilate, as His sacrificial life was nearing completion. We read, "Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." (John 19: 10, 11.) Power was permitted against Christ, in accord with His mission to this earth, and following His crucifixion, it is recorded—"Behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent. . . . Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." (Matt. 27: 51, 54.) No doubt these manifestations from heaven have had a marked effect upon all who have been able to view them in the same manner as did the centurion—as convincing evidence that Jesus was the Saviour of the world, and that His sacrifice in death was an all-important part of God's plan of the ages.

The disciples did not have long to wait for further outstanding evidence of God's power on behalf of Jesus, who had willingly laid down His life on behalf of humanity. The account given in Matthew's Gospel is most enlightening—"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven; and came and rolled back the stone from the door, and sat upon it. . . . And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word. . . . Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. . . . And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matt. 28: 1, 2, 4-8, 16, 18.)

The words of our risen Lord—"All power is given unto me in heaven and in earth,"—are most significant in relation to our subject. Likewise is the statement of St. Peter's with reference to the elect class of this Gospel Age, whose inheritance, he states, is reserved in heaven for all "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Pet. 1: 2-5.) The assurance, also from St. Paul, that since our Lord "gave himself for our sins" and was highly exalted to God's right hand, and will "deliver us from this present evil world, according to the will of God our Father," (Gal. 1: 4) adds weight to the abundant testimony that nothing can hinder the accomplishment of all God's purposes.

Thus, all power in heaven and in earth is invested in Christ; the members of the Church are "kept by the power of God," and shall be "delivered from this present evil world," culminating in the heavenly inheritance being gained, as promised in the words of Jesus—"Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13: 43.)

The assurance also that, at Christ's second advent, His Kingdom on earth shall accomplish the "restitution of all things," is substantiated "by the mouth of all God's holy prophets since the world began." (Acts 3: 20-25.) Isaiah, as one of the numerous, holy prophets of God, gives many graphic pictures of the wonderful restoration which will be accomplished throughout the earth, under the administration of Christ and His Church from above, and the ancient worthies, raised from the dead, as "princes in all the earth" directing affairs on earth for the benefit of all who will obey the laws of that Kingdom. (See Isa. 2: 1-4; 11: 1-9; 35, etc.) Truly "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 deep," when "the ransomed of the Lord (all mankind) shall return (from death), and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

St. Paul agreed with St. Peter and all God's holy prophets respecting the restitution of all things, in the Kingdom of Christ, when, in other words, he declared, that "God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained (the man Christ Jesus) ; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17: 31.) From the Revelator we have, also, an all-comprehensive picture of the exalted Kingdom of God, showing the harmony between the heavenly and earthly phases of the kingdom, in the vision presented in the fifth chapter—"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, 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 the 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." (Rev. 5: 11-13.)

In view of the sure testimony of the Scriptures, respecting the outworking of God's plan which was formulated before the foundation of the world, what power on earth, however great, could be a danger to Christianity? There is absolutely none! Well might men seek to stop the rotating of the globe. The leader of Nazi Germany, Hitler, declared in 1939, that he would change conditions in the earth for a thousand years. He lasted about five years and in the resurrection will be required to bend the knee to the laws of Christ's Kingdom, or be destroyed from among the people, in the second death, from which there will be no resurrection. (Acts 3: 23.) The same will be true of the leaders of all nations, including the leaders in Communism—those who have died, and those still living.

It does us all good to meditate upon the words of the Psalmist, where he says—"When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou has ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8: 3, 4.) Yes, indeed! What is man that thou art mindful of him? What

condescension is shown on the part of our Heavenly Father that He is so mindful of mankind as a whole! Whether in the United Nations Organisation, the Atlantic Pact countries, or behind the Iron Curtain, if only the leaders of nations to-day could be brought to the point of realising their own insignificance in the sight of God, how much better it would be for the world of mankind.

. At the time of the crucifixion of Christ we have recorded an instance of insignificant, fallen men, using such boasting and blasphemous words at the time of our Lord's agony on the cross—"And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." (Matt. 27: 39-42.) And in the 2nd Psalm we have a prophetic picture of similar opposition to God and His anointed, in the setting up of Christ's kingdom on earth, at the end of this Gospel Age, the time in which we are now living—"The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed." However, the outcome is shown—"He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king (Christ) upon my holy hill of Zion." (Psa. 2: 2, 4-6.) Yes, the Kingdom of Christ shall be established, all the opposition of the world's greatest leaders cannot hinder, nor interfere in the slightest with the progress of God's predetermined plan for the ultimate blessing of all the obedient of the human family.

Is it asked, then, Is Communism not a danger at all in the world? We answer, that there are some systems in this "present evil world" to which Communism may be a very real danger. All systems of men, comprising the religious, political, financial and social elements, must be removed from the earth, to make way for the Kingdom of Christ, and it is very likely that Communism, as we have it to-day, may assist to that end. Let it be understood, however, from the Word of God, that Communism itself, as formulated by imperfect men, will also be removed from the earth in the great time of trouble it may help to produce. (Zeph. 3: 8, 9.)

Some people have hopes that Communism will survive; other have hopes that Britain may survive, but no nation or system of men can survive this great shaking time for "the removing of those things that may be shaken, as of things that are made (man made), that those things which cannot be shaken may remain." (Heb. 12: 26, 27. See also Dan. 2: 44, 45; Mal. 4: 1, etc.) Our Lord Jesus, re-referring to the same time in symbolic language, declared—"Heaven and earth shall pass away; but my words shall not pass away." (Luke 21: 33.) The "heaven" pictures the religious systems of Christendom, mother and daughter 'systems, which St. Peter says, "shall pass away with a great noise, and the elements shall melt with fervent heat." The "earth" represents the political, financial and social order of things, which is to be symbolically "burned up." (2 Pet. 3: 10.) The removal of "heaven and earth" is therefore necessary, so that the "new heavens and new earth, wherein dwelleth righteousness" may function for the blessing of all the families of the earth. (2 Pet. 2: 13.)

While, then, Communism, Churchianity, etc., will pass forever from the earth, Christianity will be in no danger at all, because it is based on righteousness and contains the laws of God by which all beings, obedient thereto, may live forever. By our Lord using His "all power in heaven and in earth," and reigning till He has put all enemies under His feet, the Kingdom will then be handed over to God, a Kingdom of perfect beings both in heaven and earth, to God's praise. (1 Cor. 15: 24, 25; Eph. 1: 10.) "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

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The Talents.

Matt. 25 : 14-30.

AS seen in the preceding parable, even the arrival of our Lord at His second advent would prove to be a testing time among those who were looking for Him. This parable shows that the first work in which Christ will then engage will be in connection with believers, inspecting their condition and progress and rewarding them according to their faithfulness respecting their talents and opportunities.

The man travelling into a far country is identical with the "young nobleman" of Luke 19: 12, and represents the Lord, who ascended to the right hand of the Father until He would come again to claim His Bride, the Church, and exalt her to reign with Him. "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." (Acts 3: 20, 21.) The "long journey" intimates that the interval between these two events would be a long period of time.

Every Christian has been entrusted with certain talents, an account of the use of which the Lord will, in due time, require. The position in the kingdom depends upon faithfulness. If James and John were to occupy the chief places

next to the Lord, then they must be “baptised with His baptism and drink of His cup” of suffering.

In the parable but three illustrations are given: one man receives five talents, another two, and another one. These talents would represent such things as the opportunity of entering the race for the “high calling of God in Christ Jesus”—health, time, money, ability to speak, or sing, or other means of serving the Lord, His cause and His people. Then the Apostle says, “A measure of the spirit is given to every man to profit withal.” We must use all our talents for the Lord as good stewards in His service and for our own spiritual progress.

When we believed on the Lord Jesus Christ we were “justified by faith,” and were then in a position to offer ourselves as living sacrifices to God. (Rom. 12: 1.) We there devoted ourselves entirely to God, all we are, all we have or hope to have. The Lord accepts the offering but leaves us in possession of such talents (circumstances, etc.) as we have; not, however, to be used according to our own will, but as good stewards of God’s gifts, to make the most of such health, time, money, business ability, etc., to God’s glory, in His service, and for our own growth in grace and character building.

According to the use of our talents is the reward in the Kingdom.

The same commendation is to the one who only having two talents had faithfully used them, as to the one who had been faithful with five talents,—”Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joys of thy Lord.”

The man who hid his talent illustrates those who, having received the opportunity of running the Christian way, do not appreciate the privilege of sacrifice in the cause of Christ. Hiding his talent in the earth seems to indicate that he loved the world and the things of the world, socialities and pleasures of this life. He sought to save his life and thus lost it. “He that loses his life for My sake shall save it.” This man lost all the privilege he had had. “Take the talent from him and give it to him that hath ten talents.” “Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.” That is, that such an one has the light of truth taken from him and he goes into the outer darkness, losing even the justification which he had by faith, he becomes an outsider, an unbeliever, in sorrow realising how great reward he has missed.

It is when the Lord’s work of rewarding His saints is complete and thus all His joint-heirs in His kingdom are selected and initiated in their respective positions in glory that the great work in connection with the world of mankind will begin, as illustrated in the next parable.

“Take my life, and may it be,
Lord, acceptable to Thee:
Take my hands and let them move
At the impulse of Thy love.

Take my feet and let them be
Swift on errands, Lord, for Thee;
Take my voice, and let it bring
Honour always to my King.

Take my lips and let them be
Moved with messages from Thee;
Take my silver and my gold;
Nothing, Lord, would I withhold.

Take my moments and my days;
Let them flow in constant praise;
Take my intellect and use;
Every pow’r as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine;
Take my heart, it is thine own;
Thus in me Thyself enthrone.

Take my love, my God; I pour
At thy feet its treasure-store:
Take myself—I wish to be
Ever, only, all for Thee.”
F.R.H.

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 manhood 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.

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Lest Ye Be Wearied

(Continued from June issue.)

THERE is one other characteristic in reference to this important matter, and we notice it very prominently in the life of our Lord; it is one which we, too, must possess if we would be pleasing to Him. We refer to the grace of humility. Both by His words and by His example our Lord taught us we should cultivate carefully this humility. Our Lord assured His disciples that unless they became humble as little children, they would in no wise enter the Kingdom of Heaven. He also set an example of humble service when he stooped to wash the feet of the disciples. Let us carefully follow His example in this respect too. Let us not make the mistake of seeking praise from those around us, but rather seek to please God, humble ourselves under His mighty hand, and He will exalt us in due time. “Let this mind be in you which was also in Christ Jesus,” this mind of humility. “Let nothing be done through strife or vainglory; but let each esteem other better than themselves.” (Phil. 2: 3.) Let us see in others something which is better than what we have, and to appreciate our brethren in this way. “Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.” The Apostle goes on to show what this disposition was—it was that of humility. Christ did not aspire to be like God, He did not meditate a usurpation, but made Himself of no reputation and took the form of a servant under the Law, and became obedient unto death. Made in the likeness of men, He humbled Himself that He might become obedient unto death. “Therefore God has highly exalted Him.” So the Apostle goes on to say in Phil. 2: 12, 13, “Wherefore, ye beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of His good pleasure.”

When men aspire to be something in the world, they think of getting higher and higher, believing better things to be at the top. With the Christian, it seems to be reversed. We find the better things are right down, and as we humble ourselves and become lower in our own estimation, and humble ourselves under the mighty hand of God, we find we have the better things. God’s best things are found in the lowly places. So let us aspire to be great in the Lord’s way, that is by keeping ourselves under His mighty hand.

We have the beautiful words of the faithful prophet Jeremiah (9: 23. 24)—“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.”

Then Paul, when he would reprove the ambitious spirit of the Corinthians, their glorying in worldly learning and wisdom, says (1 Cor. 1: 20)—“Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?” The cross of Christ is the only thing that can be gloried in. Things highly esteemed among men are wisdom, power and riches. But this is not the wisdom that cometh down from above, nor the power of godliness, nor the true, heavenly riches. Men of the world have not learned the value of this, and therefore spend their strength for nought, and labour for that which satisfieth not. “The reverence of the Lord is the

beginning of wisdom.” Faith that lays hold on the might of the Lord is the beginning of power, and the poverty that freely surrenders all things to the will and service of God is the beginning of true riches.

Worldly wisdom tends to self-exaltation and pride. Riches among those who have not learned from God the responsibility of stewardship tend only to render the soul impervious to the inspired sentiments of love and brotherly kindness. The man who by dint of labour and strife succeeds in obtaining one or more earthly prizes generally considers himself a wise man; but he does not realise how unsatisfactory and transient they are, what snares are in them, nor how great is the value of the heavenly treasure he has missed while grasping for the fleeting earthly things. To the worldly, who have never known the treasures of Divine grace, these things are of paramount importance, but to the child of God they only increase the responsibilities of his stewardship, for they are not his but the Lord’s, all being included in his consecration. Whatever he has in learning, education, must be held in subservience to the will of God. No human theories may be entertained. A “Thus saith the Lord” must be the end of all controversy when human reasonings come in conflict with Divine wisdom, for the wisdom of this world that would raise itself in opposition to the heavenly wisdom is foolishness with God, and will later on be brought to the most ignominious humiliation.

So with human might, it shall suddenly be destroyed, and that without remedy. The heaped riches shall be scattered to the wind. What folly it is for anyone who has been enlightened by the truth and made a child and heir of God, to forget the importance and value of the heavenly treasure, and turn to minding earthly things! Let it not be so with us. “He that glorieth, let him glory in the Lord.” “This is life eternal,” said Jesus, “that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” This is the knowledge that does not puff up, the wisdom that cometh from above. The beginning of this wisdom is indeed in the Lord, and we must grow in it by growth in reverence of the Lord. If in any degree we cease to reverence supremely His Word and seek to cultivate His graces by communion and prayer and study of the Word, meditation upon His glorious character and teachings, to the extent of our neglect we fail to realise the blessings that come from above. But if in the use of these privileges we open our hearts to receive all that Divine grace has intended for us, then indeed we may glory in the Lord. “Let such an one glory in this, that he understandeth and knoweth Me.”

To “know the Lord” is not merely to know something of His works and ways, but by intimate fellowship and communion and in living faith to have the seal of His Word upon our hearts—that which makes us realise that His promises are ours personally, that the Lord Himself is our Friend, our Helper, our Counsellor, our Guide. We thus become acquainted with His spirit, principles, methods of action. We understand Him, in the same way that we understand our friends. We learn to know our friends, so we know what they would do, how they would act under various circumstances. This is the way we learn to know God, how He will act, what He will do. We learn this through His Word, and by our daily experiences in life. We thus become acquainted with Him more and more. We know how to interpret His providences, to note His leadings, to observe His attitude towards us, and thus we can walk with Him. We are led to a fuller appreciation of the Lord’s righteousness and loving-kindness, which will in due time establish justice in the earth. We may glory in the Lord personally when we come to understand and know Him.

In this blessed sense of the Divine love and care we may surely say, “My soul shall make her boast in the Lord.” “I will bless the Lord at all times, His praise shall continually be in my mouth.” “O magnify the Lord, and let us exalt His name together.” “I sought the Lord, and He heard me, and delivered me from all my fears. The angel of the Lord encampeth round about them that fear Him and delivereth them. O taste and see that the Lord is gracious; blessed is the man that trusteth in him. O fear the Lord, ye His saints.”

How precious are these experiences of a child of God, which can never be the experiences of a proud heart, 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.” It is hard for those who are rich in the wisdom, or power, or wealth of this world, to do this. Our Lord referred to this fact, saying (Matt. 19: 24-26)—“Again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.”

How difficult it was for the camel to go through the eye of a needle. Some have interpreted this as being the smaller gate within the larger gate into the city. With great difficulty the camel could be got through the gate, but it must kneel and unload everything, and then it could just get through. This is the picture of how the rich man may enter the kingdom of God. By kneeling down, humbling himself, unloading his wealth, whatever it may be, perhaps intellectual wealth, money or property; but like the rich young ruler, he must be prepared to set his heart on the higher things, otherwise he cannot aspire to membership in this heavenly kingdom class. How hard it was for the Scribes and Pharisees, and for the whole Jewish nation, who were proud of being the seed of Abraham, to whom pertained the promises of God—how hard for the Greeks, proud of their wisdom and intellectual attainments—how hard for the Romans, proud of their power and prestige among the nations. And it is hard to-day for all who have pride in anything. We all have in us something of this pride, and it must be humbled. We may often, even, have a sort of pride in our humility. But God can help us as we humble ourselves under His hand. The Apostle intimates that the greatest struggle is along this line. After pointing to the severe humiliation of the Lord Jesus he says, “Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure.”

Those who have endeavoured in all sincerity to do so have always found the grace of God sufficient for them; but very few are ever disposed to make the effort. To all the worldly ones, the preaching of the Cross is foolishness, and they have no disposition to take up their cross daily and follow Christ. It is for this reason that not many wise men after the flesh, not many noble, are called to share with our Lord, the glory of His kingdom. They are generally so en

grossed with the things of the present life, its pursuits, cares and pleasures that they have no ear for the Lord's call. They are not humble enough to hear and obey the call and walk the narrow way of self-sacrifice. God hath chosen the foolish things of the world, those not noted for worldly wisdom or wealth, to confound the wise, and the weak things to confound the mighty. How truly does the power of God operate in the humblest of God's people! Systems of error, the growth of centuries, do their best to confound, but the wisdom of their wise men shall perish, and the understanding of their prudent men shall fail.

Why has God chosen these weak, inferior instruments for His great work? Why doesn't He employ the eloquent tongues, the ready orators? It is in order that no flesh should glory in His presence. The great work of destroying sin and establishing righteousness is the Lord's work. No human power is equal to the emergencies of the case, yet God is willing to let instruments be used which can be used without injury to themselves. If God used the proud, they would arrogate to themselves the glory that belongs to God, instead of bringing honour to Him in appreciating the privilege of being humble instruments for the Master's use. Not only the wealthy and educated, but the poor, may become puffed up. It is sad to see a man think himself to be something when he is nothing, thus deceiving himself, but especially so, when even the rudiments of education in Christlikeness are lacking. We believe that modesty and simplicity should be cultivated by all followers of the Master.

Whatever may be the triumphs of the Truth through us, let us remember we are among the things that "are not." Let us therefore endeavour to make the Apostle's experience our own, "I have learned, in whatsoever state I am, therewith to be content. I know both how to abound, and how to be abased. I can do all things through Christ who strengtheneth me."

In God's dealings with His people at all times we can see His care in guarding them against pride and self-sufficiency. If He chose Israel to be His peculiar people, we find them first of all enslaved, then with a mighty hand and stretched-out arm He gathers them to the promised land. Moses, too, the chosen Deliverer, was of humble birth, slow of speech. Paul had his thorn in the flesh, from which the Lord was not pleased to deliver him. "My grace is sufficient for thee; for my strength is made perfect in weakness." That is, my strength will be more manifest than if the vessel were a perfect and polished one. In that case men would ascribe the greatness of the work to him alone, and by and by presume that as he is only a man, it is only presumption for him to teach other men. But if the power is seen to be of God, then the testimony of the grace of God will be weighty with them; and so it was. To this assurance from the Lord, Paul meekly replied, "Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me."

The Lord, with unerring wisdom, has always chosen the meek for every great work. Moses was the meekest man in all the earth. Meekness was a characteristic of all the prophets and Ancient Worthies. The Lord Jesus Christ was meek and lowly of heart. Though He was rich, for our sakes He became poor. Of humble birth, laid in a manger, reared in the humble town of Nazareth that He might be called a Nazarene. The Apostles were plain fishermen. The true Church, whose names are written in heaven, have been chosen from the poor of this world, that more and more the power of Christ might be shown through them. Let us, then, humble ourselves under the mighty hand of God. This is not the time for exaltation, but humiliation and trial. Let our present glory be, that we understand and know the Lord, and that He condescends to make use of these poor, earthen vessels, showing through us the excellency of His power.

Let us try to "Consider Him." Let us keep the character of Christ before us in the days ahead. "Lo, I come to do Thy will, O God." Let us consider His faith, His courage, His meekness, His humility, His love. Let us strive that by God's grace we humbly trust Him more.

We all are sometimes lacking in faith. How we need to draw near to God, to exercise our faith and confidence in His great power, and let our eyes look up and consider Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds.

Question Box.

Question.—There are many words in the Old and New Testaments in italic letters; why is this, and why are there less of these in the Revised Version than the Authorised?

Anwer.—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.

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Lest Ye Be Wearied.

(Melbourne Convention Address.)

"Wherefore 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 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 the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12: 1-3.)

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, becomes a weariness to some after a time. It is the same in the army with the soldiers—they are happy when they are marching forward with the drums playing, but when the cold weather comes and they encounter wintry conditions, and there are not so many uplifting influences around them, there is a tendency to grow weary, and army life does not seem nearly so attractive as it did at first.

This is true in our spiritual warfare, in "fighting the good fight of faith." There are times when all around seems joyous. Such occasions are these Conventions, and it is good that it is so, and we are stimulated and encouraged. There are times, again, when the clouds hang low and darkness and chilliness surround us and we are liable to become discouraged. It is partly for this reason that the Apostle has directed us to "consider Him," that thereby we might be stimulated and encouraged to press on, and inspire others. He knew just what we would need, so we have this thought, "lest ye be wearied and faint in your minds."

Then we have St. Paul's exhortation in Gal. 6: 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." And 1 Cor. 15: 58, "Therefore, my 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."

Paul exhorts us not to forsake the assembling of ourselves together, and he says, "so much the more as ye see the day approaching." Why? Because that day will have its peculiar trials, difficulties, and temptations. The story of the Cross will likely seem old, not as new as some things, and consequently we will need to bear each other up.; Because cause there is danger of becoming lukewarm spiritually, it is generally recommended that the Lo 111 people meet together, for to do so is stimulating. In proportion as we seek to stir up others in the *ay, we are thereby assuring our own minds. We can therefore see wisdom in all of God's arrangements in respect of His truth and the associations, of his people.

In every Christian there is danger of growing weary in well-doing. Well-doing costs something,, it reams sacrifice. If you are serving IF Lord's cause you are denying yourself in some way. Unless we have some special love for the Lord and the Truth there' may be a tendency for us to say: "This is a very tedious work, I am pressed in many other directions, there are those who are inviting me to see them. So many things come to us that we might feel tempted to 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 leading to the prize. They would slacken our zeal, and beat our courage down. They would make us faint, so as to say, I am so tired I cannot do any mote. Doubtless we have all had experiences like this. If we become faint in body we may rest ourselves, but if we are faint in mind and discouraged 'it is more difficult to become refreshed. So we must keep this thought of the Apostle before us—what shall we do in case we get wearied and faint in our minds? He tells us, "Consider Him."

We know to whom he is referring here, the bike great "Him" in all the world. We are to consider how much He endured without getting faint 'Or weary, without giving up His work. 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 be wearied and faint in following His footsteps. Of course this is directed to the Lord's own people, those who have taken up the cross, seeking to walk in His steps, the way of self-denial. So we are to consider what He endured without

getting faint in carrying out God's plan; He endured in 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 doubts, or trials, this would be a very pleasant world to go through. It is because we have to swim upstream against the current that we have such a difficult work. Watch a swimmer endeavouring to swim upstream against a current in a river, and note how he must battle against the forward flow of the currents. A moment's relaxation, and the current will carry him down. With us there is a natural tendency, as well in the currents of thought about us in the world, to pull us back in the opposite direction to that in which we are striving to go.

So we must consider Christ, His example, His words, lest we become faint. There are many reasons why we might become so. One of them is that we might consider 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, who had spoken blasphemies about God, saying He was like God and as great as God. This was 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, surely He could have done something to change things in His own case! Why didn't He 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? 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 are to be members of the body. God has a great plan which contemplates the overthrow of sin and the blessing of all the families of the earth, and He is now seeking those who are so in sympathy with His plan and arrangements that they are willing to suffer for His sake. He is seeking those who would rather suffer death than shrink from doing His will. So our loyalty, faith, patience, endurance must be tested. 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 many serious mistakes. He suffered as a disloyal person, although He had always been most loyal. The judges declared 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."

Let us turn these things over in our minds. Let us 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 become weary and faint in His mind. This is one of the ways in which special temptations from Satan were placed before Him. Satan told our Lord He would get rid of this disgrace if He would co-operate with him, and so avoid those things which would necessarily come to Him if he should continue to walk in God's way. 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 to satisfy His own natural appetite, or make a show before the people. So with us, we may be tempted to do things in a showy way instead of the humble way marked out for us. We may expect to have the same temptations our Lord had. Therefore we should be on guard, that we may prove loyal to the Father.

"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 with Christ. He could not take disloyal or careless ones to be the rulers and teachers of the people in the coming Kingdom. He would not select those who did not resist sin. He must select those who had first learned humility, before He could use them to teach humility to others. God wants priests and judges to be associated with His Son for a thousand years, such as will prove faithful under all circumstances—those in whom He can place absolute confidence, who have been proved faithful under test. This is the reason He tests and proves, during this Gospel Age, every one whom He will receive for that future work.

The call of this Gospel Age is therefore one to sacrifice. Our Lord says, "If any man will be my disciple, let him deny himself and take up his cross, and follow me." The Old Testament says the same thing—"Gather my saints together unto me, those that have made a covenant with me by sacrifice."

Whoever would follow Jesus must prove his faithfulness by his willingness to sacrifice. "My son, give me thine heart." That is what God wants, our hearts. We see how Christ endured without growing weary or giving up. What satisfaction has come to us!

We see, then, how we must be loyal to the Truth. We sometimes have not been careful enough in this, or that matter, and consequently made some mistakes. We can often find some fault in ourselves, thus demonstrating we are partly to blame for our sufferings. In our Lord's case it was different. He received the slanders, 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 steps, have not as much to endure as had the Master.

For our encouragement, let us consider the outcome of our faithful endurance. While the Father let Jesus die on the cross as a malefactor, 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 He will raise up those found worthy, being 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. It is different with us. Besides, we have not nearly so much to lose as had our Lord. However, if we trust God He is faithful to keep us and do what He has promised, and raise us up with our Head.

The same power that worked in Jesus to raise Him from the dead, the Apostle says, will work in us in quickening our mortal bodies by His spirit that dwelleth in us. Let us consider, then, what great things God has done for us. Let

us consider also that He has promised us a share in our Lord's glory if we are found faithful. It is almost beyond our conception. Unless God had made it so plain, we would not have been able to receive it. But it has 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 steps, especially as our lives are so imperfect and unsatisfactory, even to ourselves, and this little life is all we have to give. What a thought, that God will count our sacrifice as a part of that which Jesus gave! We are to be heirs of God, and joint-heirs with Jesus Christ; having an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those called according to God's purpose.

We are now in the "last time," right at the close of the Age. Although the world in general does not understand the signs of the changing dispensation—"None of the wicked shall understand," as the faithful Daniel said—the wise in heavenly wisdom shall understand. How carefully the people of God should weigh their very thoughts! How carefully we should walk! "What manner of persons ought ye to be in all holy conversation and godliness!" "Ye therefore, knowing these things beforehand, beware lest ye be carried away by the error of the wicked and fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and forever."

In view of what we see ahead of us as sharers with Jesus of His glory, honour and immortality, we should be striving ever to follow Him. We should be living in the future rather than in the past. Do not let us think too much of the past. Let us not dwell upon our mistakes and shortcomings, and permit ourselves to be cast down. Let us believe that if we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. Let us look forward, keep our faces Zionward, looking unto Jesus. "Consider Him"

We should have such an appreciation of these wonderful mercies of God, wonderful blessings of forgiveness, and show it forth in our conduct. How we should be seeking, in our conduct, to reflect something of the light of the glory of the Lord, showing forth His praise. That is why God is dealing with us, that we should reflect more and more His attributes, feeble though it be, and by means of this fragile, earthen vessel.

Let us give heed more and more, then, to the suggestion of the great Apostle, and "Consider Him" whom the Father has so highly exalted. He has called us, let us remember, to the same high and heavenly calling, and has promised to help us all the way through. If we seek to do this, we shall cease to be weary and faint, and be strong in the Lord. We shall go on from grace to grace, from glory to glory, transformed by the renewing of our minds, proving what is that good and acceptable and perfect will of God. Then ultimately, by God's grace, we shall attain unto the glorious things 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.' "

Just for a moment we would like to consider some of the qualities of our Lord Jesus, as we endeavour to give heed to the Apostle's directions in these words, "Consider Him." Let us think of His courage. The courage of our Lord under the difficult experiences He went through, is surely good for us to think about. We notice His courage in the hour of temptation, when the Adversary endeavoured to persuade Him to take some other methods than those marked out by Divine providence. He met it by the reply, "It is written." We note how our Lord's heart was loyal to God, it was sufficient for Him to know God's will to enlist His prompt obedience. His courage, born of faith in God, enabled Him to decide promptly and positively in harmony with the directions of the Word of God.

We can consider, also, His courage in doing the work God had given Him to do. There are wonderful lessons for us as we note His zeal, diligence, patient endurance, perseverance in spreading the Gospel message. Nothing would daunt Him. He was bold as a lion, while meek and gentle as a lamb.

We know, also, the Lord's courage in the presence of His enemies. Confidence in God's faithfulness enabled Him to be brave even under trying conditions, and surrounded by conditions which threatened the loss of His life. He knew the Heavenly Father would not permit anything to come upon His Son which would not be overruled for good, so faith in God enabled Him to face the future with courage and confidence and peace of heart.

So may we consider our Lord's courage in the doing of God's will, and try to cultivate this same quality. "Wait on the Lord, be of good courage and He shall strengthen thine heart." "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; they shall walk and not faint."

There is a kind of courage which is begotten of self-esteem, lack of humility. But this is not the kind enjoined upon the Lord's people. They are to be both tender-hearted and humble-minded, yet courageous. The spirit of courage possessed by the saints is based largely upon their faith in the Lord. Realising the divine love and providential care, these can apply to themselves the gracious assurance that the Father Himself loveth them, and that all things shall work together for good to them that love God, to the called ones according to His purpose. It is this realisation of Divine all-wisdom and all-power that gives the strength of heart referred to in our text. It will be readily seen, then, that this courage is based upon faith, though of course the faith must have a foundation of knowledge. The proper relationship of our growth is primarily knowledge, faith, courage, activity, and all these continue to grow, and in their maturity will make us wise, faithful, courageous overcomers, in respect of the spiritual matters to which we have been called.

Sometimes we realise our deficiencies and are not able to locate the cause. Someone says: I want to be an

overcomer, to gain the victory over the spirit of the world, over the tendencies of my own fallen flesh and over the whiles of the Adversary, but somehow I fail. Such should learn to look for the source of failure, and fortify himself in respect of the same. Let him first ask: Is my failure to overcome due to a lack of courage? Am I fearful, and so unable to fight the good fight of faith and gain the victory? If he has the courage, he may find he has not been sufficiently trusting the Lord, but running too much in his own strength. Such should remember the Apostle's words, "When I am weak, then I am strong." When I am strong in self-assurance I am weak, because the Lord wishes me to rely not upon my own, but upon His strength and grace. If the courage be found sufficient, the reason evidently is that the faith is lacking. It may be a lack of knowledge on which to build faith, or a lack of exercise and development of faith. The knowledge is to be sought from the right quarter, in harmony with the Lord and His Word, and the faith exercised continuously, recognising the Lord's interest in us as His children, noticing the leadings of Divine providence in our lives. The Apostle John says, "Perfect love casteth out fear." There is a proper fear or reverence. Perfect love will not cast out this fear, but rather intensify it. The fear which love casts out is timidity, a servile fear or dread of the Lord, or Satan, or fallen angels, or men. Perfect love cannot do without knowledge, faith, courage, overcoming.

The spirit of courage needs cultivation by the Lord's people, and this means growth in grace. If calamity befall or threaten us, we should immediately think of the fact that our Lord assures us that even a sparrow cannot fall to the ground without our Father's knowledge, and we are of much more value than many sparrows. This thought at once strengthens the heart, nerves the arm, provided no earthborn cloud intervenes between our souls and the love He has for us. If a cloud does obscure the Father's love, we must the more persistently get from behind it, by getting our hearts right with God, going to Him with earnest prayer, confessing our transgressions and requesting grace to restore us. "Be of good courage, and He shall strengthen thine heart." Surely this is one of the blessings assured us in the Word of God. In the Divine Word, courage is necessary in order to gain strength and victory. Someone has said, "One with God is the majority." "If God be for us, who can be against us?" With the courage to grasp this thought, and hold it, things almost superhuman seem possible to the Lord's people, while without this courage they may naturally be weak and easily offended.

Never before, perhaps, was courage so needed as it will be in the evil day now upon us. But the prophet's descriptions of the great troublesome time before us are very figurative when they speak of fire and clouds and pillars of smoke. But the consecrated children of God need have no timidity in respect of these matters if they have proper courage developed by the proper means, and have faith founded upon the knowledge of Divine revelation. Therefore, whether storms and fightings eventuate, whether religious or political or of whatever kind, the child of God rests secure. "Be of good courage."

The Scriptures abound with testimonies to the fact that the severe trials of the near future will be along the lines of deception. Surely we have that around us, even at the present time. The Lord will send strong delusion upon the world, that men may believe a lie. These deceptions are to affect the whole world, including its wise men, and practically everyone except the "very elect," who will be preserved, not through their own wisdom, but supported through the power of God. There shall arise false prophets, and great wonders shall be shown, so as to deceive the "very elect" if possible.

Our Lord in His parable of the wheat and tares tells of the harvest work, and how at the right time He would gather together His elect from the four winds, from one end of heaven to the other. It is by this gathering that they will be protected, when others will be deceived. They are not to be gathered physically, but spiritually; their minds, hearts, affections, are to be gathered together, centered. Our Lord is the great centre to which His elect must all be gathered if they would have His rest and peace, if they would overcome the world, the flesh and the peculiar snares of the Adversary which will be allowed to come on all, and more or less entrap all except the elect class. So the Psalmist says, "Gather my saints together unto me." "I will say of the Lord, He is my refuge, in Him will I trust." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

No wonder, then, that no harm shall come nigh them. How could harm come to anyone living close to the Lord, dwelling in the secret place by full consecration? "He shall cover them with His feathers, and under His wings shall they trust." We feel His warmth, and have His pinions to protect us against danger. We have the comfort of His love and strong protection against any possible harm that could come to us. "A thousand shall fall at thy side, ten thousand at thy right hand; but it shall not come nigh thee . . . Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee." This nearness to God to which the very elect will be gathered will be the source of their protection.

"Then let our songs abound,
And every tear be dry;
We're travelling through Immanuel's land
To fairer prospects nigh."
(To be continued.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.
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The Institute's Work.

THE Berean Bible Institute has covered another ' year's work at the end of April and the opportunity is taken again to present a review of the efforts of our dear friends in this service of the Lord, which has been carried out so gladly by many who have received so much blessing themselves from the truths of God's Word. In so doing, our hearts are lifted up in praise and thanksgiving to our Heavenly Father for all His favours and blessings upon the work in His name.

By means of our monthly "Peoples Paper and Herald of Christ's Kingdom," now in its 33rd year of publication, regular contact is made with our brethren and friends in various lands throughout the world, and many continue to appreciate the message contained in the columns of the "Paper" from Month to month; especially, of course, those who are fully acquainted with the message of "present truth" and are walking in the consecrated way, in the steps & Christ, by the Lord's grace.

- ' The assistance given by our brethren in the pages of "Peoples Paper" is greatly appreciated, and should other friends be able to supply articles of a sound and helpful nature, they are also invited to forward them along.

It will be observed by the balance sheet of the General Tract Fund that a deficiency is supplied to cover the production of the "Peoples Paper." Higher costs of all printing makes especially welcome any extra subscriptions to our periodical, and it is a good help when our friends introduce the "Paper" to others, and suggest that the subscription of 4/6 is not a great outlay for a year's supply of helpful articles on the truths of God's Word reaching them once a month. Extra copies of the "P. Paper" are freely supplied to all who can use them for distribution where good may be done. Considerable numbers of our monthly paper are also supplied free to all who enquire for literature as a result of the various forms of witness work.

Supplies of books and booklets have been despatched throughout this land and overseas during the past year. Special attention has been paid to the booklets "Plan of God—in Brief," "The Manner of Christ's Return and Appearing," and "Our Lord's Great Prophecy." Also the study "The Divine Plan of the Ages" and kindred volumes are going out with good results, as well as the numerous smaller publications. A new edition of "Poems of Dawn" and "The Ten Camels" were produced during the twelve months, and it is hoped to provide new supplies of other helpful books in the months ahead, notification of which will appear in the "Peoples Paper."

Both tracts and Kingdom Cards are a good means of witnessing to the message of the Kingdom in a general way, and supplies are available for all who can place them to advantage. This applies particularly where there is no radio witness, as does also the use of coupon advertisements for literature in suitable newspapers. The Consolation Cards are being used to good advantage amongst the bereaved; various Classes and friends send these through the post from lists of names and addresses found in the newspapers. This is undoubtedly a very good work on behalf of those in sorrow with the loss of loved ones. These Consolation Cards, as well as the Kingdom Cards and tracts, are supplied free to all by the General Tract Fund.

The public witness by "preaching the Word" has not been neglected, as a number of public lectures have been given, and which seem to be appreciated by some new friends as well as by the brethren. The glad story of the Plan of Salvation surely rejoices our own hearts, as well as finding those who may be seeking the Lord, if haply they may find Him and enter into the "so great salvation" still being offered in this harvest time of the Gospel Age.

The General Tract Fund Account reveals the very good financial assistance, voluntarily given by our dear friends from near and far, to the general work in hand, in the service of the Lord. The sacrifices of present-day good things enables the work to continue, by the Lord's providence, and we trust that all using their talents in this way, as in all other ways, may realise God's blessing compensating even now, as only He is able to do. All expenses have been covered, and the credit balance of £ 29 is carried over to commence another year.

The Reserve Fund, made up of two main contributions which are also much appreciated, as unto the Lord, is self explanatory. The credit of £ 111 19/3 in this fund will be available for use in the service of the truth cause, as seems good in the sight of the Lord.

In viewing the days ahead, it is with full confidence and trust in the Lord, knowing that He is in complete control of His harvest work, and that every feature of the Home-gathering is being accomplished on time. There is still much to be done in the harvest field by willing workers, and all such should esteem it their greatest privilege to be associated with the Lord of the harvest in these last days, on behalf of fellow members, and at the same time making their own calling and election sure, by the grace and strength from above. Would all our dear brethren join in prayer that the Lord's guidance and blessing may be upon the harvest work, that His good will may be done, even the harvest-home accomplished, to His glory. "Now our Lord Jesus Christ himself, and God, even our Father, who hath 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."

General Tract Fund.

To Credit Balance, 1/5/'49	£7 4 6
„ Donations	486 19 1
	£494 3 7
By Free Tracts and Deficiency "Peoples Paper" .	£ 101 4 7
„ Hall Rents, Advertising, etc.	28 5 1
„ General Expenses (Office, etc.)	35 1 10

„ Towards Personal and House Expenses .	240 0 0
„ Postage	37 18 8
„ Pilgrim Work, Sundries ..	17 4 0
„ Free Books and Booklets ..	5 3 0
„ Credit Balance, 1/5/'50 ..	29 6 5
	£494 3 7

Reserve Fund.

„ Legacy from Estate of the late Brother Straw, New Zealand	Exchange on above Legacy ..
„ Credit in hand, 1/5/'50	£111 19 8

The Radio Work.

It is a pleasure to report favourably, at this time again, on another year's broadcasting of the message of truth. This method of witness is now well into the eighth year, in this land, and we give thanks to the Lord who has certainly blessed the efforts of the brethren in carrying on this work, in the interests of His cause.

The two radio stations, 3GL Geelong (Vic.) and 2KY Sydney, have been continued throughout the year, and the number of new responses to these sessions each Sunday has been well maintained. The interest of other friends has also greatly increased by this means of communicating the Lord's plan of salvation; it is encouraging indeed to know of so many who look forward to these weekly broadcasts. We are assured that the Lord will continue to give the increase in the lives of all in true heart condition, as has been the case with quite a number of friends in past years who first heard the truth message over the air.

As announced last month, our friends in Perth, W.A., have been able to take up this work again recently on station 6KY Perth, and while the much lesser population in those parts greatly reduces the number of responses, it is hoped to find those who are really longing for the true message of truth, which alone can give comfort and hope for the future.

The continued offering of the printed Dialogues after each broadcast is proving a means of encouragement to listeners, and when applications for the copies are received some extra literature is supplied, also the "Peoples Paper" is continued free for some months in each case. The printed Dialogues are also forwarded in considerable numbers with the "Peoples Paper" each month to friends desiring them, and can thus be used as tracts in a general way.

The distribution of radio cards for advertising the broadcasts has been continued to some extent, and friends who can give some time to this work should consider it an important service. Cards are available free for use within range of the radio stations. Friends able to co-operate by advertising the radio sessions in suitable newspapers are also doing good service. Information will be gladly supplied in regard to the various means of assisting in this work.

As will be seen from the Radio Fund, the voluntary contributions to this work are considerable, no doubt representing much sacrifice on the part of those able to use their talents in this way, by the Lord's overruling. The credit balance of 1 110/19/- is a good foundation for the new year's radio work, now entered upon. The prayers of the dear friends are requested also on this branch of service in the interest of the Lord's cause. "For we are labourers together with God; ye are God's husbandry, ye are God's building. . . . For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Radio Fund.

To Credit Balance, 1/5/'49 .	£97 8 0
„ Donations	39 7 9
	£496 15 9

By Radio Stations 3GL Geelong, 2XY Sydney £314 13 0

„ Recordings and Freight	28 8 11
„ Printing Quantities of Dialogues	27 3 4
„ Travel and Sundries	7 11 6
„ Postage	7 0 0
„ Bank Charges	1 0 0
• Credit Balance, 1/5/'50 .	110 19 0
	£496 15 9

"Daily Heavenly Manna."—A new supply of these books with birthday recording pages is in stock. Strongly bound in cloth, nice appearance, price 4/6. In de luxe binding, thin paper, gold edges, price 9/-.

"Tabernacle Shadows."—This well-known honk explaining the types and shadows of Israel's tabernacle. Well bound in imitation leather, good appearance, price 4/6.

"The Everlasting Gospel."—A 64-page booklet dealing with the Sabbath question and other important connected subjects, highly recommended, heavy paper cover, price 1/6.

To Donation

•	
£50 0 0	
50 0 0 11 19 8	

Adelaide Convention Notes.

Notes on the Adelaide Easter Convention, arranged by a visiting brother, will be available to all friends making application for same. These copies will be supplied free from this office.

“The Plan of God—in Brief.”—This 104-page booklet covering the main features of God’s Plan of the Ages. Most helpful, heavy paper cover, price 1/-; 6 copies for 5/-.

“The Manner of Christ’s Return and Appearing.”—This important subject explained in detail in this 64-page booklet. Most enlightening, paper cover, price 9d.; 6 copies for 4/-.

“Our Lord’s Great Prophecy.”—Most helpful explanation of this timely subject, 50 pages, paper cover, price 9d.; 6 copies for 4/-.

The World is Warming Up, Experts Say

New York.—The world’s climate is becoming slowly warmer and there is a danger that the levels of the oceans may be raised, causing serious inundations as a result of the melting of glaciers and the polar ice-caps.

This is stated by the Reports and Forecasts section of the U.S. Weather Bureau. Its chief, Ivan Tennehill, says the evidence of this change of weather is becoming too impressive to be ignored.

He says that weather men may not be able to agree on the cause but the rise in temperature has been going on for 100 years. Average temperatures in many places have risen four degrees in that time, fish are moving farther north, and so are Alaskan forests. Most of the world’s glaciers are melting faster and in Iowa the length of the growing season has increased by 20 days in 40 years.

The above news item, appearing in the Melbourne press recently, is of interest to all who have faith in the “times of restitution of all things” during the Millennial reign of Christ. Undoubtedly the extremes in climate, as in all other things, will be corrected to produce perfect conditions ultimately for all the world of mankind who will themselves be restored to perfection by obedience to the laws of Christ’s Kingdom.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.—Sundays 3 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.

Perth.—The Women’s Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

Correspondence.

To Frank and Ernest—Would you kindly send to the above address your Talk of Sunday last over the air, also the book you spoke of.

I look forward to these Talks which have enlightened me and others whom I have induced to listen-in as well. Please find enclosed postal note for 5/- and God bless you both for the part you have undertaken to help your fellowmen to understand. Sincerely Yours.

Frank and Ernest, Sirs—Please send me your broadcasts of Sunday mornings and also your booklets any time you have them to spare; if you wish me to pay postage please let me know. I always listen to your Radio Talks from Geelong. Yours faithfully.

Berean Bible Institutes Dear Sirs—Thank you for the literature sent to me last week, and in response to the invitation of Frank and Ernest I would like to have a copy of Sunday’s dialogue “The Binding of Satan” as delivered over 3GL. Thanking you, yours sincerely,

Frank and Ernest, Dear Sirs—Your Biblical Dialogue on last Sunday was most impressing; in fact, I am thrilled to the heart to hear a message of such encouragement, with no gainsaying, no purloining, no selfish intent. It does bring me back to the hope of eternal life promised by God, to man, from times eternal.

I am sending you a contribution of 10/- toward your great work. The flood of truth will sweep away all lies.

If you have any Biblical Dialogues to spare send some to me. May God’s blessings be always yours. I remain, your faithful friend.

To Frank and Ernest—I have written once only previously in appreciation of the Talks each Sunday over our local 2KY, and also at the time asked for copies of the Talks and booklets offered, which I duly received, but did not thank the Institute for, owing to circumstances prevailing here at the time. I wish to do so now, and also show my continued support for the Talks and have told others of them, but whether all told have continued to hear them I cannot say.

However, could you please send me copies of the last five Talks over 2KY. Also, there was a booklet mentioned in one of the other papers entitled "Christ's Kingdom," and another dealt with death; I think it was "Where are the Dead?" but am not sure, as I have loaned all the copies to a friend, and it will possibly be a month or so before regaining them.

Enclosed is a postal note for 2/6, and I hope it covers the cost of the booklets; if not, I will send a further contribution along to you to cover the same.

Any further notes or pamphlets on any subjects would be appreciated also, as I am just at the stage of trying to sort out the truth from the lies, or misinformation, so to speak. Thanking you for the previous booklets, and also in advance for any further ones, and all success in any ventures. Yours faithfully.

Dear Brothers in the Lord—After hearing your broadcast over 2KY this morning I was very impressed, and take this opportunity of asking you for a copy of "The Sorrows of Satan."

I am sure you are doing good and causing people to think these dark days, as different ones, even my workmates, comment on it.

May God bless you for your wonderful effort to reach the hearts of all with this glorious Gospel of Christ. I remain, just another labourer in His vineyard.

Frank and Ernest, Dear Brothers—Would you please send me the script, or booklet, for last Sunday's broadcast; I believe it all and can help others if I have that, as you expressed it. I will send you a donation to help broadcasts as soon as I can, and I would like to have each Sunday's if you could send them to me.

Wishing you God's richest blessings in your endeavour to reach so many with God's precious Word. With Christian greetings; I am your Sister in the same hope.

To Frank and Ernest—Will you kindly send to me last Sunday's questions from the Bible, also please enclose any later ones you have given from 2KY. My son, and also myself, are very interested in Bible truths. Thanking you; Yours sincerely.

The Secretary, Berean Bible Students, Dear Sir—Enclosed please find postal note for 4/6 for renewal of "Peoples Paper."

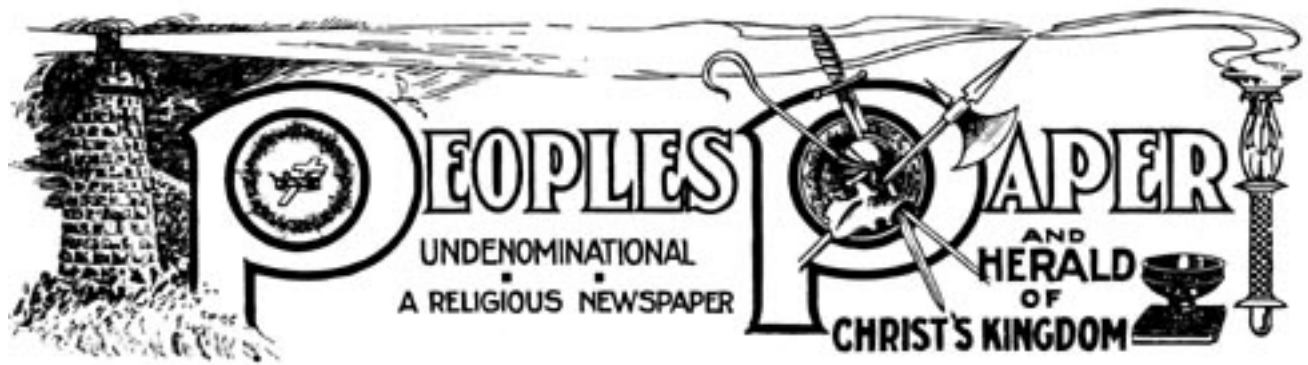
I listen-in to Frank and Ernest every Sunday morning and enjoy their short talks; they explain the Scriptures beautifully, and are very helpful to those seeking the truth of the Bible. From Yours in the service of truth.

Frank and Ernest, E.4, Victoria, Dear Sirs—I listened with great interest to your broadcast dealing with the true Biblical interpretation of the place after death, known to us as Hell. I would be most grateful if you would forward to me, at your earliest convenience, free literature dealing with the subject under discussion, as advertised by the radio announcer. Thanking you; I remain, Yours sincerely.

To Frank and Ernest—We would like the subject "World Destruction," last Sunday's broadcast message. We always listen to 2KY every Sunday to your inspiring messages. My husband is in hospital, so he will welcome your book to read, as he is a Christian too. Yes, we certainly want a new world. Wishing you all the best; sincerely.

The Secretary, Berean Bible Institute, Dear Sir—Over the past couple of years I have read quite a lot of literature published by you and forwarded to me by a friend. I have an earnest desire for a deep knowledge of the truth, and the Berean literature is the finest I have read. I have a copy of "The Plan of God—in Brief," and would like you to forward me some copies for distributing to relatives and friends. Am enclosing 10/- note to cover costs.

I would also like two copies of "God and Reason," one for myself and one for lending. I would like to contribute to "Peoples Paper" from May issue, and any Frank and Ernest Dialogues would be much appreciated. Thanking you to arrange this for me, and wishing you God's blessing on your work. Yours sincerely.



Volume XXXIII. No. 5 MELBOURNE, MAY, 1950

Price—Fourpence Halfpenny

Neglect Not So Great Salvation.

(Heb. 2: 1-3.) (Convention Address.)

HERE we have a warning given to a very favored people. The very fact of being favored of God seems at times to give to our unbalanced and imperfect condition a false impression of spiritual security and holiness.

It was so with natural Israel. "What advantage hath a Jew?" the apostle Paul asked, and answered his own question "Much every way, chiefly because unto them were committed the oracles of God." Nevertheless, Jesus warned them not to think that because they were Abraham's children their position before God was secure.

The Apostle reminds us consecrated Christians that the word spoken under the Law Covenant was steadfast and firm, every transgression and disobedient act received a just recompense of reward. Penalties and rewards were attached and enforced. But these experiences and schooling which Israel passed through under the Law Covenant were not final; it did not mean eternal life or eternal death in their case, for they were already condemned in Adam, and the blood of bulls and goats could never take away original sin. These things, says St. Paul, happened unto them for types and are written for our learning. (1 Cor. 10:11.) "Therefore, we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip." (Heb. 2: 1.)

Nevertheless, God showed in no uncertain way His disapproval against those in the past who neglected His favors and the advantages that go along with them. In this comparison, the Apostle gives a warning to Christians—"How shall we escape if we neglect so great salvation."? How shall we—who have entered into the realities which the Law foreshadowed—escape retribution, for the blood which makes actual atonement for sin has been applied to us who believe?

We have delivered to us a great salvation. It is great indeed when compared to the Law Covenant. The Law, although just, holy and good, was nevertheless weak; because of human imperfections it could not bring salvation, but directed its devotees to Christ. This salvation which consecrated believers have already experienced is also great when compared to the salvation offered during the Millennial Age, which will be a salvation to restitution, limited to human beings of flesh and blood on this planet. However, the salvation offered to the Church, those called out of the world is greater, because it is spiritual.

The word "great" here means, "Such as this," "vast," ---a salvation such as this, so vast. Its magnitude reaches into endless space, it explores eternity; its vitality is immortal—deathless; its nature is divine; its spirit eternal love; its power is omnipotent.

When Jesus was made flesh He healed all manner of disease, cripples, blind, deaf and dumb; pierced dark and confused minds with beams of light and truth, and cast out devils and raised the dead. And Jesus promised to you, "greater things than these shall ye do." This is indeed the high calling of God in Christ Jesus.

Ah, yes, a great salvation is ours; it has already begun in us; the call has gone out and we have responded. When did it begin? Did it begin under the Law dispensation? No! Did natural Israel or their prophets know anything about it? No! The text is very emphatic—"It began to be spoken of first by the Lord Jesus."

When John the Baptist was imprisoned Jesus began to announce this great salvation by preaching good news—"Repent, the time is fulfilled; the kingdom of heaven is at hand." (Mark 1: 14, 15.) The call to such a great salvation began there. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto us . . . 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 that have preached the gospel unto you with the holy spirit sent down from heaven, which things the angels desire to look into." (1 Pet. 1:

10-12.) Astounding statement — angels desire to look into our salvation. Angels, spirit beings, are not invited to qualify for the prize of the high calling. Truly this is a great salvation, beyond the power and nature of angels; they

are not invited to be “heirs of God, and joint heirs with Jesus Christ,” but you are. That there is intense interest and attention given to this phase of the Creator’s plan by the angels, concerning the suffering and glory of the Christ, Head and Body, is evident. The words “look into” in this text mean to “bend beside, to lean over as to peer within.” This suggests that the outline of this part of God’s Plan is not clearly seen by angels; it requires leaning forward as with fixed attention, in order to observe it more distinctly.

The prophets too were eager to know the time indicated, or the character of those times of which they prophesied. Why does the Apostle Peter refer to the angels and prophets in regard to this matter? Answer, that we should give the more earnest heed, valuing our privileges, and comprehend by faith its greatness and magnitude.

Think of it! Heirs of God and joint heirs with Christ — partakers of the divine nature. Who is worthy? “We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God.” That such a position with all its associated privileges, vast powers and magnificent glory should be offered to us, poor, weak, frail and halting creatures, seems unbelievable were it not for the repeated statements in the Scriptures. “The words spoken by Jesus were confirmed (or made sure) unto us by them that heard Him.” The Lord has assured us that He will complete the good work begun in us by His truth. Therefore, let us lay aside every encumbrance and run with patience the race set before us.

We are on trial for this great salvation. We have yielded ourselves to God—to take up the cross, to deny ourselves—and the Lord has accepted us. He has begotten us by His spirit, a vital agreement is entered into, there is no uncertainty, there is only one hope of our calling. It will mean either the obtaining of the glory of the Lord Jesus Christ, or if we neglect, there is the danger of losing all. The exhortation is “Look to yourselves . . . that ye receive a full reward.” (2 John 8.)

How shall we escape (condemnation) if we neglect to fulfil our part of the agreement? This word “neglect” is loaded with great and grave possibilities. It means, “to be careless of,” “to make light of,” and is so used in the Parable of the Great King and the marriage supper unto His Son. (Matt. 22: 5.) Those who were invited made light of the favour and excused themselves by attending to business affairs.

-Also in Heb. 8:9—“The Lord regarded not”—neglected Israel when they disobeyed His laws, and of course this exposed them to their enemies who overwhelmed them in disaster. The same consequences will overtake us if we neglect our great salvation. If we do not give earnest heed, the Lord will neglect us, and at once we are exposed to the flood of false doctrines surging around us on every side.

Why has “Babylon the great fallen, and become the cage of every unclean and hateful bird”? (Rev. 18: 1, 2.) Why is she so thoroughly permeated with the plagues of error and delusion? Why is she and her partner, the world, groping in darkness, doubt and fear? Because of neglect of the Word of the Lord,—“Ye have taken away the keys of knowledge.” How shall they escape the dread calamities of this present world crisis? “If the righteous scarcely be saved, where shall the ungodly and sinner appear”? (1 Pet. 4: 17, 18.)

Israel of old is another example. Unto (hem) were committed the oracles of God. This made them more responsible than other people; hence, neglect of their privileges and responsibilities brought heavier punishment. Neglect of the Word of the Lord caused their fall from God’s favour as respects the heavenly calling. “Israel hath not obtained that which he seeketh for.” Will we attain the position to which we are called?

Neglect of the truth and its service opens the way to all kinds of false doctrines and conduct, as well as strife over non-essential things, which are pushed forward as absolutely essential. We have seen this repeated often among those who claim to be in present truth. We may be very attentive to many important things in the spiritual life, and yet neglect of one or two things, even small things, can bring us into a crisis and bitter disappointment.

There is a parable which gives us this warning, and it applies to this present time. (See Matt. 25: 1-12.) The disappointment was this—“The door was shut.” A voice said, “I know you not.” The neglect was “No oil in their vessels.” There were ten virgins; all trimmed their lamps and went out to meet the bridegroom. Five took their lamps and oil in their vessels; five were foolish, having lamps, but no oil in their vessels. The result—too little, too late! Yet, they were so near to the one great and important union with the bridegroom; but “the door was shut.” Neglect not so great salvation.

Neglect will soon reduce our spiritual vitality; or carelessness will dwarf the new creature. There is an abundant supply of wholesome, spiritual food of the Lord’s providing--meat in due season, things new and old from His storehouse. No, the Lord has not neglected to meet the needs of His people to suit the times in which they live. (Luke 12: 37.)

Other neglect may be along the line of opportunity in fellowship with others, to speak out the Word which ministers to the needs of others. We may say to ourselves--“The brethren know all about this portion of the Scripture under discussion; I need not remind them of anything.” But are you sure? Some one may have forgotten; it is quite possible!

The Apostle Peter felt his responsibility along this line, and endeavoured to discharge it faithfully. —“I will not be negligent (not neglect) to put you always in remembrance of these things, though ye know them and are established in present truth.” (2 Pet. 1: 12.)

Each member in the body of Christ knows something which can be imparted to others. Slow of speech, did you say? Not eloquent? That’s what Moses said, but he did not neglect to use what he had, and the Lord gave the increase, and he indeed became eloquent.

The Apostle Paul urged a young Christian, “neglect not the gift that is in thee.” (1 Tim. 4: 14.) Talents increase with the using. Cultivated fields become fruitful; neglect them and they soon produce thorns and briers. Fruit-bearing trees

will soon produce poor quality fruit and will be attacked by disease if neglected. This is so in nature, and this law applies in the experience of the Christian who neglects so great a salvation offered us.

Another cause of spiritual decline is neglect to assemble with other consecrated brethren when opportunity affords. The Apostle Paul urged the brethren to forget not the assembling together, and this should increase as we enter farther into these last days. (Heb. 10: 24, 25.) The difficulty sometimes is the overestimation of their own spirituality and underestimation of it in their brethren. A fear not proceeding from the truth has been injected into the spiritual mind by the fleshly mind; attention becomes focused on a supposed danger of being overtaken in bondage by associating with one or another group of Bible Students. But the real danger of isolationism is neglected, namely, the subtle reasonings of the natural mind has been overlooked; instead of attention being focused on its deceptions, it is turned suspiciously on others. Neglect not the assembling of yourselves; our great salvation is nearer now than when we first believed.

Angels are sent to minister to the heirs of salvation so great. (Heb. 1: 14.) Prophets wrote and spoke of the favour which was to come to you. The Son of the Almighty God was sent to announce it, and was raised from the dead to prepare a place for you. Our gracious Father has engraven thee upon the palms of His hands,—”They shall be mine, saith the Lord, in that day when I make up my special treasure.” (Mal. 3: 14.) “Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip.”

Radio Witness on 6KY, Perth.

Our friends in Perth, W.A., are pleased to announce that they have commenced the broadcasts of the Frank and Ernest Dialogues again in those parts over station 6KY Perth at 5 p.m. on Sunday evenings. We trust and pray that this witness may be blessed of the Lord. Reports on the radio witness and general work of the Institute will appear in next month's "Peoples Paper."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4 6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute,

19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

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.

Assembling in Spirit and Truth.

FOR the thoughts contained in the following six paragraphs we are indebted to Brother T. Holmes of England, these remarks being extracts from his articles in the periodical "Herald of Christ's Kingdom" in recent months. Our friends no doubt will appreciate these words of helpful and kindly exhortation on the subject of assemblies of the Lord's people.

Perhaps the little gathering may be convened in some drab little room down some out-of-the-way back street—no matter, "He" will be there! Or perhaps it may be called in some humble home, where, till the appointed hour, the whole varied round of domestic life would be in full swing; never mind, "He" will be "in the midst." Be the meeting large or small, 'neath lofty dome or humble roof, His promise can be trusted to stand good, and "there I am in the midst" is a certainty.

The coming of the hour appointed changes the significance of meeting-room or auditorium. From that moment it becomes the "House of God" a heavenly Bethel, for He, as well as we, will be in attendance there. Happy indeed are they who, going to that gathering, expect to find Him there! For these there will be no disappointing absences.

Now if it be thus true that our Unseen Lord punctually presents Himself "there," could any child of God consider it an act complimentary to the Majesty of His dear Name to be late (needlessly late) at that meeting place? Surely our early arrival "there" is at least, a first and primary element in that respectful reverence due to that great Name! A mere trifle, do you say, even if we are a little late? Unpunctuality is no trifle in an audience with a King!

Now supposing we have arrived in good and ample time, what shall our demeanour be, and with what expectations have we come? Supposing at such a gathering some old friend, unseen for years, is there, enhancing thus our joys, would we sit and chatter with our friend in all the "small talk" and "tittle-tattle" concerning all those years? Does the pleasure of meeting friends outweigh our expectancy of meeting with our Lord, Naturally our cup of joy is full, and there is much we want to say, but—shall we not remember the other more distinguished Visitor, who has promised to be there, What then is the purpose that brings us together in His Name, Is it first and foremost to ponder and probe some problem of our intellectual faith, to study and discuss the theme or subject for the afternoon or night; Have we come to listen to some gifted tongue explain the heavenly verities? Well and good is this, for "hearing" and "discussion" have their place, but is there not one further reason for our presence "there"? Have we not come for an audience with our Lord and King? Have we not come to give thanks and praise to His blessed Name for all His shepherd care and tender faithfulness? Have we not come to thank our God and Father for all His excellent Greatness and wonderful Love?

It is here that the value of some dear "man of God" in "addressing" or "presiding" at the gathering is of worth untold. If, out of the academic discussion of an abstract truth, he can bring it (or its application) down and home to the hearts and circumstances of that congregation, how true it is that he can cause every heart to rise up in gratitude to

God, and thus send up before His face that odour of worship and reverence which is, to Him, an incense sweet . . .

On the walls of our homes we sometimes see the motto: "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation." Perhaps if we could register a variation of this motto upon our minds (and hearts) even if not upon the walls of our assembly halls, to read as below, it might help to bring us up more sharply to a sense of our privileges in Christ in spirit and in truth. Here is the variation: "Christ is the Head of this Ecclesia; the Unseen Guest in all our fellowship; the Silent Listener to every conversation."

To the above, from the pen of Brother Holmes, may be added some further considerations which are found helpful in the conduct of our gatherings in the Lord's name. Upon arrival in good and ample time at the appointed place of worship, and following the greetings amongst the friends in a cordial and joyful manner, it is found almost essential for the greatest blessing to be derived from our assemblies that at least about ten minutes silence and meditation be observed by all prior to the opening of each service. A lead in this direction can be given by each chairman for the various gatherings, and the friends should co-operate by taking their places and in silent communion with the Lord centre their minds upon Him and the object of their assembling in His presence. It is really not helpful to other brethren for friends even to take their places in good time and continue a whispering conversation with others until the service commences, as sometimes happens in gatherings of the Lord's people. No, consideration for other members is an important indication that the truth and the spirit of the truth is really having the effect upon our hearts and minds that the Lord intended.

It is possible also for Class leaders to overlook the importance of example in the conduct of our gatherings. Thoughtfulness for the organist by seeing that the hymns are all in order well before the period of silence prior to each service, adds greatly to the smooth running and helpfulness of our assemblies.

Let it not be supposed that "the form of godliness" so prevalent in the nominal churches is being advocated in our gatherings. It is well known that apart from the ceremony and ritual in many church services little else is in evidence. However, as the Lord has blessed us with His truth, it is surely fitting that our gatherings should reflect the spirit, reverence and order worthy of the truth and of the One into whose presence we enter each time we gather in His name.

Another indication of Christian growth on the part of brethren who are parents is their consideration and love for the Lord and His people by making quite sure that their children do not interfere with the quietness essential for helpful Bible Studies or other gatherings. To illustrate: One Christian parent was asked recently about her child and whether she could bring it to the meetings sometimes. The answer was, "Oh, no! My child is not a Class baby," meaning, that the child's natural disposition was such that it would be improper to impose its presence on the gathering, and at the same time it would be improper to suppress the child (if that were possible) to enable it to attend.

Keeping the important purpose in mind in our assembling together, that it must be in spirit and in truth, and with the Lord Himself "in our midst," truly we should feel that such gatherings are really hallowed of God, and we should be able to say with Jacob of old—"Surely the Lord is in this place . . . This is none other but the house of God, and this is the gate of heaven."

Memorial Observances.

Melbourne.

THE brethren in Melbourne gladly assembled on the night of March 31st to keep the Memorial of our Lord's death. Some studies during the preceding weeks on the various features of this observance, from Mark 14: 12-25 and 1 Cor. 11: 23-28, refreshed the minds of the friends and gave renewed joy and thankfulness of heart to God for the great sacrifice of His dear Son, our Lord and Redeemer.

During the service appropriate hymns (437, 42, 2 and 180 from B.S. Hymnal) were sung; Bible readings included Isa. 53; Matt. 26: 17-50 and Luke 23: 1-46, and prayers of gratitude were offered to our Heavenly Father with supplication for His blessing upon all dear members the world over.

Thoughts outlining the Memorial in general were also presented, showing that this institution given by our Lord on the night in which He was betrayed was based on the annual Jewish Passover. It was clearly seen that Christ wished His followers to keep this remembrance of Him on its anniversary—He was at that Passover, once and for all time, taking the place of the literal lamb which was slain each year as a picture of Himself. So Christ left us this Memorial Supper to be observed on the anniversary of His sacrifice "until He come"—until all the members of the Christ company have finished their sacrifice in the steps of their Lord and Head.

From the Apostle Paul in particular the deeper significance of the observance was also brought to mind—that those partaking of the emblems were thus showing their willingness to sacrifice, even unto death, as Christ set us the example.

Following the blessing of the emblems the friends solemnly, yet gladly, partook of them with hearts full of gratitude to God and our dear Saviour, and with the concluding hymn the friends quietly withdrew to their homes in solemn meditation, fortified by the Lord's grace for their own Gethsemanes, and final victory through Him who loved us and bought us with His precious blood.

Geelong, Vic.

On Friday evening, March 31st, at 8 p.m., the brethren in this city met again in the same room to remember "the passover Lamb, slain for us."

It was done quietly and thankfully, all present being appreciative of the Lord's sacrifice on their behalf, and the privilege extended through that shed blood of becoming members of the "Body of Christ," to share His sufferings

now, and His glory in the Kingdom.

Hymns (148, 437), prayer, Scripture readings (2 Cor. 5: 14-21; Eph. 4: 1-6, 17-24), and a short address, preceded the partaking of the emblems, after which the hymn (166) brought the little gathering of remembrance to a close.

Adelaide.

The Memorial of our Saviour's death was observed by the Adelaide Class on the evening of March 31st. It was a very helpful and impressive service.

After reading the portions of the Scripture dealing with our Lord's last hours on earth, also the Scriptures in Exodus 12, etc., and a brief review of the significance of Christ's death as our ransom-price, we partook of the emblems with hearts full of gratitude to God for His goodness in providing such a Saviour to take away our sins, and thanking Him for all He has done for us in granting us the privilege of sharing with Christ in His sufferings at the present time, so that, if faithful unto death, we may also be permitted to share in the great work of uplift for the whole world of mankind in the Kingdom age. "Thanks be unto God, for His unspeakable gift."

Gawler, S.A.

On the anniversary of our Lord's death a small company of consecrated Christians met together at Gawler to celebrate the dying request of our Redeemer—the Memorial of His death.

We each considered again the recorded prophecy of His experiences, sufferings and death written hundreds of years in advance of the event, and we saw it fulfilled in the Lord Jesus. We reviewed also His experience and sufferings as written in the Gospels, all so submissively and voluntarily undertaken in order to successfully bring lasting blessings to us who now believe, and in due time to all mankind.

The Memorial also brought fresh to our minds the privilege which is still ours to demonstrate our willingness to suffer and sacrifice, in order to share in His glory by and by, to which He has graciously invited us. "If we suffer with Him we shall also reign with Him."

We noted that this honour is only for those who faithfully fulfil the conditions placed before us by the Lord and the Apostles.

Perth.

Our Lord's Memorial was celebrated by 18 brethren on March 31st, corresponding to the 14th of Nisan. Our minds were brought back to the Jewish slaying of spotless lambs on that night, so that the firstborns might be passed over during the night and the rest of Israel liberated the next morning. As this prefigured our Lord Jesus as the undefiled One who was introduced as "the Lamb of God that taketh away the sin of the world," our thoughts were on our Saviour who offered up His life at Jordan, and at Calvary could say, "It is finished." The agony and the ignominy that He endured for us all, that He should bear the sin of man and redeem us by His ransom sacrifice, is beyond what we deserve. However, while we were yet sinners, Christ died for us.

In an upper room we remembered our Lord's sacrifice, keeping the Memorial which He instituted that night, that all Christians throughout the age could follow on with it yearly and "do this" in memory of Him. His broken body and shed blood shown in such simple emblems were partaken of by the brethren, each realising the tremendous import it is to us all, and what a favour it is to be able to share with Christ these things, so as to have that communion or participation with Him in His death and in His life, for we know that "if we suffer with Him, we shall reign with Him." Halleluyah! What a Saviour!

At the close of the service we sang a hymn and quietly dispersed, remembering how diligent we each need to be to fulfil our "covenant by sacrifice."

Tasmania.

On March 31st three sisters assembled to celebrate the Memorial of Christ our Passover, sacrificed for us. At the afternoon study an article was read under the heading "Our Gathering at the Paschal Supper." Also the 9th and 10th chapters of Hebrews were read and meditated upon.

In the evening we had some thoughts on Luke 22 and 1 Cor. 11: 23-34. Finally, in giving thanks for so great a privilege, our hearts went out to all those assembled in obedience to our Lord's request, "This do in remembrance of me."

Sydney.

The brethren gathered on Friday evening, March 31st, in our usual room in Sydney, included in the 19 present being a few visiting friends. A brother gave the address of welcome, then the hymn, "When I survey the wondrous cross," was sung, followed by prayer and the address.

After referring to Exodus 12: 1-14 the significance of the main types was explained, the antitypical connection as set out in Matt. 26: 17-30 was then brought forward and considered, and crowned by the invitation to keep the feast in purity contained in 1 Cor. 5: 7, 8. Then the breaking of the bread was mentioned as symbolising how we must be broken with Him in the body, to live in the spirit. Also the cup picturing the poured out blood of Christ was mentioned, the blood of the New Covenant, by which the Church has the promise of life now, and mankind in the Millennium. Then the features of atonement and reconciliation were brought forward by which the Church has fellowship with God now, and mankind has fellowship with Him when restored to perfection. Lastly, the friends were exhorted to strive earnestly in the narrow way and to cast out of their hearts all impure elements of anger and malice, drawing near to God and to the brethren in the bonds of love, with a pure heart, so that they might partake of the emblems worthily.

Then the emblems were administered after a blessing by the chairman, and with the hymn “Man of Sorrows, What a Name!” we quietly dispersed.

Canberra.

This year the Ecclesia met at the home of a brother in Deakin to hold in remembrance the death of our Redeemer. There does not seem to be any event in history that is as outstanding as this one, because of the hope that it brings of release from the grip of death for all who come unto God by Christ.

So gratefully we took this opportunity to show our love for our Lord and remember Him. Also the privilege of becoming associated with our Lord was emphasised at this time. It may not appear to some to be a privilege to suffer with Him, bearing His reproach, but friends in adversity make friends in prosperity, and the reward of faithfulness is not given to the faithless.

The singing of appropriate hymns and reading of the Scriptures gave an atmosphere of devotion and consecration among those present. We look with joy to the end of the journey, for it seems now nigh at hand—the vale of tears giving place to the hills of delight and mountains of joy. Our prayer is that we may soon drink the new wine in the Kingdom with our Lord.

Glenbrook, N.S. W.

At our home in Glenbrook four partook of the emblems at this solemn feast and although only a small company we were reminded of our dear Master’s words that where two or three were gathered together in His name, there He would be in their midst, and truly that was our blessed experience. As we remembered all dear brethren in prayer we had the blessed assurance in our hearts that on this solemn occasion we were all spiritually drawn together by the invisible hands of God’s great and mighty love. Praise His holy name!

From another brother and sister in New South Wales the following is to’ hand:

We observed the Memorial together in our own room, with the assurance that, according to His promise, the Lord was with us. The reading and meditating on it beforehand was very helpful indeed, as well as the actual observance of it.

Nth. Queensland.

Just a few lines to advise that a party of eight celebrated the Lord’s Supper last evening, March 31st, this being the tenth occasion we have observed this institution annually.

We opened by the singing of an appropriate hymn, then a talk on the origin of the Passover when the Israelites were freed, its annual observance over the centuries, and the change made by the Saviour just before His betrayal and death. The reading of related Scriptures was followed by prayer of thankfulness for the elements and the blessing of the memorial, then partaking of the elements accompanied by readings, and concluding with prayer.

ADELAIDE, SOUTH AUSTRALIA, CONVENTION, 1950.

BEREAN BIBLE CLASS.



Back Row—Messrs. W. Pulleine, G. F. Lancashire, J. Forrest, H. J. Bottrill, R. J. Martin, W. A. Smith, H. Bartel, E. E. Martin, and J. Jordan (and Josephina).

Second Back Row—Mr. C. Faehrmann, Mrs. G. F. Lancashire, Mrs. J. Neale, Mr. F. Grivell, Mr. C. Kaeshagen, Mr. C. Beuthin, Mrs. J. Jordan, Miss Eleanor Jordan, and Mr. E. Almond.

Middle Row—Miss P. Barrie, Mesdames H. Bartel, L. Beale, M. Cains, M. A. Bryan, A. Driesner, R. Hooks.

Second Front Row—Mesdames V. A. Downs, E. Almond, E. H. McLean, L. March, A. Richardson, C. Kaeshagen, W. Skurray, Mr. J. Neale.

Sitting—Mrs. C. Beuthin, Miss E. M. Langdon, Mrs. R. Hodge, Master John Neale, and Mrs. R. J. Martin.

Convention News from Adelaide

THE Easter Convention at Adelaide was once again a happy and helpful season of spiritual fellowship. The Lord's blessing upon the gatherings of His people during the four days was much appreciated by all. Because of this we offer our thanks to the Giver of all good, to whom all thanks are due. The presence of a number of visiting friends from Victoria and country parts of South Australia, added greatly to the helpfulness and blessing of the Convention.

It was pleasing to note the earnest faith and zeal of the various members. Many times one heard expressions of appreciation and thanksgiving to God for the privilege of being able to attend the Convention. The Apostle Paul, we feel sure, was guided by heavenly wisdom when he urged his hearers to "not forsake the assembling of yourselves together, and so much more as ye see the day approaching." Living in this world of bustle and strain, Christians to-day need the helps provided in the meetings together with other Christians, to offset the pressure of worldly things. We want to hasten our preparation for the kingdom, and we feel that to meet together with other Christians in Conventions and in regular Class meetings is a very valuable means of grace for which we sincerely thank God.

It is good, as time goes by, to see a deepening of the work of grace in the various members. We thank God for this, and pray for the continuance of His favour and blessing, and supply of His gracious spirit, so that our hearts may be more completely sanctified and set apart for His use.

One thing noticeable in our Convention was the loving desire of the various members to serve each other. How happy and helpful our meetings can be when we learn to forget self, to lose sight of self-interest; to come together with hearts prepared to learn more of the meek and lowly Saviour; to be taught of Him and not to think too highly of ourselves and of our own opinions. We may have a great deal of head knowledge of the Bible; we may explain its teachings ably and eloquently, and yet we would be nothing in God's sight if we are lacking in the Christlike quality of love—disinterested love.

The addresses by various brethren were helpful and the topics were—"The Great Physician"; "Our Responsibility to the Truth"; "Neglect Not so Great Salvation"; "The Indwelling of Humility"; "Watch and Pray"; "Treasure"; "Minority Importance"; "Is Communism a Danger to Christianity?"; "The Restitution of All Things Foretold"; "Walking in the Light" and "Ministers of Reconciliation."

Each day a Bible study was taken up and the following passages were considered, from which many helpful thoughts were gleaned:—Heb. 10: 19-25; 1 Pet. 4: 1-8; 1 Cor. 15: 17-28, and 1 Cor. 13: 1-10.

A Question Meeting, and Praise and Testimony Meetings proved helpful; also the session on "A Hymn I Like and the Fellowship I Find Therein" was, as usual, most interesting and profitable. The discussion on "What are the Special Advantages of Christians To-day?" also brought some helpful expressions. Surely we have many blessings to-day which others in former days of the Gospel Age did not enjoy. How we should value our privileges and seek to avail ourselves of their assistance so that we may run with patience the race set before us.

Many messages of love and good wishes were sent to the Convention from various brethren, and these were much appreciated. The message sent by the Convention gathering to the various brethren and Classes is found in Jude 20, 21, 24, 25.

The Convention came to a close in the usual way. The Love Feast at which we say "good-bye" and sing "Blest be the tie that binds our hearts in Christian love," was followed by the hymn "God be with you till we meet again," and the closing prayer of praise and thanksgiving to God. "Praise God from whom all blessings flow."

The Love that is Perfect.

(Selected.)

WHEN we can say that we are not jealous or pained, or made uneasy at the success, or superior excellence, or reputation of another; that we rejoice to hear another praised, even though it be along a line that rivals us—our love is perfected, in this particular; for "Love envies not."

When we can say that we have no desire for display or vainglory—no desire that others shall think we have superior talents, abilities; when we always feel an unwillingness to put ourselves forward, as well as a lack of confidence in ourselves—then, in these particulars our love is perfect; for "Love vaunteth (boasteth) not itself."

When we can say that it does not make us feel that "we are somebody," when we are praised; when we have a modest opinion of our abilities, successes, or achievements—we are in these particulars made perfect in love; for "Love is not puffed up."

When we have the inward desire and intent to be kind, polite, and courteous to all; when we would not willingly hurt another's feelings—we are in this particular perfected in love; for "Love doth not behave itself unseemly."

When in deciding matters as to what we shall do or say, we are influenced, not so much by how it may affect our own selfish interests, but rather by how it will please the Master, how it will help others—in this particular we can say that the love of God is perfected in us; for "Love seeketh not her own."

When things do not go to please us; when through others we have been put to trouble, and we are not provoked to anger or impatience—in this particular our love is made perfect; for "Love is not provoked."

When another injures us in any way, and we can forget it, in the sense of not holding any malignant recollections, but can drop the matter, forget the fault, and act in as far as it will be best for the cause of the Master, as though it had not been—then is our love in this particular perfected; for "Love thinketh no (taketh no account of) evil."

When we have no feeling of satisfaction or rejoicing on the occasion of another who may have injured us suffering

a like injury; when we have no inclination to say, “he is getting as good as he sent; now he knows how I felt when he injured me”—our love is made perfect in this; for “Love rejoiceth not in iniquity.”

When one trial after another comes, and we do not complain, or murmur, but bear it patiently—we then can say, our love is made perfect; for “Love endureth all things.”

When we can bear being ill-treated, misrepresented over and over again, and can sing and bear it—our love is made perfect; for “Love suffereth long and is kind.”

When we can always put the best construction upon another’s conduct, and say we cannot see the heart, we do not know the motive—then we can say our love is made perfect; for “Love believeth all things.”

When we can say, after we are compelled to believe that another has gone wrong, “It is so, but I hope it will be better with him later”—then our love is perfect in this particular; for “Love hopeth all things.”

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. (Heb. 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 1 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 faithfulness ‘made Himself of no reputation,’ and was crucified as a blasphemer and between outlaws, yet He opened not His mouth. No, I will make no defence. A certain class, evil at heart, would believe the evil reports regardless of my denials; and those thus alienated will 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.”



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Godliness with Contentment.

(Convention Address.)

"Godliness with contentment is great gain." (1 Tim. 6: 6.)

OFTEN when we take time to think upon a text or verse of Scripture, we find there is more of helpfulness than we may have thought.

Each line bath a pleasure, each promise a pearl,
That all if they will may secure.

Real contentment is a wonderful thing. Like the writer of Proverbs who directs men to animals, insects, etc., to teach them lessons (Prov. 6: 6), we might direct our minds to beasts in the field for a picture of contentment. A cow or sheep lying contentedly in the field chewing its cud is a peaceful study—no fear for future provision. But man, who is endowed with so much more than the brute creation, does not seem to be able to experience the same measure of content. Jesus drew attention to this fact during His earthly ministry, when He said: "Behold the fowls of the air, 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: 26.)

Looking up the dictionary concerning the word "contentment" it was found to be simply rendered "satisfaction of mind", and a better definition probably could not be given. If we were to take a Gallup poll of people in the street and ask them what they believed they needed to make them happy and contented, practically all could be relied upon to state a desire for material gain of some kind. But the spirit - enlightened Christian knows that no amassing of material things will necessarily bring real contentment or satisfaction of mind. In fact, it would be widely acknowledged by even natural men that some of the most discontented are those who have amassed fortunes. Possibly we have all found in our observations and experience that the happiest or most contented people we have known have been those who have not been richly endowed with material things. Often families are much happier through the years when life was a struggle and hardships had to be endured, than when with a turn of fortune they found themselves affluent in worldly goods. This bears out the wisdom of God in setting man to gain his living by the sweat of his brow, amidst the thorns and thistles.

Natural man, out of touch with his Creator, can know no real contentment or satisfaction of mind; but if he is busy with tasks and labours it assists him to keep a better balance than would otherwise be possible. So we know what God meant when He said to Adam, "Cursed is the ground for thy sake." (Gen. 3: 17.)

Now what is this contentment, possible to some, and which the Apostle tells us is great gain to attain? Note that it has a prerequisite—godliness. Meditating upon the words, "godliness with contentment is great gain", the thought is suggested that there may be forms of godliness without contentment, but there cannot be real contentment without true godliness.

In Paul's day there were gods many and lords many whom the people worshipped, but to Paul there was only one God and that the true one. (1 Cor. 8: 5, 6.) The "gods many" of those days were idol gods, and the people's worship of them was a superstitious one, and such never gave rise, nor ever can, to a real rest and contentment of mind.

To our own day there are still gods many and lords many—creed gods, torment gods, idol gods, etc.—whom the people ignorantly and superstitiously worship without satisfaction. And these are not confined to heathen lands (commonly so-called) but are rampant in that portion of the world known as Christendom.

For some years past the nominal church seems to have been well portrayed in verse 5, the Diaglott rendering of which is: "Wrangling of men corrupted in mind and destitute of the truth, supposing piety to be gain." Pulpit and pew have taught and sought a godliness that goes hand in hand with worldly gain.

The story of the wooing of the church to worldly ways is well told in one of the "Poems of Dawn", one verse of which is as follows:

"Your house is too plain"

"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."

Those who read and study their Bible and endeavour to walk according to its light have no difficulty in recognising the lukewarm condition of the professing church (so manifest over the last half century particularly), and that such is due to the fact that pulpit and pew have succumbed to the wooing of the world to seek present gain. It was the urge and aim for present gain that gave rise to sectarian bickerings—wranglings of men corrupted in mind as the Apostle expressed it. The Diaglott renders 1 Tim. 6: 3, 4 thus: "If any assent not to the sound words of our Lord Jesus Christ, and to that teaching which is according to piety, he is puffed up being master of nothing, but is distracted about questions and verbal contentions, out of which arise envy, strife, revilings, evil suspicions."

So long as the form of godliness offered a present gain—monetarily, socially, nationally, etc.,—it always found adherents who were never much concerned about doctrines or creeds. But the few true Christians who adhered to the Word of God, and sought not the emoluments of the world and illicit union therewith, are not amazed to see the coming judgments beginning to fall upon Babylon now, the full extent of which are pictured in Rev. 18 and other places. Though there may have been a period when Babylon enjoyed a measure of content and lived deliciously, it was short-lived and now torment and sorrow are upon her.

Now let us leave the counterfeit and turn to the true. What constitutes true godliness and contentment? A knowledge of the true God and His character, of Jesus Christ whom He has sent, and the Divine Plan for the salvation of all who will, culminating in the successful accomplishment of all by Christ's righteous Kingdom. How do we get this information? Answer again, through His Word—"Thy Word is truth."

Again, someone says, Does not this Word tell us that if we follow Jesus we shall have much tribulation in this world and have to endure suffering? How can anyone really be contented under such circumstances? They can, but only the spirit-begotten can experience it. Like the writer of Genesis pictures Joseph—"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." (Gen. 49: 22.) There may be difference of thought as to the meaning of this verse, but the thought of one will serve a point here. He pictured a walled-in city (common in Bible times). Over the top of this wall and draping down inside are luxuriant branches of a fruit tree or vine. Outside the wall where it is planted is a well, and the roots draw continually from the water. Those inside the city view in wonderment the green branches and rich fruit, for it is a dry place and the wall of the city was hiding from their view the source that was providing for the rich fruit and green boughs of the tree.

So it is with Christians! As people view and learn of our experiences they wonder and say, How can you be happy and contented through all that? The natural mind of unregenerate man is a wall that shuts off from view the source of a Christian's comfort and joy. They know not of the hidden springs of the water of life, nor of the songs in the night that He giveth to those who are learning to sing yet another and still more wonderful song that only the 144,000 can sing. (Rev. 14: 1-3.)

According to God's Word there is a day coming when all the earth will be at perfect rest. Verses in Isaiah 35 and 65, Micah 4 'and Rev. 21: 3, 4 show that in a day to come all who dwell upon the earth will rest in perfect contentment with no sorrow nor sighing, or want of any kind. Finite minds cannot fully comprehend the glory of that coming day, with every mind at perfect rest.

But that time is not yet! No, much of sorrow, due to sin, must still pierce human hearts before that glad day comes. But some minds, even now, enjoy a rest and contentment unbounded, because they are privileged to know God's plan through His Word of truth—the purposes of the present, and the glorious consummation of the future. It satisfies our longings as nothing else could do. When we know the true God and that the way and circumstances in which we are placed are His will and way for us, that He is guiding with unerring skill toward the richest gain it is possible for mortals to attain, then we can rest. But do we? Read 2 Cor. 4: 6, 7.

We have great treasure, but it is in "earthen vessels" all right, and we need reminding often that our experiences and circumstances are but working out God's purpose in us, if we are to keep that sweet contentment which this world cannot give and should not take away. We are told in Heb. 2: 10 that our Head or Chief Leader was perfected through sufferings, and why should we expect a different method? Is there any sorrow we have been permitted to pass through that has not had a mellowing effect upon our characters? Is there anything that increases sympathy and desire to help troubled ones more, than to have passed that way ourselves?

Could Paul, or we, have better learned the folly of "kicking against the pricks" than to have had just such experiences? Surely we agree that the lessons learned have been the means of richer spiritual blessings in the heavenlies in Christ. (Eph. 1: 3.) As Paul shows us in Rom. 5: 2-5, our experiences increase the love and hope of the glory of God in our hearts. Then let us praise His name and let our minds be at rest—content!

Some little time ago it was my experience to be associated with others in a severe affliction, a sickness of a kind in which experience was lacking. Later again a second affliction, another sickness of another nature, was experienced with still others. Looking back, it is realised that it was an effective way of kindling my sympathies for those similarly afflicted, not only for the sick person, but for others (kinsfolk, etc.) who desired to do all they could to alleviate the trouble and found so little could be done.

These are not isolated cases; one hears of similar cases almost every day, but dismisses quickly from his thoughts and with scant sympathy until the experience comes to his own door, as it were. It was written of Jesus that He is our High Priest and that He was touched with the feeling of our infirmities (Heb. 4: 14, 15), and as the prophet Isaiah says—"He bath borne our griefs and carried our sorrows." (Isa. 53: 4.) Because of this we readily understand how we can have His sympathy and why He is so desirous of helping us when we look to Him for aid. And are we not to be associated with Jesus when His wonderful Kingdom is established? And won't we be better able to serve and bless mankind by having had such a deep appreciation of their great need brought home to us? Surely we will!

The isolated miracles of healing that Jesus performed in His earthly ministry, at His first advent, serve as illustrations of what He is going to do for all at His second advent, when He reigns as King over all the earth. A few of these word pictures are as follows:—Luke 5: 12, 13; 13 : 10-13 ; Mark 5: 1-6, 15; John 5: 5-9.

Won't we delight to be known as members of the Christ, helping Him in all His wonderful works for men? And won't we perform our part with so much more pleasure because of our association with such afflictions now? What a wonderful blessing nursing sisters can be to sick folk even now, under all the circumvention of this present evil world. They know just what to do and when, for the comfort of their patients. Thousands daily have cause to thank God for the ministry of nursing sisters. But they were not always able to perform their work with such ease. There was that long period of probation when things were anything but easy at times, yet what sister looks back to lament her training? One was heard to say that although it was nice to have reached the top and won through, she thought that her training days, during which shew as fitted for her work, were really the best of all. It gave a sense of satisfaction and pleasure to recall the experiences that taught her to excel in the calling she had chosen.

Do we wonder if it will be like that with us? When we reach the Kingdom, with all the joy and glory of being forever with the Lord and reigning with Him, will we look back on our training days here below and feel that we would not have dispensed with them for anything? Surely they have taught us to excel in the ministry of shedding abroad the love of God from full hearts. If we could keep such thoughts in our minds now, while we are still here below, we could say with Paul—"I have learned in whatsoever state I am, therewith to be content." (Phil. 4: 11.)

One has said

"The path of sorrow and that path alone,
Leads to the world where sorrow is unknown."

There is another nice little poem

"I walked a mile with Pleasure,
She chattered all the way;
But she left me none the wiser
For all she had to say.

"I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!"

Like Samuel of old who built a stone of remembrance at the Lord's deliverance of Israel in battle against the Philistines (1 Sam. 7: 12) , we can say with true thankfulness—"Hitherto has the Lord helped us." Hitherto! Ah yes, we thank the Lord for realised past mercies, but what about to-morrow? Our course is not yet finished. Certain it is that we will be called on to face further tests, endure trials, and suffer for righteousness' sake. Our minds go back over the past—Yes, hitherto we have got through by the Lord's grace, but oh, how near to complete failure we were time and again! Only for this or that deliverance we would surely have failed, perhaps for ever. What if the Lord does not send the deliverance next time? Perhaps He will want us to pass right through it successfully next time without special help, for His Word tells us He wants us to grow stronger and bear better daily.

The disciples of Jesus, even from the days of His earthly ministry, have needed all the Lord's persuasive powers to keep their minds from disquiet. We cannot do better than remember the rule of life the Lord laid down for them and for us: "Sufficient unto the day is the evil thereof." "Lo, I am with you always." "My grace is sufficient for thee." "As thy days so shall thy strength be." "The eternal God is thy refuge, and underneath are the everlasting arms; He shall thrust out the enemy from before thee." "I will never leave thee nor forsake thee." "Jesus Christ, the same yesterday, to-day, and for ever."

There are some nice words of a poet also

"Don't seek from the future new trouble to borrow,
But leave in Christ's hands the keys of to-morrow;
Your way may be clouded, your future concealed,
And scarcely the present is clearly revealed;
'Twill strengthen in weakness and comfort in sorrow,
To leave in Christ's hands the keys of to-morrow."

In conclusion we quote the first and last verses of one of the "Poems of Dawn" based on Matt 6: 8
"Your Father knoweth what things ye have need of."

"Our Father knows what things we need

Each step along the way,
His eye of love doth never sleep,
He watches night and day.

Then let us leave it all with Him.
Assured that come what may,
Our Father knows just what we need,
Upon our pilgrim way.”

H-Bomb Scientist turns to Prayer

AS the result of President Truman’s direction for the production of the hydrogen super-bomb to the United States scientists some weeks ago, press statements have given reports of the reactions of various leaders in the field of research into the nuclear processes for making hydrogen bombs. From New York comes the following statement, appearing under the above heading in the Melbourne press recently:

Dr. Harold Urey, who played a big role in the development of the atomic bomb, declared in Columbus, Ohio: “I hope the hydrogen bomb doesn’t work.”

Dr. Urey, one of the world’s leading nuclear physicists, said: “Frankly, I am scared to death. Sometimes I feel that prayer is the only solution. I wish I had a direct line to the Almighty to ask Him for guidance.”

“Nobody would know the effectiveness of the H-bomb until one was actually exploded,” he said. “Furthermore, it was not yet known whether the bomb would work. To hope it doesn’t work, however, is no way to solve the problem. We must know what can or cannot be done or someone else will find out before us,” Dr. Urey said.

He added that there was no chance of agreement with Russia on atomic or hydrogen bombs. Dr. Urey advocates a strong Western Union or federation to prevent war.

At the time of President Truman’s declaration he was reported as follows:

“It is part of my responsibility, as Commander-in-Chief of the Armed Forces, to see to it that our country is able to defend itself against any possible aggressor. Accordingly I have directed the Atomic Energy Commission to continue its work on all forms of atomic weapons, including the so-called hydrogen or super-bomb. Like all other work in the field of atomic weapons, it is being and will be carried forward on a basis consistent with the over-all objectives of our programme for peace and security.”

Another report attributed to Lieut.-General Leslie Groves, who directed the manufacture of the first atomic bomb, is also of much interest:

“I see no other course that we can follow with justice to our present or our future. People died from small bombs in the First World War and from bigger bombs in the Second World War. I cannot see how we can stop now, although God knows I wish we could.”

An analysis of the above statements surely proves that the words of our Lord are having fulfilment in our day. At Jesus’ first advent, looking down the stream of time for over nineteen centuries, He declared: “There shall be upon the earth distress of nations, with perplexity, the sea and the waves roaring, (the restless masses of mankind in commotion.) 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.” (Luke 21:25, 26.)

The fact that our Lord made particular reference to the end of the age, the time in which we are now living, is further substantiated by His words—”For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened.” Matt. 24: 21, 22.)

Bible students, while accepting these statements of Jesus as applying to the closing scenes of this present evil world, have wondered over the years respecting the fulfilment of the words—”Except those days should be shortened, there should no flesh be saved.

Now, in recent times, with the dread possibility of the mass destruction of humanity with atomic and hydrogen bombs, it is clearly evident that without the intervention of the Lord to “shorten those days” no flesh would be saved.

While it is true that “The wrath of man shall praise Thee, and the remainder of wrath Thou shalt restrain,” (Psa. 76: 10) , and that following the great time of trouble the Lord will “turn to the people a pure language, that they may call upon the name of the Lord, to serve Him with one consent.” (Zeph. 3. 8, 9), it is equally a fact that prayers to Almighty God, on the part of fearful men, cannot alter what the Lord in His wisdom sees will work out for the ultimate good of His human creation. Sincere prayer is of course always acceptable to God from those who approach Him in Jesus’ name, but in praying to the Heavenly Father His children are required to adopt due reverence to their Creator, and not seek to have their own wills done on earth. For a scientist to assist in creating a weapon of mass destruction and then pray to God that He may prevent its use is, to say the least, a gross contradiction of desires.

Again, the statement by President Truman that the production of super-bombs is consistent with the over-all objectives for peace and security is the attitude which, adopted by opposing nations, has produced the two World Wars. And the Lord and the Apostles predicted that the same attitude continued in would result in the ultimate passing

of this present order of things from the earth. St. Paul, writing of the end of the age, declared; "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape." The two World Wars have been notable spasms, in harmony with Paul's words, after which important proclamations of "peace and safety" have been heard throughout the globe. No doubt further spasms are due with increasing intensity and rapidity, which will work out the Lord's designs in preparation for the setting up of His Kingdom, so that His will may be done on earth, even as it is done in heaven.

The remark by Lieut.-General Groves, "I cannot see how we can stop now, though God knows I wish we could," is a pathetic acknowledgment of man's inability to control this world's affairs. Mankind, with all its boasted civilisation, is shortly to be humbled to the dust, and what will add to the confusion is the fact that also "the powers of heaven shall be shaken." That is, the church systems of to-day will go down in the tumults, and be manifest as really belonging to "this present evil world." (Heb. 12: 26, 27; 2 Pet. 3: 10.)

No wonder, then, that the Lord is calling His people out from the religious heavens before these systems collapse (Rev. 18: 1-5), that they may become united to Him, "receiving a kingdom which cannot be moved," (Heb. 12: 28), and so rejoice in the establishment of the "new heavens and a new earth wherein dwelleth righteousness." (2 Pet. 3: 13.)

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The Marriage Feast

Matthew 22: 1-14

A CAREFUL scrutiny of this parable, as found in Matthew's record, shows it to be in full accord with the similar parable recorded in Luke 14: 16-24, though they differ somewhat in minor details. It is, therefore, wise to study the two records in unison.

Both records show three distinct calls to the marriage supper, or rather three divisions to the call which gathers the guests. There can be no difference of opinion respecting what the parable signifies; the thought brought to our attention is the same which pervades the Scriptures throughout, namely, that God is selecting from among mankind a peculiar people, a little flock, to be joint-heirs with Christ Jesus, their Lord, in His Kingdom and in all the gracious work of that kingdom, and symbolised as a "chaste virgin" who enters into a covenant of betrothal to the King's Son, her Redeemer and Lord, in harmony with which ultimately the great marriage shall take place, and the virgin becomes "the Bride, the Lamb's wife."

This thought was enunciated by John the Baptist, who, in introducing our Lord, presented Him as the Bridegroom, saying, "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom, when he heareth the Bridegroom's voice, rejoiceth greatly; this my joy, therefore, is fulfilled." John heard the Bridegroom and rejoiced, though he was not invited to become one of the Bride class.

The First Call.

The Lord had specially called Israel as His peculiar people, and had made ready His arrangements by which the first invitation to be the Bride of Christ was extended to the people of that nation. This invitation was given at our Lord's first advent during the three and a half years of His ministry. His message, sent throughout all the land of Israel, was, "The Kingdom of Heaven is at hand; repent and believe the good tidings." This was the invitation mentioned in verse 3, which was not heeded by Israel as a people. Following this, their "house", or nation, was left desolate—Messiah was slain.

The Second Call.

But our Lord did not abandon the people of that nation when He rejected the nation as a whole, and hence at His resurrection, in directing His apostles no longer to confine their efforts to Israel, but to preach the Gospel to every creature, He added, "beginning at Jerusalem." And we know that for a number of years following the crucifixion the Gospel message went again to Israel under the power and blessing of the holy spirit. Speaking of this, the Apostle Paul said to some of the Jews, "It was necessary that the Gospel should be preached first to you"—Acts 13: 46.

There was the second call to the marriage, recorded in verse 4. It says: "Tell them which were bidden"—previously bidden, and who had during the three and a half years of our Lord's ministry refused to come. Moreover, now the servants were commissioned to tell them that "the oxen and fatlings are killed, and all things ready." This comprehensive statement of readiness could not be made in the first invitation before our Lord's death, for He Himself, in His own sacrifice for sin, was the bullock that was killed (as typified in Lev. 16), and it is the eating of His flesh, given for the life of the world, that is to bring eternal life to as many as receive Him.

To the first call none seem to have responded, save the servants only who bore the message. To the second call some responded, though only a remnant, as is shown by Luke's account (Luke 14: 21, 22).

Moreover, the second call is shown to have been not to the righteous and prominent ones among the Jews, but to the morally and mentally poor, blind and maimed; not to the Temple class of Israel, the leaders of religious thought,

the Scribes and Pharisees, but to the poor, found in the streets and lanes of that city or kingdom. This second message found a considerable number of this apparently inferior and unsuitable class, and gathered them to the wedding, where they were made presentable under the provided “wedding garment.” Respecting the gathering, under this call, notice the record found in Acts 2: 41-47 and 4: 4—three thousand were found willing in one day and five thousand subsequently.

Nevertheless, as the Apostle Paul clearly shows, these Israelites who received the message of grace after the day of Pentecost, under this second call of the parable, were but a remnant as compared with the whole of Israel, but a part as compared to the entire number predestinated to be the number of the elect Church, the Bride of Christ.

In proof of his assertion that only a remnant of Israel was acceptable to God, Paul quotes Isaiah, in Romans 9: 27—“Though the number of children of Israel be as the sand of the sea, a remnant shall be saved.” Paul proceeds to show that “the fall of them was the riches of the world”, and that in consequence of their not completing the elect number, not providing the full complement of guests to the great marriage feast, therefore, the invitation was extended beyond them to the Gentiles. He points out that God spared not the natural branches of the olive tree, but broke off the unfit ones, and during this age has been grafting Gentiles into the places formerly reserved for Israelites according to the flesh in connection with the root and fatness of the great Divine promises to Abraham’s seed (Rom. 11).

It was after the remnant had been gathered out from the “streets and lanes”, and after the great and influential of that nation had rejected the Divine invitation to the marriage feast, and had imprisoned the King’s messengers, the Apostles, and had slain some of them (see Acts 8: 1-4; 12: 1-3, etc.) that God sent His judgments against that city or government, and utterly destroyed it, in a great time of trouble, referred to in verse 7. John the Baptist, speaking of that trouble, likened it in parable to “fire”, which was to burn up the chaff of that nation. This was the baptism of fire which came upon them in contradistinction to the baptism of the holy spirit, which came upon the Israelites indeed, who accepted the invitation to the marriage feast (Matt. 3: 11). It was respecting this fire and wrath that John said to the Scribes and Pharisees who came to his baptism, “O generation of vipers, who hath warned you to flee from the wrath to come?” (Matt. 3: 7, Luke 3: 7). Concerning this same destruction of these rejectors of the Divine favour, the Apostle Paul wrote, saying that they “killed the righteous and their own prophets, and have persecuted us; and they please not God and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved; to fill up their sins always; for wrath is come upon them to the uttermost” (1 Thess. 2:- 15, 16).

The Third Call. , ,

Thus the way was left open for ‘the third division of the call to the marriage feast (the call of the Gentiles) by reason of an insufficient number of worthy ones being found amongst those which were originally bidden—the Jews, the natural seed of Abraham. This third call, mentioned in verse 9 and in Luke 14: 23, is in both accounts designated as a call in “the highways” among the nations, the Gentiles, outside the city of the parable, which represents Israel. This call among the Gentiles has progressed for nineteen centuries, and according to various lines of testimony in the Lord’s Word, it has almost accomplished the purpose intended, namely, the filling up of the elect, predetermined number which shall constitute the joint-heirs in the kingdom, by becoming the Bride, the Lamb’s wife.

Both evangelists state that a sufficient number will be found; and Matthew declares that “both good and bad” were amongst those found willing to participate in the feast. His description reminds us of another of our Lord’s parables, illustrative of the same point, namely,

The Parable of the Drag Net,
which, being cast into the sea, caught fish both good and bad--suitable and unsuitable. The separation of the fish, gathering some into baskets for use and casting the remainder back into the sea, implies a discrimination on the Lord’s part, as between the numbers who eventually would profess to be of His kingdom class and seek to share the feast, but who in some way come short, and those whom the Lord will esteem worthy, according to certain conditions and tests of character.

This part of the parable brings us down unquestionably to the close of the Gospel Age, because the Gospel Age is for the very purpose of calling those who shall participate in the marriage feast.

We read in 1 Peter 4: 17 that “judgment must begin at the house of God.” This judgment of the consecrated church is shown in the parable by the statement that the king inspected or examined the guests. Among them He found worthy ones evidently, and also unworthy ones which, in the parable, are represented by one man—a representative of the class.

The unworthiness of this guest is represented in his lack of a wedding garment, hence it is important for us to ascertain the significance of such a garment. Secular history shows that the custom of that time amongst the Jews was that when any notable person made a feast of this kind he provided for the occasion an outer robe for each guest, so that however different the guests might be in respect of their circumstances, wealth or apparel, on this occasion, while at the feast, as guests of one host, they were on a common level; for the wedding garments were alike, probably of white linen, embroidered.

The significance is readily seen. The Lord’s people, gathered from every nation and people and tongue, are dissimilar in their intellectual, moral, physical and financial conditions, but when they have accepted the Lord Jesus, the redemption which His blood provided and an invitation to the wedding, they are reckoned as “new creatures in Christ Jesus”, and all are on a common footing, the robe of Christ’s righteousness making up for the deficiencies of each one, so that there is no difference as respects previous situation or condition, bond or free, male or female, they are all one in Christ Jesus (Gal. 3: 28).

Without a Wedding Garment.

The class represented as without this wedding garment of Christ's righteousness is, therefore, very evidently a class which denies the necessity, value or merit of the great atoning sacrifice accomplished for us at Calvary—denies totally any necessity for a covering for their sins—attempting to appear at the feast in the filthy rags of self-righteousness.

It is one of the explicit terms or conditions of the call of the great feast that God has prepared, that all who will come to it must first accept by faith the redemption which is in Christ Jesus our Lord, otherwise they can gain no admission. It follows, therefore, logically that the guest found without a wedding garment must have taken off the wedding garment after he had entered as one of the guests, since he would not have been admitted without it. We can readily see the application of this in the Church. While none could have access to the grace of God in Christ without first accepting by faith the merit of His sacrifice as the ransom price for their sins, yet after having entered the grace of God, we find so many who do despite not only to the King who made the marriage feast, but also to the King's Son, by rejecting the robe of His righteousness, while attempting to enjoy the benefits of His grace.

Where may we look for this class? We answer we may look for them -among the others, who still retain the, wedding garment. As we should expect, we find now, at the end of the Gospel Age, that various no-ransom doctrines have come to the front, "denying that the Lord bought them." These theories, in derogation of the ransom, seem to have a special, fascination for certain classes: (1) For a class which is anxious to appear more independent in thought, and to be known as critics and advanced thinkers. (2) They have a fascination for a class whose consecration is lax, or partial only, and who like to take a broad view and to claim universal salvation, partly because they realise that they are not walking in the narrow way of self-sacrifice.

At all events, such a class is to be expected at the present time, and such a class we find quite numerous, some of them openly scoffing at the thought that a ransom was necessary or was given; others tacitly acknowledging the ransom, but in heart and in life denying it, ignoring the logical 'consequences, and propriety of participation with. the Lord in the sufferings of this present time.

The parable shows at this juncture the full number of the guests had been gathered and are now in the house of their host. We may imagine the provision for their entertainment, etc., and these correspond in our case to the blessings enjoyed by the living members of the consecrated Church now; we are enjoying many of the blessings provided by our host, the Lord, and we have before us the menu describing to some extent "the things which God hath in reservation for them that love Him." We can even occasionally see some of the preparations for the great feast progressing, and it is from such favourable conditions, into the ignorance, uncertainty and "outer darkness" of the world that all who do not have on the wedding garment shall be thrust.

Into Outer Darkness.

We may question how the latter part of the parable is fulfilled, We see it accomplished by the presentation .of the truth, in contradistinction to the error, the influence of the truth being the binding or restraining influence circumventing the error on this subject. -

It is the duty of all who see the truth on the subject of the ransom to be thoroughly loyal to the King, and to thus assist in binding, restraining with the truth those who may be exercising an influence to the contrary. In the parable it is said that in the outer darkness there shall be weeping and gnashing of teeth. This is generally understood to mean "eternal torment" (hell-fire) , although those who offer such interpretation seem to entirely ignore the fact that outer darkness and inner fire would be opposites of thought; wherever there is fire, the darkness is absent. Moreover, they claim that people will be shut up in hell, whereas in the parable the place or condition is an outside place. None of the conditions favour t h e ordinary interpretation, though all favour the interpretation which we are giving. The wailing and gnashing of teeth has not yet commenced; but, as the parable states it, "there shall be weeping and gnashing of teeth."

Those who are now ejected from the light and from all participation in the joys and blessings of the present time will have their portion, their share in the great time of trouble coming upon the whole world, which is thus signified, "a time of trouble such as was not since there was a nation." None then living shall escape that trouble, except the little flock, the kingdom class, the Bride class, to whom the Lord said, "Watch ye that ye may be accounted worthy to escape all those things coming upon the world. '

Our Lord sums up the significance of this parable as meaning that "many are called, but few are chosen." How true! Not all have been called to this marriage feast. Hundreds of millions never heard a word about it all through these nineteen centuries, and hundreds of millions are living to-day without the slightest knowledge of it, and none of these can in any sense of the word be reckoned among the "called." Nevertheless, many have been called—all of the Jewish nation who had ears to hear the message were called, because they, by Divine arrangement, were a covenanted people to whom the first call belonged, but only a few of them were chosen. And so, during the offer of • the Gospel to the Gentiles it has gone to a comparatively small proportion of the whole Gentile world; nevertheless, it has reached millions during these nineteen centuries.

A considerable portion of these, we may reasonably suppose, have had ears to hear, but generally the call has been ignored; the vast majority have found other attractions and ambitions. Comparatively few, therefore, care to accept the invitation. Finally, of those who have accepted, the Lord makes choice and separates and rejects all who do not accept the invitation and all its privileges as a grace, a favour. The others constitute the little flock, addressed by our Lord, saying, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

“Go out in the by-ways and search them all:
The wheat may be there, though the weeds are tall;
Then search in the highway and pass none by,
But gather from all for the calling high.-

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The Memorial Supper.

NOW the feast of unleavened bread drew nigh which is called the Passover.” Such is the sacred narrative announcing the last Passover Supper of which our Lord partook. Once more we have the Passover with us. It is in some respects the most hallowed occasion of the year, observed by disciples of Christ as a Memorial and celebration of their Master’s sacrificial death, and of their participation with Him in that death ‘in hope of the glory to follow.

Amongst the Jews the term “Passover” was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the 15th day of Nisan. But we should not confound this with the frequent references to the Passover found in the Scriptures when the word “feast” is not used, which generally refers to the lamb that was killed, the Passover. For example we read, “Then came the day of unleavened bread when the Passover must be killed.” Again Jesus sent disciples to inquire of a friend, “Where is the guest chamber where I may eat the Passover with My disciples?” We read again, “And they made ready the Passover.” When the Master sat down, with the disciples to eat of the lamb, He said, “With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will no more eat thereof until it be fulfilled in the Kingdom of God.”

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.” “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, Drink ye all of it; This cup is the new testament in My blood, which is shed for you.” 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 fulfil.

And the bread and wine were to be to them, thereafter, elements which, as a remembrancer of Him, would take the place of the typical lamb. Thus considered there is force in the words, “This do in remembrance of Me”—no longer kill the literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representative 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.”

Taking our Lord’s words in their simple obvious’s 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. And 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 and secured on behalf of the sins of the world. 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: “The ‘up of blessing which we bless, is it not the communion (common union) of the blood of Christ? The loaf which we break, is it not the common union of the Body of Christ? For we, being many are one loaf, and one Body, because we are all partaker of that one loaf (Christ).”

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 comes 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. 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 shall all drink of it. “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.

After the institution of the Memorial Jesus went out into the Mount of Olives in company with the eleven. It is believed that the passage was made at midnight across the Kedron and up the slopes of Olivet into the garden of Gethsemane. It seems that the Saviour realised that He was entering this place for the purpose of fighting a great battle that was to win for Him the victory of Calvary; for out of this agony Jesus stepped calm and strong for the final hour, and herein is a great lesson for His followers: We must win our battles before we come to them, in secret prayer and gathered strength.

We observe that the Master realised that His hour of betrayal and fierce temptation was close at hand; He first comforted, counselled, and prayed for and with His disciples, and then His next strong impulse was to seek a solitary place for prayer and communication with God that He might find grace to help in this time of sore need. He wanted to see full and clear the light of His Father’s face before He stepped into the final darkness. He sought to fall into perfect submission to the will of God and feel the assuring, sustaining power of His omnipotence; He knew full well that He could then bear the cross. And dear friends, have not all true followers of Christ realised that prayer is the highest preparation for every duty and burden? It quiets the soul and clears the vision so that the path of truth and duty can be seen. In entering any Gethsemane let us enter through the gate of prayer, and then we can endure the agony and may be able to come out calm and strong.

Leaving all but Peter, James and John at the entrance of the Garden, as a sort of outer guard against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three —the three in whose ardent natures He seemed to find the most active and consoling sympathy—and with an earnest appeal to them to watch and pray, He left them and went about a stone’s throw beyond.

All realise that sympathy has a wonderful power to lighten burdens. Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires us with new life. We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted, not their talk. There was nothing they could say to Him that would help Him; but their watchful waiting near by would help Him. The best sympathy is not that which is most talkative and fussy. The silent presence, the sympathetic tear, the thoughtful, helpful act, these go deeper. There are chambers of sorrow in which voluble speech is an impertinence and silence is soothing to the soul.

Under the trees of Olivet, the Master’ had a good chance to think over the sequence of . events that were to culminate on Calvary. The grass was cool and sweet to Him; the air was balmy and mild. The heavens of that night with all their gleaming brilliance betokened the love-light of His Heavenly Father which seemed as though it were bestowing a silent blessing upon His head. It was a time when lovers walk about in the joy of youth; but He, the greatest lover of all time — the lover of God and righteousness and truth walked alone, for the disciples had been left behind. And there, in that mighty temple of nature, Jesus had the final conflict of His earthly career. Knowing what -was coming, He prayed, “O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt.” (Matt. 26: 39, 42.)

How much depended upon the Lord’s fortitude in that awful hour, awaiting the certain arrival of Her betrayer and His persecutors maddened with bat and full of the energy of Satan. Oh, how the destinies of the world and of Himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without Divine aid, therefore it was that He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death,—by a resurrection. The necessary comfort was provided, as foretold by the prophet Isaiah, “Behold My servant whom I uphold, Mine elect, in whom My soul delighteth . . . I, the Lord, have called Thee in righteousness, and will hold Thine hand, and will keep Thee (from falling or failure) and give Thee for a covenant of the people, for a light of the Gentiles . . . He shall not fail nor be discouraged.”

Then, though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. Just how, we know not, but probably by refreshing His mind with the precious promises and prophetic pictures of the coming glory, which none of His disciples had sufficiently comprehended to thus comfort Him in this hour when the gloom of thick darkness settled down upon His soul. It was Jehovah’s hand upholding Him, according to His

promise, that He might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. With His eye of faith upon the glorious victory of truth and righteousness, when He should see of the travail of His soul and be satisfied—satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing, and the love and gratitude of every loyal creature in heaven and in earth—yes, comforted and encouraged thus with a realising sense of the rewards of faith and faithful endurance to the end, He could now calmly and even courageously, go forth to meet the foe. Yes, this was the victory by which He overcame, even His faith, and so we also are to overcome.

He had passed beyond the need of His disciples' help. His victory was won. The cross was already as good as behind Him. With calm courage that feared no evil, with masterful faith that scattered the darkness of Calvary, He said, "Rise up, let us go; lo, he that betrayeth Me is at hand." Mark His calm, dignified fortitude, as He addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken Him had He not voluntarily placed Himself in their hand. Notice, too, His kind consideration for the bewildered and weary disciples, and His loving excuse for them, "The spirit truly is willing, but the flesh is weak," and His request to the Roman soldiers at the time of His arrest that they might be permitted to go their way, that so they might escape sharing in His persecutions. So through all the trial and mocking, and finally the crucifixion, His courage and solicitude for the welfare of others never failed.

Let the curtain go down on Calvary, on the darkness of the reeling crosses, on the death of God's beloved Son, the great antitypical passover Lamb. Let it go down on the weeping women, on the disciples, on the Roman soldiers and on the cruel Pharisees and scribes. Then let it rise on the glorious morning of His resurrection, when a mighty angel had rolled away the stone from the tomb, and said to those who came to embalm the body, "Why seek ye the living among the dead? He is not here, but is risen."

How the Christian feeds on these events—the death and resurrection of Jesus! They are the very essence of life and power at the present time, just as they have been for nearly two thousand years. The feast that God has provided through His Son is to be eaten with unleavened bread—the bread of pure truth — and with bitter herbs of persecution. This feast has continued throughout the Gospel Age.

"Let a man examine himself" says the Apostle; let him see to it that in partaking of the emblems he realises them as the ransom-price of his life and privileges; and furthermore that he by partaking of them is pledging himself to share in the sufferings of Christ and to be broken for others. Through lack of proper appreciation of this Memorial, which symbolises not only our justification, but also our consecration to share in the sufferings and death of 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 in the sense of a discouragement by any sincere follower of the Master, but rather in the sense of impressing the solemnity and depth of meaning that should always be associated with the partaking of the emblems. Far from discouraging any who desire to walk in the Master's footsteps His own words are sufficient—"Come unto Me. . . . Take My yoke upon you, for My yoke is easy and My burden is light."

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 our consecrated way come to us, let us not be afraid, nor "think it strange concerning the fiery trials that shall try us" for even "hereunto were we called," to suffer for our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

Let us also at this time take warning as well as encouragement, not only from our 'dear Lord's life of sacrifice, but also from the lives of the Apostles who were with Him for the greater part of His earthly sojourn. We might particularly think of three; in the first place how sad is the case of Judas; we all know the terrible result of the wet, selfish desire of the natural heart which allowed Satan to fully enter, as exhibited finally in the betrayal of his Master for thirty pieces of silver, and that with a kiss. We may be sure that the details of Judas' act in this way, being recorded by the four Evangelists, are so arranged as a lasting lesson for all the Lord's people. Oh, how we each need to keep our hearts with great diligence, to preserve our first love for the Lord, for if our hearts are right and we make mistakes, which we are all prone to do, we shall soon be restored to the Lord's favour and find grace and strength to be on guard against any weaknesses in the future. Such was the case with Peter; his heart was right, and after the acknowledgment of his denial of his Master and receiving the necessary admonitions, we find that he was recovered and reestablished in the Lord's favour and confidence. The recording of Peter's denials and subsequent forgiveness by the Lord has undoubtedly been a very great help to many Christians who have been overtaken in a fault, and then sought the Lord's forgiveness with the result that, as with Peter, they have realised much strengthening of character, with greater determination to serve the Lord faithfully in all the days ahead.

Then we think of loving John, the one with whom the Lord seemed to have most fellowship of the twelve; he was ever alongside his Master, even to following Him to the judgment hall, and also to Calvary's hill, and where from the cross his Lord commended the caring of His earthly mother to his charge. Oh, that we might be more like loving John, tender-hearted, affectionate, and fully devoted to our Lord, willing, yes cheerfully rendering our all so fully, so completely to Him, to whom- we belong, since we have covenanted to follow in His steps, and then willing to be used,

in the interests of His people and cause as He may direct.

“Saviour, Thy dying love Thou ‘gayest me,
Nor would I aught withhold
Dear Lord from Thee.
In love my soul would bow,
My heart fulfil its vow,
Myself an off ‘ring now
I bring to Thee.

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,” then, in both senses, (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. and as His members could we be allowed to share His glory, honour and immortality.

The hour is late—the end is drawing nigh—
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 heav’nly hills !
Our King is at the door.

Passover Memorial, 1950.

The anniversary of the institution of the Memorial of Christ’s death falls this year on Friday evening, 31st March, after sundown. This date will therefore be the appropriate time to keep the Remembrance as our Lord requested.

Friends desiring supplies of the unleavened bread and wine may obtain these from this office; early application should be made for same, and please state the number of friends to be served.

Memorial Services.

Services in remembrance of Christ our Passover will be held in the various States, to which all believers in the ransom sacrifice of Christ will be welcome.

Melbourne.—Friday, 31st March, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (For further information, write, or phone Hawthorn 6251.)

Adelaide.—Friday, 31st March, at 8 p.m., at Builders and Contractors Rooms, Waymouth Street, City.

Sydney.—Friday, 31st March, at 7 p.m., at Child Study Rooms, Liverpool Street (near George Street) , City.

Perth.—Friday, 31st March, at 7.30 p.m., at The Women’s Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court,. Perth.

Adelaide Easter Convention.

The brethren in Adelaide wish to announce that they are holding their usual Convention at the Easter season this year, from Good Friday, 7th April, to Easter Monday, at Builders and Contractors Rooms, Waymouth Street, Adelaide. They extend a hearty invitation to all friends able to join them for these four-day gatherings. Further information is obtainable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.—Sundays 3 p.m. and 6.15 p.m.
Sydney.—75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.
Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

The Divine Plan of the Ages.

A new stock of the valuable book "Divine Plan of the Ages" is now available in handy, pocket size. For over 60 years this work has been a means of assisting Christians to a clear understanding of the Bible, and is as valuable today as ever. This edition is bound in blue cloth and priced at 8/e.

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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.

News Item.

Vatican May Moderate Policy.

(Australian Associated Press.)

ROME.—An important change in the Vatican policy towards closer collaboration of the Roman Catholic Church with other non-Catholic Christian churches was forecast by semi-official sources in the Vatican.

A document in five languages is now being prepared by the highest canonical authority chiefly for Anglo-Saxon and other mixed-religion countries. It will, these sources said, substantially ease or abolish previous papal injunctions against collaboration with non-Catholics.

The Vatican, it was added, was aiming at the establishment of a strong, united Christian front to pave the way for future collaboration in the fight against Communism. Since 1325 a canon law has banned Catholics from taking part in religious discussions or conferences with non-Catholics.

The above news item appeared in the Melbourne press on February 9th, and is really in line with the expectations of Bible students for some considerable time. The following, written over fifty years ago, is enlightening in this connection:

"The 'sure Word of Prophecy' indicates very clearly that the various Protestant sects will form a co-operative union or federacy, and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together as a scroll (Isa. 34: 4; Rev. 6: 14) for self-protection,—as distinct and separate rolls, yet in close proximity to each other. . .

"It will be of little consequence that the ecclesiastical heavens (the religious powers, Papal and Protestant) will have rolled together as a scroll. The combined religious power of Christendom will be utterly futile against the rising tide of anarchy when the dread crisis is reached. Before that great army 'all the host of heaven (the church nominal) shall be dissolved, and the heavens shall be rolled together as a scroll (the two great bodies which constitute the ecclesiastical heavens, namely, Papacy and Protestantism, are the two distinct ends of the scroll) ; and all their host shall fall down (fall off, drop out; not all at once, but gradually, yet rapidly) as the leaf falleth off from the vine, and as a falling fig from the fig tree' (Isa. 34: 4) ; and finally these 'heavens, being on fire, shall be dissolved, and the elements (of which they are composed) shall melt with fervent heat.'—2 Pet. 4: 12."

While the prophecies of the Bible so clearly indicate the course of events to be expected in connection with the passing of the present religious systems, God's Word also supplies equally clear information about the "new heavens," comprising Christ and His Church, which will control the affairs of Christ's Kingdom throughout the earth. (2 Pet. 3: 13.) The overthrow of the present "heavens" will mean that millions of mankind will be liberated from the superstitions and false teachings of men which so often blaspheme the name of the Lord. As for the Lord's true servants, either on earth or in heaven, we read—"Rejoice over her (Babylon), thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."—(Rev. 18: 20.)

One has commented on this passage in Revelation 18: 20 as follows:—"The term 'heaven' as employed here, would seem to symbolise the true heavenly, righteous, spiritual class—those who are right with God, who are true co-workers together with Him and who recognise the righteousness of His cause; and this spiritual class is made up of such as those mentioned in the text—'ye holy apostles and prophets.' There is a strong contrast between this language and that which precedes. Kings, merchants, and seamen, who had been countenanced and sustained by her (Babylon — mother and daughter church systems) in the indulgence of corrupt passions, or who had been enriched by traffic with her, would have occasion to mourn. But not so they who had been persecuted by her. Not so the Church of the redeemed. Not so heaven itself. The great oppressor of the Church, and the corrupter of the world, was now destroyed, the grand hindrance to the spread of the Gospel was now removed, and all the holy in heaven and on earth would have occasion to rejoice. This is not the language of vengeance, but it is the language of exultation and rejoicing in view of the fact

that the cause of truth might now spread without hindrance throughout the earth.”

Rejoicing in the Lord.

(Convention Address.)

THE children of God are called to be representatives of Christ, showing forth the goodness and mercy of the Lord. As Jesus has revealed to us the true character of the Father, so we are to reveal Christ to a world that does not know His tender love. “As thou has sent me into the world,” said Jesus, “even so I have sent them into the world.” “I in them, and thou in me—that the world may know that thou has sent me.” (John 17: 18, 23.)

The Apostle Paul says to the disciples of Jesus, “Ye are manifestly declared to be the epistle of Christ, known and read of all men.” (2 Cor. 3: 3, 2.) In every one of His followers Jesus sends a letter to the world. If we are Christ’s He sends in us a message to the family, the village, the street where we live. Jesus dwelling in us, desires to speak to the hearts of those who are not acquainted with Him. Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages; they do not see the love of God through His works. But if we are true representatives of Jesus, it may be that through us they will be led to understand something of His goodness, and be won to love and serve Him.

Christians are set as light-bearers in this world of darkness. They are to reflect to the world the light shining upon them from Christ. Their life and character should be such that through them others will get a right conception of Christ and of His service. If we do represent Christ, we shall make His service appear attractive, as it really is. Christians who gather up gloom and sadness and murmur and complain, are giving to others a false representation of God and the Christian life. They give the impression that God is not pleased to have His children happy, and in this way they bear false witness against our Heavenly Father. Satan is pleased when he can lead the children of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us. It is the work of Satan to represent the Lord as lacking in compassion and pity. He misstates the truth in regard to Him. He fills the imagination with false ideas concerning God, and instead of dwelling upon the truth in regard to our Heavenly Father, we too often fix our minds upon the misrepresentations of Satan and dishonour God by distrusting Him and murmuring against Him. Satan ever seeks to make the godly life one of gloom. He desires it to appear tiresome and difficult; and when the Christian presents in his own life this view of Christianity he confirms the falsehood of Satan. Many walking along the path of life dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement.

An account was read of a woman who was being conducted along a garden pathway; her guide was pointing out the various beautiful blooms and enjoying their fragrance, when the woman called the guide’s attention to some unsightly briars that were impeding her way. There she was mourning and grieving. She was not walking in the pathway following the guide, but was walking among the briars and thorns. “Oh,” she mourned, “is it not a pity that this beautiful garden is spoiled with thorns?” Then the guide said, “Let the thorns alone, for they will only wound you. Gather the roses and the lilies.” Are not God’s promises like fragrant flowers growing beside our path on every hand? Will we not let their beauty and sweetness fill our hearts with joy? The briars and thorns will only wound and grieve us, and if we gather only these things and present them to others we may prevent those around us from walking in the path of life. It is not wise to gather all the unpleasant recollections of a past life — its iniquities and disappointments — to talk over them and mourn over them until we are overwhelmed with discouragement. A discouraged Christian is filled with darkness, shutting out the light of God and casting a shadow upon the pathway of others. We can thank God for the bright pictures which He has presented to us. Let us hold together the blessed assurances of His love, that we may look upon them continually—the Son of God leaving the presence of His Father, that He might rescue man from the power of Satan; and we if faithful unto death will be clothed in the righteousness of Christ and exalted to His throne. These are the pictures upon which God would have us meditate. When we seem to doubt God’s love, and distrust His promises, we dishonour Him and grieve His holy spirit.

How would a mother feel if her children were constantly complaining of her, just as though she did not mean them well, when her whole life’s effort had been to forward their interests and to give them comfort? Suppose they should doubt her love; it would break her heart. How would any parent feel to be thus treated by his children? And how can our Heavenly Father regard us when we distrust His love, which has led Him to give His only begotten Son that we might have life. The Apostle Paul writes in Rom. 8: 32, “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?” God is listening to hear what kind of report we are bearing to the world about our Heavenly Master. Let our conversation be of Him who makes intercession for us before God. We all have trials hard to bear, and temptations hard to resist, but let us not tell our troubles to those whom we contact in the world, but carry everything to God in prayer.

If we make it a rule never to utter a word of doubt or discouragement, we can do much to brighten the lives of others and strengthen their efforts, by words of hope and Godly cheer. There are many who have a wrong idea of the life and character of Christ. They seem to think that He was devoid of warmth and sunniness, that He was stern, severe and joyless. It is often said that Jesus wept, but that He was never known to smile. Our Lord was indeed a man of sorrows, and acquainted with grief, for He opened His heart to all the troubles of men. But though His life was self-denying and shadowed with pain and care, His spirit was not crushed. He did not have an expression of grief and repining, but always one of peaceful serenity. Wherever He went He carried rest and peace, joy and gladness. Our Saviour was deeply serious and intensely in earnest, but never gloomy. The lives of those who imitate Him will be full of earnest purpose; they will have a deep sense of personal responsibility. There will be no boisterous merriment or the like, as

the religion of Jesus gives peace like a river. It does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face. Christ came not to be ministered unto, but to minister; and when His love reigns in the heart, we shall follow His example. If we keep uppermost in our minds the unkind and unjust acts of others, we shall find it impossible to love them as Christ loved us; but if our thoughts dwell upon the wondrous love and pity of Christ for us, the same spirit will flow out to others. We should love, and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and a patient tenderness with the faults of others, should be cultivated, and this will do away with selfishness and make us large-hearted and generous.

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." "Trust in the Lord," says the Psalmist.

Each day has its burdens, its cares and perplexities; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles-in-trade, so many fears are entered into that one might suppose we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need. Every day we are enjoying the bounties of God's providence, but we sometimes overlook these present blessings. Why should we be worried or perplexed over the cares of this evil world, when we know that the Saviour has overcome the world? Jesus has promised His aid if there is effort on our part, and while we are casting our burdens upon Him, let us accept our position cheerfully. It is not the will of God that His people should be weighed down with care. He knows there are trials and dangers, and He does not promise to take His people out of a world of sin and evil, but He points them to a never-failing refuge. Jesus' prayer for His disciples was, pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." In the world, He says, "ye shall have tribulations; but be of good cheer; I have overcome the world." (John 16: 33.) In His Sermon on the Mount, Christ taught His disciples precious lessons in regard to the necessity of trusting in God. These lessons were designed to encourage the children of God through the years, and they have come down to our time full of instruction and comfort. The Saviour pointed His followers to the birds of the air, and said they sow not, neither do they reap, and yet the great Father provides for their needs. The Saviour asks, "Are ye not much better than they?"

The great Provider does not drop the food into the birds' bills, but He makes provision for their needs. They must gather the grains He has scattered for them. They must prepare the material for their nests. They must feed their young. Are we not, as intelligent spiritual worshippers, of more value than the birds of the air? Will not God provide for our necessities if we but trust in Him? This lesson of Christ's is a rebuke to the anxious thought, the perplexity and doubt of the faithless heart. The Lord would have all His children peaceful and obedient. Jesus says, "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." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Happiness that is sought from selfish motives soon passes away, and we are filled with loneliness and sorrow, but there is joy and satisfaction in the service of God. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond.

But even here, Christians may have the joy of communion with Christ, they may have the light of His love and the comfort of His presence. Every step in life may bring us closer to Jesus and give us a deeper appreciation of His love, and may bring us nearer to our blessed home of peace. As we look towards new perplexities in the coming conflict, we can say, "Hitherto hath the Lord helped us." The trials will not exceed the strength that shall be given us to bear them. So let us go forward, believing that whatever may come we will not be left alone to carry our burden, and we will remember the Lord's words, "Be ye faithful unto death, and I will give you a crown of life."

Correspondence.

Dear Frank and Ernest—I have often listened in to your fine session on Sunday mornings over 3GL, and it's great to be able to receive a copy of these addresses we would like to read again and maybe pass around among our friends who have not listened in. Will you kindly forward me today's address, and, if you still have them, copies of your Xmas Day and New Year's Day addresses, as I could only listen in spasmodically on those days. . .

The wireless is a fine means of spreading Christianity to the nations and how sorely this sad world needs the Christian Gospel which is the only thing that can change the hearts of men and women, and so change the world. Whenever you have the opportunity emphasize that Christians and non-Christians read their Bibles, for so many do not. Thanking you in anticipation and wishing you God speed in your fine work. Yours very sincerely.

Dear Sirs—After listening to your broadcast of this morning I would like you to send me a copy of the discussion and the little book you spoke of. You didn't mention any payment for these, but if there is any such, please let me know.

I do enjoy listening to your Sunday morning discussions, Frank and Ernest. . . Your Talks are very helpful and do enlighten anybody who is at all interested. Wishing you the attainment of your objective in your weekly broadcasts. God bless you; sincerely yours.

(Copies of the broadcasts are free to all who promise to read them carefully.—B.B. Institute.)

Frank and Ernest, Dear Sirs—I wonder if you will be good enough to let me have two copies of this morning's Talk as I have a few friends who I should like to give them to. I must tell you I enjoy your Talks very much myself, and would like others to share the same beliefs and joys. Thanking you in anticipation; I am, Yours in the soon coming

One.

Frank and Ernest, Dear Sirs—I have been a constant listener to your session over Sydney radio 2KY at 8.15 a.m. on Sundays for about nine months. I find them very interesting and instructive, and take this opportunity of asking for the copy of “Superstition and Facts,” and also ask is it possible to ask any question of you by ordinary mail, if the questions are not very involved (only short answers or reference would do) and I pay the cost of returning to me?

The various prophecies of the Bible are what interested me in the session, having been given the first start in them by someone who possibly knows them due to study, but I realise that the session has been going for longer time than I have been listening and therefore I may have missed a lot. Is there any booklet obtainable in Sydney or elsewhere dealing with this subject?

In conclusion, I wish to thank you for the session, however short it is, and let you know that I am not in my own opinion a churchgoer, Christian, or religious person, only after the truth or otherwise of the Bible. Yours faithfully.

(All questions on the Bible are gladly received, and the booklet “Our Lord’s Great Prophecy” and other literature are supplied to assist in understanding Bible prophecy.—B.B. Institute.)

The Manager, Radio Station 2KY, Sydney—Dear Sir—I was particularly interested in the religious sessions conducted by Frank and Ernest at 8.15 on two recent Sunday mornings. Could you kindly pass on my request for copies of the scripts of the two Talks “New Bottles for New Wine” and “Facts Versus Superstition.” I would be glad also for a copy of the booklet “God and Reason.” Thanking you, I remain, Yours faithfully.

Dear Sirs—Would you kindly send the copy of this morning’s lecture. I am always anxious to hear your very good lectures every Sunday morning, and try to get people to listen to them; no doubt they are very inspiring. I do not know how you are supported; if I may I would like to send a little at times, for I think it is well worth it.. . Yours very sincerely.

(The cost of broadcasting, as well as the general work of the Institute, is supported by voluntary contributions.B.B. Institute.)

Dear Sirs—Would you please forward me your last four broadcasts over 2KY Sydney. I have now got quite a few of your broadcast Dialogues and read them over and over again till they sink in.

Enclosed 3/- to help in your work in helping us to understand God’s Holy Word. Would also like “God and Reason.” Faithfully yours.

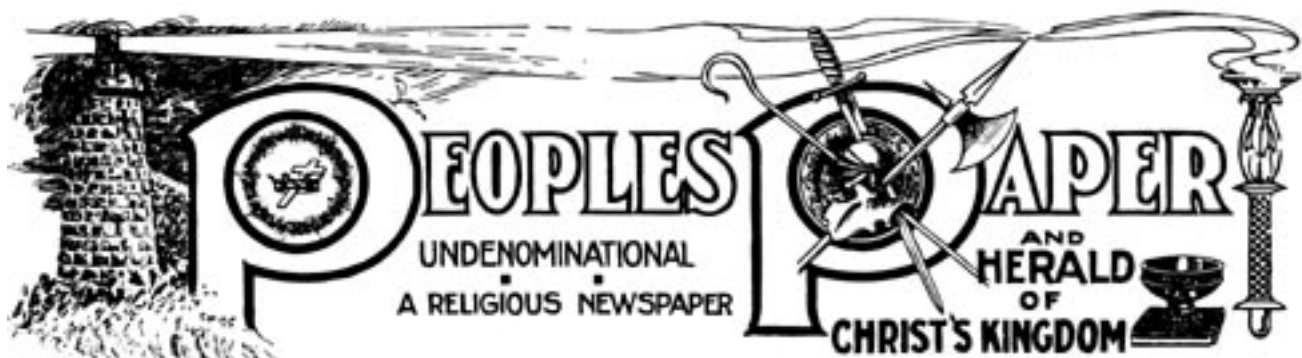
Frank and Ernest, Dear Sirs—I have been listening with interest to your Sunday morning Talks from Station 2KY Sydney and would like to read some of your literature. Please send me a list of your literature to above address together with price list of all publications.

I am a seeker for the truth and during the past 20 years have read “Studies in the Scripture”.. . Your Talks seem to be similar to the “Divine Plan” and I am very interested. Yours seeking for truth.

Berean Bible Institute, Dear Sirs—Please accept the enclosed small contribution, and many thanks for the Frank and Ernest Dialogues which come to hand regularly, together with the copies of “Peoples Paper.”

I had lent to me recently a copy of “The Bible Teachings on the Covenants, Mediator, Ransom, Sin-offering, Atonement.” It is a reprint of a former publication, the reprint dated 1937. . . I was wondering if any copies of this publication are available today, or if they are now entirely out of print. If a copy is available I would be delighted to forward the purchase price, whatever the cost may be. With all good wishes; sincerely yours.

(It is hoped to produce a supply of the book “The Bible Teachings” again, in the course of a few months; reference will be made in the “Peoples Paper” when these books are ready.—B.B. Institute.)



The Voice of God.

(Convention Address.)

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."—Heb. 1:1, 2.

HAVE we ever stopped to think just how highly honoured are those who have been privileged to hear the voice of God—that is, the voice of God speaking to them in such tones as would show clearly that they had His favour and blessing? Our thoughts go back to the nation of Israel. That nation heard God's voice through the prophets, as we read in Hebrews, and those inspired mouthpieces were used by God to make many wonderful promises to the Israelites, and also the conditions upon which they could be assured of inheriting their fulfilment.

We know also that God's voice warned the Israelites of tragedies which would befall the nation if they failed to comply as fully as possible with the conditions of God's promises to them.

While God spoke to Israel as a nation through the prophets in olden times, He spoke more directly to individuals, but whether the voice of God is heard by individuals in special messages, or by groups through the medium of His servants, the purpose of the message He gives is practically always the same. It is not just to satisfy curiosity, but to invite cooperation in the outworking of His plans and purposes. Thus, while it is indeed a blessed experience to hear the voice of God, we must not forget that it involves a great personal responsibility, for it means that to the extent of the call or invitation one is required to devote himself unreservedly to the task in hand. During this present evil world, it involves the crossing of the will of the person who hears God's call to co-operate with Him, in order that God's will may be done. God does not look with Pleasure upon any half-hearted service. With Him it is, all, or nothing.

Let us pause for a moment here and ask ourselves the vital question: How do we know that we have heard the voice of God? Amid all the confusion of religious thoughts and doctrines, how are we to know that what we have accepted as the truth is in reality the voice of God, and in obeying that voice we are fulfilling the Divine will? This, friends, is a question of very great importance, as I am sure we all realize. It is a question which we should be able to answer to our satisfaction, or else we live in a condition of partial doubt and uncertainty.

There are many lines of approach to this question. We know we have heard the voice of God because—and this is important—what we have heard is in harmony with the entire Bible. It is also in harmony with what we should expect the character of God to be; with His infinite justice, His wisdom, His power, and above all His great love. It is also in harmony with all known historical facts and with our own experience as Christians, and our observations. What we have accepted as the voice of God, of truth, leaves no unanswered questions or problems. It does not tell us that there is no such thing as sickness when we know there is, and see evidence of it every day of our lives. It does not tell us that there is no death when we know that day by day people are dying all around us.

There is another manner in which we may assure ourselves that we have heard the voice of God, and that is upon the basis of His unchangeableness. The Scriptures tell us that God changes not, that in Him there is no shadow of turning. (Jas. 1: 17.) This being true, it means that the Divine purpose as revealed through God's prophets of old is still God's purpose. If we have heard the voice of God, we have heard the same things that that voice made known through the prophets. True, the working out of God's plan may vary in detail from age to age, but there is no variation in the plan itself. The great fundamental theme of God's plan, we might say the cardinal theme which characterises His messages through all the prophets, is identified by Peter and recorded in Acts 3: 20-23. Here we have the Apostle telling of the blessing coming to all nations following the second advent of Jesus, and he describes these blessings as "Times of Restitution of all things." And note this—"Times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." It was to provide opportunity for restitution that Jesus died. Ransom and restitution, then, are the dominant chords in God's great theme song of love. There are various minor arrangements associated with the outworking of these Divine purposes, but the great objective to which these are leading is the blessing of all the families of the earth during the times of restitution.

Now have we heard and appreciated these great fundamental facts of truth? If so, then we have indeed heard the voice of God. If we have not, then God has not spoken to us. There are many incidentals of truth which are good in themselves, and many of which are understandable by those not fully enlightened by the voice of God. Even a natural-minded man or woman can appreciate to a large extent the value of kindness and mercy and self-control, as well as many other manifestations of righteousness. Those who believe in eternal torture of the wicked may adhere to very high aspirations in holy living. But no matter how valuable doctrine may be to us, apart from the theme song of God's love and His intention to bless all nations, it does not then constitute the voice of revelation.

We have already noted that it is a blessed thing to hear the voice of God, but we know also that it is costly, and we find this exemplified in the experiences of Noah so long ago. "Noah found grace in the eyes of the Lord." (Gen. 6: 8.)

As the narrative unfolds it shows that Divine favour was manifested towards Noah in that God used him to build the ark, and carry over a few human beings from the first to the second world. God also established a covenant with Noah concerning His intention never again to destroy all flesh. These Divinely appointed experiences of Noah are referred to in the New Testament by both Jesus and Peter, and are used to illustrate different features of the Divine Plan. We read about the building of the ark by Noah, but we may fail to realize what it meant in the way of wearying toil through

the long years it took him and his sons to build it. It was indeed a difficult task, for there was not only the work involved, but the scoffing of the world to endure. Noah preached, we remember, as well as worked. He preached to an unresponsive public, and there was no apparent result from his teaching. Those with limited faith and less appreciation of the fact that God had spoken to them would have been weary in well doing, concluding that God did not intend them to continue to bear witness to the Truth, and that they exerted only wasted effort on an ark, with no evidence of coming rain. But Noah had heard the voice of God, and by it was led to continue serving, irrespective of the result.

The due time had not arrived for a clear unfolding of the Divine programme for the blessing of all nations, but God used Noah as an illustration of certain phases of His plan, and this was a great honour. The covenant God made with Noah, that never again would He destroy all flesh from the earth, afforded a faint suggestion even at that early date of God's intention that mankind should live forever on the earth. Having heard God's voice, Noah was faithful to it, despite seeming failure of his effort and the cold indifference of virtually all by whom he was surrounded. He had heard the voice of God because God had something for him to do, and Noah responded with his whole heart and life to perform the Divine commission faithfully. Was it all for naught? By no means. Two important results accrued. Paul mentions them, saying he condemned the world, and became heir to the righteousness which is by faith. (Heb. 11: 7.) Noah's faithfulness in preaching righteousness to his generation proved the justice of God in destroying the world which then was. (2 Pet. 3: 6.)

When God's plan is complete, the knowledge of God will fill the whole earth, the prophet tells us. This means the people will know that all the acts of God have been righteous, and that the suffering of humanity had been permitted for a particular purpose, and it will be seen that the great catastrophe of the flood which destroyed the first world was justified by lack of response to Noah's preaching, and the altogether too prevalent evil in those times.

Thus, while none but his own immediate family then gave heed to his message, Noah's seemingly fruitless preaching will in the coming age be known for what it was worth, and help to fill the earth with God's glory.

In addition to this satisfying result of his service, Noah's faith made him heir to the righteousness which is by faith, and among other things, that includes a "better resurrection." (Heb. 11: 35.)

Psalms 45 indicates that those who obtain this "better resurrection" are to be made "Princes in all the earth." We ask ourselves then: Did Noah waste time and effort? Certainly not. He heard God's voice and obeyed Him, and was blessed in his obedience, and will yet be more fully compensated for every sacrifice which he made.

Then we might think of Abraham. In Genesis 12 we have the first definite statement of God's purpose to bless all the families of the earth. Here the melody of the Divine Plan began to sound forth with a definiteness over and above the incidental and harmonious accompaniment which throughout the ages has been associated with it. Surely Abraham was favoured to hear such a message; but as with Noah, it cost him very much. God spoke to Abraham, inviting his co-operation in the outworking of the Divine Plan. The message and the call were heard together. God said, In thee shall all families of the earth be blessed, but I want you to leave Your own people and your father's house and go into a land which I will show you. You shall be a blessing. But the patriarch discovered that in order for the promise to become a reality to him, it meant an uprooting of his whole way of life. The promise God made to Abraham was an unconditional one, and it will be fulfilled, regardless of what any individual may do about it. It means the blessing of all the families of the earth.

It is just so in all God's dealings; He causes His voice to be heard, then invites co-operation. Has it been so with us? How sweet was the voice of God, telling us of the great hope of restoration of the sin-cursed and dying world! It appealed to us as being just like God, and we rejoiced to think of all mankind walking over the highway of holiness, and finally inheriting the Kingdom prepared for them from the foundation of the world. But we, too, soon realized that there was more than that to it. Together with God's sweet promise of life to all mankind, we heard the words of invitation to us, asking our participation in the Divine Plan. We too, like Abraham, were asked to leave our own people and our father's house (the Adamic household), and we recognised this as giving up the hope of restitution for ourselves, and in, its place setting our affections on things above, not on things of the earth. (Col. 3: 2.) This meant more than merely to exchange our earthly hope for a heavenly hope. It meant following in the footsteps of Jesus, in the way of sacrifice and suffering even unto death, until that which remained of our present earthly life was wholly consumed in the service of God.

Yes, it was more than to hear the voice of God; if we continue to respond faithfully it will finally cost us our lives. We do not belong to ourselves, but to Him who loved us and died for us. (1 Cor. (6: 19, 20.)) We will endeavour not to live for ourselves, but for God, participating in the sacrificial work of this age, devoting our bodies to God's service and keeping our sacrifice on the altar until it is wholly consumed.

Abraham was asked to give up his home in Ur, and for the remainder of his life he lived in tents, having no permanent home, no continuing city. Not only that, but God continued to test him, finally to the point of asking him to sacrifice his son Isaac, in which test he showed his utter willingness to do God's will. Abraham learned to know the voice of God more familiarly with the passing years, and he knew it was a voice which not only promised wonderful blessings, but which also invited co-operation and much sacrifice.

Time will not permit us to think of the voice of God to Moses and Samuel, etc.; but we will turn to the New Testament, to the time of the greater than Moses, the Prophet whom the Lord had promised to raise up, even Jesus Himself, and those who followed Him faithfully. Surely Jesus heard the voice of God!

When through Jesus God spoke to Saul of Tarsus on the Damascus road, this Israelite realized at once what it signified. Saul first made sure who was speaking, and being assured he was receiving a message from the God of Israel through the Messiah of Israel, responded with the inquiry, "Lord, what wilt thou have me to do?" Saul was acquainted

with the manner in which God had dealt with His servants in the past. He knew that an experience of this kind implied more than the fact that he was being enlightened concerning the fact that Jesus was the Messiah. God allows people to continue in darkness until He has a place for them in His plan. Saul knew this, and now he was enlightened, he realized that God was calling him into His service. Yes, Paul was a chosen vessel. He had been selected to bear the Gospel to the Gentiles, and also to the children of Israel. What a great honour, but at what great cost! "I will show him what great things he must suffer for my name's sake," the Lord said. God had spoken. Truth had been revealed. Great things were to be suffered. The record of Paul's ministry demonstrates the sincerity of his question, "What wilt thou have me to do?"

In our verse in Hebrews the Apostle explains that in these last days God had spoken to us, to His people, through His Son. That was indeed very true of the early Church, and has been true through the entire Gospel Age. And it is true in a very special sense at this end of the Age, in the "last days" in which we are now privileged to be living.

In Luke 12 is recorded a promise of Jesus that at the end of the Age He would return, and serve the household with meat in due season. This promise has been wonderfully fulfilled. Through God's beloved Son now present among His people at His second advent, the Divine voice of truth has indeed been heard. We know and are assured that it is God's voice, because it is the same message given throughout the centuries, and has not changed. Like God's servants of old, we have rejoiced to learn that by means of the ransom, and by restitution processes, all the families of the earth are to be blessed with life and happiness.

The clear distinction made by the Truth between the heavenly calling of the Church and the restitution hope of the world helps to emphasize the importance of the latter in the plan of God. How truly satisfying it is to know that God has blessings for others besides ourselves! It is surely a lovely thought. How it enhances our appreciation of the Heavenly calling to know that there is a worthwhile purpose behind it, a glorious future work to do! But why have we been so highly favoured with this wonderful knowledge of truth? It is because He has a place for us in His plan. He has a service for us to render, a sacrifice of praise which we can offer. We knew this when we first heard God's voice of truth and responded to it most enthusiastically. Do we still know it? Are we continuing to respond, or have we become weary in well doing? A crucial test has been upon God's people throughout the age, and this test has been that of holding to the truth. Paul warned the Christians in his day that there would come a falling away from the faith. It occurred, and one of the great manifestations of the apostacy was the dividing into two classes, clergy and laity, of God's people. The laity for the most part sat back, and the clergy received salaries for their service of God. Satan still knows how to foster this great deception. He likes to see only a few trying to serve the Lord, the remainder sitting back and becoming good listeners. But let us not be deceived along this line. Every truth-enlightened follower of the Master is fully commissioned to be a servant of God. All are not given the same service, but there is something for all the consecrated to do, some way in which each one, no matter how small a way, may play some part in co-operating with God in the great Plan which is being worked out.

It is well for us to have the spirit of humility, not to think more highly of ourselves than we ought to think. At the same time, we should not underestimate the matter of the divine call to service. God has not asked us to build arks, or lead His people out of Egypt. He has not given us the keys of the kingdom of heaven, or appointed us to be special Apostles to the Gentiles. But God has given us the truth in these days, and through present truth God has spoken to us. His voice has enlightened us. Let us praise Him for that. And He has called us. We are no longer our own. By His truth He is leading us forth as light-bearers for Him, messengers for the Kingdom. Even the least opportunity to show our appreciation should be very highly regarded, and faithfully used to His glory. Let us not despise the day of small things, for if we are faithful, greater opportunities of service will be ours when we have made our calling and election sure as joint-heirs with Jesus in the Kingdom, even the joy of blessing all the families of the earth.

Passover Memorial, 1950.

The anniversary of the institution of the Memorial of Christ's death falls this year on Friday evening, 3 1st March, after sundown. This date will therefore be the appropriate time to keep the Remembrance as our Lord requested.

Friends desiring supplies of the unleavened bread and wine may obtain these from this office; early application should be made for same, and please state the number of friends to be served.

Memorial Services.

Services in remembrance of Christ our Passover will be held in the various States, to which all believers in the ransom sacrifice of Christ will be welcome.

Melbourne—Friday, 31st March, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (For further information, write, or phone Hawthorn 6251.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4/6 (85 cents) per annum, post paid.

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Convention News.

IT is a pleasure to report favourably on the Annual Convention held in Melbourne by the brethren in this city over the Christmas season now some weeks past. The Lord's blessing was very truly experienced throughout the four-day gatherings, and we lift up our hearts in gratitude to our Heavenly Father for His favours bestowed.

The Melbourne friends gladly welcomed a number of visiting brethren from Adelaide, Canberra and country parts of Victoria and the fellowship with these dear members throughout their stay in Melbourne was a spiritual joy indeed.

The Convention programme provided for a variety in the gatherings which was very refreshing. Two main Bible studies were conducted on the Scriptural passages in Romans 15: 1-7 and Jeremiah 30: 3-11. Both these studies proved of much interest and encouragement as the important lessons to all followers of the Lord during this Gospel Age were brought out from St. Paul's message to the Romans, and the prophetic message concerning God's ancient people as portrayed by Jeremiah over the centuries to the closing scenes of this age, with the establishment of Christ's Kingdom on earth, was viewed in the light of the Scriptures as a whole.

A wide range of subjects were dealt with by the eleven speakers during the Convention gatherings, and each address had its own particular message of encouragement, instruction and exhortation. The titles of the addresses are as follows:—"Rejoicing in the Lord"; "Jesus Wept"; "The Epistle of Christ"; "The New Mind, Its Care and Development"; "Why is the Church Persecuted?" "The Voice of God"; "Not Without Witness"; "Christmas Day Meditation"; "Praise"; "Godliness with Contentment" and "Lest ye be Wearied." It is hoped to be able to pass on some of the helpful thoughts from these addresses in the "Peoples Paper" from time to time.

A Question Meeting for examination of two Scriptures, Amos 9: 13 and Matt. 10: 29-31, was also helpful and enlightening. It was seen that the prophet Amos had expressed in symbol the closing scenes of the harvest of the Gospel Age when the "plowman" (time of trouble) would "overtake" or complete the Gospel harvest, in accord with the Lord's will. Likewise the further symbols indicated the changing of dispensations and the establishment of Christ's Kingdom when the "sweet wine" will bring blessings to all the obedient of mankind, at which time all the "hills" or governments of earth shall have "melted"—passed away. The verses in Matthew 10 were seen to refer to God's wonderful oversight and care on behalf of His people who walk in the steps of Christ. A further important meaning was observed from the fact that birds were presented as sin-offerings under the Law arrangements, and these were acknowledged of God as representing the heart devotions of the people making the offerings. This being so, the words of Jesus were seen in deeper meaning—"Fear ye not therefore; ye are of more value than many sparrows." Yes, those to whom our Lord spoke, representing all His followers of this Gospel Age, were shortly to be "offered upon the sacrifice and service of faith," "to fill up that which is behind of the afflictions of Christ" (Phil. 2: 17; Col. 1: 24), to be counted as the antitypical, secondary offering for sin, and as such would be very precious in the sight of God, (Psa. 116: 15)—"of more value than many sparrows."

The more informal Fellowship Meetings for praise and testimony and "Hymns we love and why," proved very refreshing as the brethren expressed their sentiments of thankfulness and praise to the Lord in their own words or through the hymn writers.

The messages of greeting to the assembly from various classes and individual brethren were much appreciated and clearly indicated that our dear friends in other parts were with us in spirit, and remembering us in prayer. The blessings received throughout this Convention were reflected in the prayers of thankfulness and remembrance of all other members who had not enjoyed the same favours from the presence of the Lord. As a general greeting from the Convention, the Melbourne friends selected the passage of Scripture in Romans 15: 4-7 to be sent with their warm Christian love to the brethren in every place.

The final session with the appropriate Love Feast and hymns "Blest be the tie" and "God be with you" seemed to come all too soon, but the many good things received surely filled to capacity our hearts and minds, and the concluding prayer of thankfulness also besought the Lord's blessing upon the assembly and the Israel of God in every place in the days to come.

On the following week-end, opening the New Year, further very helpful gatherings were held while some of the visiting brethren were still present. Two encouraging and timely addresses were given and two Bible studies were enjoyed on the passages John 12: 20-26 and Psalm 84. One of our brethren has prepared some thoughts on this beautiful Psalm 84 which are presented in this issue of the "Paper."

Some Thoughts on Psalm 84.

PSALM 84 greatly resembles Psalm 42, and was probably composed on the same or a similar occasion. These two Psalms are remarkable for beauty of imagery, depth of religious emotion, and a noble and victorious struggle against despondency.

The Psalm expresses the intense longing of the faithful and loyal Israelites for the Temple worship.

Verses 1 and 2: "How lovely are Thy dwelling places, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." See Psa. 42: 1, 2; Psa. 63: 1.

How the hearts of the faithful Israelites longed for the blessings and happy associations of the Temple and its worship and services.

Verse 2 (Leeser) : "My soul desired, yea, it also longed for the courts of the Lord; my heart and my flesh shout with joy unto the living God."

Verse 3: "Even as the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young (have I found) Thy altars, O Lord of hosts, my king and my God."

The little sparrow and swallow show a good example of zeal, earnestness and patient industry in building their nests; they also find satisfaction and contentment in carrying out their natural instincts in raising their little families, so the Psalmist earnestly seeks to find his longings satisfied in the altars of the house of God.

Verse 4: “Blessed (happy) are they that dwell in Thy house.” (Psa. 65: 4.)

While it is helpful to see the primary application of this Psalm to the faithful Israelites of past ages, we see also how it applies to spiritual Israel, and the longings we have for the courts of the Lord, and the fellowship the New Creation may now enjoy in connection with building up of the true temple of God—His Church. (Eph. 2: 19-22.) “How lovely are Thy dwelling-places, O Lord of hosts.” How good it is to come into a meeting-place of truly consecrated children of God. Each spirit-begotten child of God is a temple of the holy spirit (1 Cor. 6: 19; John 14: 23), and coming together in a spirit of reverence for God and for Christ our Head, and with loving respect for His instructions as contained in His Word, what a sobering thought it is to realise we are thus coming into the presence of God—the great Almighty Ruler of the Universe. We come to “behold the beauty of the Lord (as reflected in one and another of His children who have His spirit) and to enquire in His temple,” to seek to learn more of His Word and ways. (Psa. 27: 4.)

Each truly consecrated child of God is lovely, but we have to be on guard because we have the treasure of the new mind in a fragile, earthen casket, and there is great danger that our “loveliness” may be marred if any spirit of pride or stubborn self-will is allowed to actuate us. We have sometimes seen consecrated children of God contending so earnestly for certain theories or forms of service that the spirit is grieved, and the “loveliness of Thy dwelling places” has been very disturbed and marred. How each one of God’s saints should watch and pray; that we “keep our hearts with all diligence,” so that our every contact with the fellow-members of the body may be helpful to them, and also to ourselves. The spirit of stubborn self-will can greatly hinder our usefulness to others of the Lord’s people.

Verse 5: “Blessed is the man whose strength is in Thee; in whose heart are the high ways to Zion.” (R.V.) There was a blessing for the Israelite of old who trusted in God and who loved the ways of Zion. How much richer and fuller is the blessing now available for the footstep followers of Christ, who trust fully in Him, and find His strength and grace to walk the narrow way of self-denial. We are coming nearer and nearer to the Kingdom—the heavenly Zion. May our ears be attentive to hear the voice of Him who speaketh from heaven. (Heb. 12: 25), inviting and encouraging us to walk closely in the footsteps of His Son.

Verse 6: “Passing through the valley of weeping they make it a place of springs; yea, the early rain covereth it with blessings.” (R.V.) The Israelites of old sometimes travelled long distances under slow, tedious conditions. But the delight they had in God’s house made the barren ravines through which they passed seem as lovely as if they were adorned and fertilized by fountains, and rendered the hot and wearisome journey as pleasant as if it were alleviated by refreshing showers. We who represent the Lord here to-day are passing through “the valley of weeping.” (Psa. 30: 5.) Sorrow and sadness are about us as we traverse our way through “the valley of the shadow of death.” But thank God for His goodness and love, He has brought us under the “anointing” influence of His gracious spirit; we have the gospel message to bring comfort to those around us; we have a message of hope and cheer to spread abroad for those able to hear it; we can “comfort all that mourn, giving the oil of joy for mourning, and the garment of praise for the spirit of heaviness.” Let us tell others the good news; let us give others the sunshine, and tell Jesus about the things that cause us sorrow and heaviness. It does not help our friends, or others, to burden them by continually dwelling upon and repeating our difficulties and hard experiences. The little hymn, “Go bury thy sorrow,” has a good message for us all. Let us wait on God in earnest prayer, for a larger infilling of His spirit of love and joy and peace; let us ask Him to make us messengers of comfort in Zion. (Isa. 40: 28-31.)

So doing, we may hope to be of those referred to in verse 7: “They go from strength to strength; everyone of them appeareth before God in Zion.” The faithful, humble footstep followers of Christ who love God, His ways and His truth above all things else, will make their calling and election sure. Such will not allow earthly things to hinder their heavenward progress. (See Psa. 87: 5, 6; 2 Cor. 3: 18; Phil. 1: 6 and 2 Pet. 1: 5-11.)

Verses 8 and 9 contain an earnest prayer for God’s favour and blessing to be shown to His people. Israel as a typical people were greatly favoured of God; their kings and priests were anointed of God. From Israel would come the Anointed One—the Messiah. How much more favoured is spiritual Israel—the true Church whose Head is Christ. “Behold, O God our shield, and look upon the face of thine anointed.” This is an earnest plea for a realising sense of God’s favour and blessing. To show the face is a sign of favour. This is in line with that beautiful expression with which the priest pronounced blessing upon Israel—Numbers 6: 24-26. “The Lord make His face to shine upon thee,” etc. We can do nothing without God’s blessing; we need to wait upon God in earnest prayer for His blessing and guidance that we may be led to do His will and understand His ways. (2 Cor. 1: 21, 22.)

Verse 10: This verse expresses very deep love for God and appreciation of His laws and arrangements. “For a day in Thy courts is better than a thousand (spent elsewhere). I would rather choose to wait at the threshold of the house of my God, than to dwell in the tents of wickedness.” This reminds us of the attitude of faithful Moses, who “chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach for the anointed greater riches than the treasures in Egypt.” (Heb. 11: 25, 26.) We want to be where the Lord’s people are, though this may bring to us some loss of earthly things.

Verse 11: “For a sun (giving us light and warmth and comfort) and shield (affording us protection from dangers) is the Lord God; grace and glory will the Lord give (through Christ our Saviour and Advocate). He will not withhold any good from those that walk with integrity.” (Phil. 4: 19; Rom. 8: 28 and Psa. 115: 9-11.)

Verse 12: “O Lord of hosts, happy is the man that trusteth in Thee.” (Jer. 17: 7, 8.)

Adelaide Easter Convention.

The brethren in Adelaide wish to announce that they are holding their usual Convention at the Easter season this year, from Good Friday, 7th April, to Easter Monday, at Builders and Contractors Rooms, Waymouth Street, Adelaide. They extend a hearty invitation to all friends able to join them for these four-day gatherings. Further information is

obtainable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, South Australia.

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.

The State of Israel

THE following extracts from the Jewish National Fund Calendar will no doubt be of interest to our friends, a clear indication of the fulfilment of prophecy in our days.

“On the fifth day of Iyar, 5708, towards the evening of the fourteenth day of May, 1948, after two thousand years of exile and statelessness, Medinath Israel, the State of Israel—was proclaimed.

“By virtue of the labour of generations of pioneers, and the unflinching courage of its defenders and liberators, strengthened by the historic decision of the United Nations, the Hebrew nation transmuted its dream into a vibrant reality. Half a century ago, the prophetic vision of Theodor Herzl declared: ‘If you will it, this is no legend.’ Today the legend has become a fact. The State of Israel exists. The rapid progress of the Ingathering of the exiles’ will soon double its population. The majority of the nations of the world have extended to it full diplomatic recognition. Its representatives are accepted as equals in the comity of the United Nations.

The State And The Zionist Movement.

“The Zionist Organisation was sometimes described as ‘the State on the way.’ Now that statehood has been achieved, it is necessary to clarify the new functions of the Zionist Movement.

“It is abundantly clear that far from rendering the Zionist Organisation superfluous, the emergence of the State of Israel has intensified its importance. The ‘State on the way’ will henceforth serve both as the bridge between the Jews in the Diaspora and the State of Israel and as the instrument by which the redemption of the soil is to be effected.

Hundreds Of New Jewish Settlements.

“In the eighty years of pioneering endeavour which preceded the foundation of the State of Israel, 335 Jewish settlements were established.

“In the first year of Jewish Statehood, 75 villages were founded—in the North, in the arid South, in the Coastal Lowlands and in the Jerusalem Corridor, and an additional 20 established up till the publication of this calendar.”

The following comparison of periods of time and settlements founded speaks for itself—“Period 1870-1917 settlements founded 38; 1918-1929 there were 64; 1930-1935 produced 73; 1936-1947 the number was 160; 1948-1949 another 100.

Jews In The World.

“The number of Jews in all countries of the world was estimated at 11,500,000 in 1949, as against 16,643,000 in the year 1939, prior to the Nazi massacre. The following are the largest Jewish Communities in the world:—

United States	..	5,200,000	Brazil	.	110,000
Soviet Russia	..	1,900,000	South Africa		98,000
Israel	..	900,000	Iraq	. .	90,000
Roumania	..	430,000	Turkey	.	80,000
Argentina	.	360,000	Poland		75,000
Great Britain		350,000	Egypt	.	75,000
France	..	205,000	Tunisia		66,000
Hungary	..	180,000	Abyssinia	.	51,000
Canada	..	180,000	Persia	.	50,000
Morocco	..	175,000	Australia	..	35,000
Algiers	..	120,000	New Zealand		3,500

“According to cultural-political the Jewish population can be divided as follows: Israel 900,000; Anglo-Saxon Countries 5,935,000; Latin American Countries 610,000; Western European Countries 460,000; Eastern European Countries 2,675,000; Arabian Countries 645,000; Other Countries 275,000; Total 11,500,000.

A Thousand Immigrants A Day!

“In the course of thirty years of Mandatory administration, the average annual immigration figure did not exceed 16,000. Moreover, the Jewish Return was constantly impeded by a mass of regulations and restrictions against so-called “illegal” immigration.

“In the course of the first year of Israel Statehood, when the gates of our country were flung wide open, over 200,000 newcomers entered. Since then, immigration continues at a rate of between 20,000 and 25,000 a month, that is nearly 1,000 per day. The long cherished vision of an Ingathering of the exiles’ is rapidly becoming a fact. From 70 far-flung lands of dispersion the exiles are returning to their liberated Homeland. From east and west, from north and south, by sea, air and land, the sons of Israel return. Their transport to our shores, however, is but the initial step. The second stage, their integration into the fabric of the State, is the decisive stage in the vast process. It is indeed the fundamental problem that confronts our country. The solution of this problem depends upon the provision of suitable accommodation, the finding of productive employment and the cultural absorption of the newcomers into the life of the State.”

While the above information is most interesting, it is surely strange that the promoters of the Jewish National Fund seem to have no place for the God of Israel in their scheme of things, up to the present time. However, there are, no doubt, many in the Holy Land who are trusting in the God of Jacob, and the events taking place are undoubtedly in preparation for the time when the Lord will deliver regathered Israel from the greatest time of trouble they have ever known (Jer. 30:5-7), which will be the means of their conversion, and then shall the Lord “restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city.” (Isa. 1:26-28.)

“A Word in Season.”

The following letter shows how it is possible to witness for the message of truth, and should be an encouragement to our friends generally.

Frank and Ernest, Dear Friends—It was with very great interest that I listened to your broadcast for the first time this morning on 2KY. The message was very inspiring and so simple to understand. (I find the Bible is hard to understand.) My only regret is that I hadn’t heard you before. I have often tuned-in to hear something concerning the Bible and the Lord Jesus Christ but just at those different times it was jazz music or some other trash. . .

I will just tell you how I came to tune-in to 2KY (your broadcast on Sundays at 8.15 a.m.). Last Tuesday I returned by train from a visit to Sydney and an elderly gentleman and his wife sat opposite me in the train. I guessed they were Christians by their pleasant, smiling faces; the lady smiled at me and I remarked how lovely the scenery was. Then she agreed and said the time wasn’t too far distant when the Lord Jesus would make a new earth and heaven, and we all had a very interesting talk concerning the Bible. I said to her, I often wished there were more broadcasts concerning God and His Son, Jesus Christ. They both said to me, “Did you ever listen-in to 2KY on Sundays at 8.15 a.m., for talks by Frank and Ernest?” I said, “I never knew those talks were broadcast, as at times when I just happen to tune-in there were items that didn’t interest me.” Then the gentleman and lady told me they never miss listening-in to your broadcasts—Frank and Ernest—as do many of their Christian friends. They told me I would find the talks very interesting and inspiring (which I had found this morning). I will be looking forward to your broadcast next Sunday. Have you been broadcasting long on the air? I would be very pleased to receive a copy of last Sunday’s broadcast “The Holy Spirit.” If there is any charge for your leaflets please let me know and I will send you money for them. Hoping to hear from you; Yours sincerely.



Volume XXXII No. 12 MELBOURNE, DECEMBER, 1949

Price—Fourpence Halfpenny

A Saviour—A Life Giver.

“For unto you is born this day in the city of David a Saviour, which is Christ, the Lord.” (Luke 2:11).

IN recording the birth of Jesus, the Scriptures are most careful to point out to us that He was not begotten after the usual manner—that He had no earthly father, but was begotten by the holy spirit. The necessity for this is manifest. The father is the life-giver, the mother is the nourisher of the offspring. If Jesus had received His life from a human father it would have been tainted, impaired, under condemnation of death, as is that of all others. This would have frustrated any work on His part as the world’s Redeemer, because no imperfect man could have redeemed a perfect one, as the Psalmist declares—Psa. 49:7.

In order for Jesus to be able to give His life a of redemption price for father Adam’s life (and for the life of his race,

forfeited by disobedience), it was necessary that He be perfect, sinless; as we read, “He was holy, harmless, undefiled, separate from ‘sinners.’” And again, “A body hast Thou prepared Me,” for the suffering of death.

It is not enough, then, that we recognise Jesus as good, well-intentioned in mind. We must see in Him human perfection, sufficient as a sacrifice to offset the forfeited life of the first perfect man, Adam. And we must see also that He was begotten from above—that the holy spark of life in Him as the babe was a transferred life-principle from a preexistent condition, mentioned by our Lord when He prayed, “Glorify Thou Me with the glory that I had with Thee before the world was,” St. Paul explains to us that “He was rich and for our sakes became poor, that we through His poverty might be made rich.”

For Our Sakes He Became Poor.

Few babes in all Judea or in all the world were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict. ‘The little city was crowded with others on similar errand. And so it came that Jesus was born in an out-house of the inn, where Joseph and Mary had been compelled to lodge for the night. Ah! we cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such ignominious conditions! Only those who have the spirit of the Divine Plan, through the begetting of the holy spirit, can see the wherefore.

Fear Not!—Good Tidings—Great Joy—All People.

The Message of the angels was surely an inspired one, fully in harmony with God’s promise to Abraham—only an enlarged statement of the same—the same “all people” to be blessed—and it was still good tidings and it still meant great joy; but now, two thousand years later, the Message pointed out the very Individual through whom the good tidings would have fulfilment—the Babe of Bethlehem.

The angelic announcement, “Fear not,” is interesting. All humanity realise that they are sinners and naturally have forebodings. They find it difficult to believe that God is really gracious and loving. The gods of the heathen nations are ferocious, unloving and unlovable. But the God of all Grace, the Father of Mercies, is a God of Love, who delights to use His Divine power for the blessing and uplifting of His erring children. Therefore He was peculiar in sending the Message of “good tidings of great joy unto all people,” as well as in sending His Only Begotten Son at great cost to be man’s Redeemer—that He might be just and still be the Justifier of those who believe.—Rom. 3 :26.

The Message declared that a Saviour had been born—the Anointed, the Lord. He was to be the antitypical Moses, the antitypical Aaron, the anti-typical Melchisedec, the antitypical David. In addition to the qualities pictured in these various typical characters, He was, also, the Son of the Highest. He was to be the Saviour—the Deliverer—the Mediator of the New Covenant, so long looked for, hoped for, prayed for.

There is a special force or meaning in this word Saviour—it signifies life-giver. The Syriac version is the one in which Saviour is translated life-giver; and Syriac was, likely, the language spoken by Jesus and others of Palestine at that time. And is there not a special fitness or appropriateness in this name life-giver? What had man lost and what would he wish to have back? The Scriptures answer that Adam lost life and came under the penalty, “Dying, thou shalt die.” He did not lose heaven, for he never possessed it. He lost earthly life, an Eden home, human perfection. And Jesus declared that He “came to seek and to recover that which was lost.”—Matt. 18:11.

Hence, as we have seen, He was provided with a perfect, human life, that “He by the grace of God might taste death for every man,” and that by thus suffering, the Just for the unjust, the penalty of the sinner, He might become the purchaser or the Redeemer of Adam and all his race, with a full right to restore to perfect life and to all that was lost as many as would receive it at His hand—thankfully. Throughout His entire Messianic reign of a thousand years He will be the world’s Life-Giver, raising the willing and obedient up out of sin and death conditions to perfection and everlasting life and earthly, human blessings.

But our Lord also does a work for the Church, the “elect,” His bride and joint-heir in the Kingdom, and this blessing to the Church begins before the setting up of His Kingdom. The Church “were by nature children of wrath even as others,” but they are not to be restored to what was lost. The offer to them is that they shall become copies of the Redeemer and lay down their lives, walking in His footsteps, and that He will make up for all their deficiencies and that thus the Father of Mercies will bring them like their Lord to the divine nature, will assist them in making their “calling and election sure” to the heavenly state which God has promised them, for “if we suffer with Him, we shall also reign with Him; if we die with Him, we shall also live with Him.”—2 Tim. 2:11, 12.

The Hallelujah Chorus.

In verse 14 we have a kind of Hallelujah chorus or angelic response to the Message of the angel already given. A heavenly host sang, “Glory to God in the highest, and on earth peace, good will toward men.” How grand! How inspiring! But we see not yet this glorious condition achieved. The proper glory to God is not yet rendered on earth as it is in heaven. Nor does peace yet wave her banner, even over so-called Christendom.

What is the matter? Ah, said the Apostle, that is a secret, a mystery, hidden from past Ages and Dispensations! The mystery is that God not only intends to have Jesus for His Anointed One, to rule and bless the world, but He has foreordained also a company of footstep followers to be with Him and share His work, and this entire Gospel Age has been devoted to the work of selecting this class, variously called the Body of Christ and the “espoused virgin,” which eventually, at the Second Coming of the Lord, is to become “the Bride, the Lamb’s Wife” and joint-heir.

It is for this that the Apostle declares that the whole creation groans and travails in pain until now —waiting for the manifestation of the Sons of God —the revelation of Jesus and His Bride in the glory of the Kingdom for the blessing of natural Israel and all the families of the earth with knowledge and assistance, that the willing and obedient may be

recovered to the image and likeness of God and to everlasting life on the restored earth.

Booklet Replacing January “Peoples Paper.”

The booklet “The Greatest of These is Love” is taking the place of January, 1950, “Peoples Paper,” and copies are being posted out to all friends with this issue. Additional copies of this booklet may also be procured.

Melbourne Christmas Convention.

The Annual Convention to be held (D.V.) by the Melbourne brethren over the Xmas season, will commence on Saturday, 24th December, and continue for four days to Tuesday, 27th December, with afternoon and evening sessions. These assemblies will be held at Masonic Hall, 254 Swan St., Richmond, which is quite central and easily reached from all Melbourne suburbs. Further special gatherings will also be held on the New Year weekend for all able to attend. A hearty invitation is extended by the Melbourne brethren to all friends able to join them for these gatherings. Programmes are expected to be ready shortly, and these and further information may be obtained from the Class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

I know not that if the blessing sought
Will come in just the way I thought ;
But leave my prayers with Him alone,
Whose will is wiser than my own.
Assured that He will grant my quest,
Or send some answer far more blest.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

(Monthly) 4 6 (85 cents) per annum, post paid.

Published by the Berean Bible Institute,
19 Ermington Place, Kew, E4, Melbourne,
Victoria, Australia.

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 Institute’s Work.

FROM time to time enquiries are received respecting the objects and teachings for which the Berean Bible Institute stands, and it is thought well at this time to again present briefly an outline of the purposes for which the Institute was formed and carries on its work amongst those brethren and friends desiring assistance or association with it in the Christian way. The following is presented especially for the benefit of new friends.

The Berean Bible Institute was formed to be a centre of co-operation in service and fellowship for Christian people, particularly those enjoying the knowledge and appreciation of present truth.

It is unsectarian and makes no claim of authority nor in any sense seeks to dominate the minds of those who become associated with it. It exists simply to assist any and all in the Christian walk -and in the study of God’s Word.

The name “Berean” is used to indicate that the Institute has no denominational creed, but takes the Bible as its only guide, and all who become associated with it are exhorted to follow the example of the noble Bereans of old, of whom the Apostle Paul declared, “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” (Acts 17:11.) From this standpoint it will be understood that the Institute has no new teachings, but makes known only the teachings of Christ and His inspired Apostles.

The Institute has no affiliation with any church or society in this or any other country but welcomes association and fellowship with all, in every land, who claim to have faith in the ransom sacrifice of Jesus Christ and His teachings based on that foundation truth. There is no membership list of friends associated with the Institute; all consecrated Christians are considered members one of another in the Lord’s family, under one Master, even Christ.

The Berean Bible Institute never solicits funds, but depends entirely upon voluntary donations from those sufficiently interested in the work of proclaiming the truths of the Bible and able to render any financial assistance. Large quantities of literature are distributed free and publications are sold at a reasonable cost to cover expense of production.

The Radio Witness.

It is a pleasure to report favourably at this time on the radio witness that has been continued since our last reference to this work six months ago. By the Lord’s providence this witness to the truths of His Word has been proclaimed week by week through 3GL Geelong (Vic.) and 2KY Sydney, and sincere gratitude to the Lord is expressed for His blessings upon this work in His name.

Over the past six months considerable numbers of responses to the message over the air have been received, and

many are continuing to appreciate the broadcasts and literature supplied. Also some friends who had appreciated the truth in other lands have been found by this witness, and so this harvest work goes on, the full results being in our Lord's hands and will be in evidence in the Kingdom to come.

The assistance of various friends in making the broadcasts known is very important, and the 'radio cards are available for all who can use them within range of the broadcasting stations. Advertising the sessions in any way is helpful and efforts of this kind are much appreciated.

The financial assistance to this feature of the work has been most encouraging again over the half year past. The voluntary sacrifices to enable this witness of the truth to continue are considerable, and are gratefully acknowledged, as unto the Lord Himself. On the 1st of May last the credit balance in the Radio Fund was £ 97, and on 1st of November the credit to this work was 1112. A full balance sheet will be presented at the close of the year's work in June next.

At this time again it is requested that our brethren remember this feature of the Lord's work in prayer, as well as His work generally, that His truth may be proclaimed in this part of His harvest-field, to the honour of His name and cause, in the blessing of all those who have ears to hear the Lord's glad message of truth, in these last days of the harvest of this Gospel Age.

Gathering at Geelong, Vic.

On November the 5th a nice number of the Melbourne friends journeyed to Geelong to join the members in that city in study and fellowship throughout the afternoon and evening, and it proved a very helpful occasion indeed.

The gathering commenced at 2.30 p.m., with a Bible study on Rom. 5:1-8, which provided helpful thoughts on the steps necessary to enter into complete union with Christ—justification by faith in the sacrifice of Jesus, consecration to God on the basis of that justification, and continued growth in the fruits of the spirit, as the love of God is shed abroad in our hearts by the holy spirit which is given unto us.

Three addresses, each containing a message of encouragement for all in attendance, added to the helpfulness of the occasion, the subjects being—"Two Distinct Salvations," "Trusting," and "Jottings from a Note Book."

The Tea Table discussion on the "Manna" text, Heb. 10:21, 22, provided further opportunity for fellowship on the Scriptures during the tea interval, and the Love Feast with suitable hymns and prayer of thankfulness to the Heavenly Father, brought to a close the happy time of refreshing for all in attendance.

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 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.

Our Lord's Great Prophecy,

—Fulfilled in our Day.

Mat. 24; Mark 13; Luke 21:5-36; 17:20-37.

All interested in Bible Prophecy should read this
50-page booklet.

Explains the following:—Importance of This Prophecy—The Conditions and Three Questions which Called It Forth—Beware of False Christs—A Brief Historic Foreview of Nineteen Centuries—The Trouble in the Close of the Jewish Age and that Closing the Gospel Age, Blending in the Language of all the Evangelists—The Abomination of Desolation—Flee to the Mountain—Those with Child, etc.—Before Winter and the Sabbath—Lo, Here ! Lo There! Believe them not—The Tribulation of Those Days—The Darkening of the Sun and Moon as Signs—The Falling of the Stars—Symbolic Fulfilments Also—The Sign of the Son of Man—What the Tribes of Earth Shall See—The Fig Tree—”This Generation.”—Watch !—”As in the Days of Noah, They Knew Not”—Remember Lot's Wife—One Taken and Another Left—The Elect to be Gathered to the Truth—Satan's Household to be Broken Up—Provisions for Feeding the Household of Faith.

Single copies, 9d. each; 6 copies for 4/-, post paid.

The Sheep and the Goats.

Matt. 25:31-46.

“These shall go away into everlasting punishment, but the righteous into life eternal.”

WHILE the Scriptures, as we have shown, do not teach the blasphemous doctrine of everlasting torment, they do most emphatically teach the everlasting punishment of the wicked, the class represented in the parable as “goats.” Let us examine the parable, and then the sentence pronounced at its close.

It has been truly said that “Order is Heaven's first law”; yet few, we think, have realised how emphatically this is true. In glancing over the Plan of the Ages there is nothing which gives such conclusive evidence of a Divine Director as the order observed in all its parts.

God has had definite and stated times and seasons for every part of His work; and in the end of each of these seasons there has been a finishing up of its work and a clearing off of the rubbish, preparatory to the beginning of the new work of the dispensation to follow. Thus in the end of the Jewish age order is observed—a harvesting and complete separation of the “wheat” class from the “chaff,” and an entire rejection of the latter class from God's favour. With the few judged worthy in the end of that age, a new age—the Gospel Age—began. And now we find ourselves amidst the closing scenes, the “harvest,” of this Age; the “wheat” and the “tares,” which have grown together during this Age, are being separated. With the former class, of which our Lord Jesus is the Head, a new Age is about to be inaugurated, and these “wheat” are to reign as kings and priests in that new dispensation, while the “tare” element is judged as utterly unworthy of that favour.

While observing this order with reference to the Jewish age and the one just closing, our Lord informs us through the parable under consideration that the same order will be observed with reference to the age to follow this Gospel Age.

The harvest of the Jewish Age was likened to the separation of wheat from chaff; the harvest of this Age to the separation of wheat from tares; and the harvest of the Messianic Age to the separation of sheep from goats.

That the parable of the sheep and the goats refers to the Messianic Age is clearly indicated in 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 He shall separate them one from another, as a shepherd divideth his sheep from the goats.—As in the present age every act of those on trial (the Church) goes to make a part of that character which, in due time, will determine the final decision of the Judge in our case, so will it be with the world (the “nations”) in the Age to come. As in the present Age the trial of the majority of the individual members of the Church ends, and the decision of their case is reached, long before the end of the Age (2 Tim. 4:7, 8), so under the Messianic reign the decision of some individual cases will be reached long before the end of the Age (Isa. 65:20); but in each Age there is a “harvest” or general separating time in the end of the Age.

In the dawn of the Messianic Age, after the “time of trouble,” there will be a gathering of the living nations before Christ, and, in their appointed time and order, the dead of all nations shall be called forth to appear before the judgment seat of Christ—not to receive an immediate sentence, but to receive a fair and impartial, individual trial (Ezek. 18:2-4, 19, 20) under the most favourable circumstances, the result of which trial will be a final sentence, as

worthy or unworthy of everlasting life.*

The scene of this parable, therefore, is laid after the time of trouble, when the nations shall have been subdued, Satan bound (Rev. 20:1, 2) and the authority of Christ's kingdom established. Ere this, the Bride of Christ (the overcoming Church) will have been seated with Him in His throne of spiritual power and will have taken part in executing the final judgments of the great day of wrath. Then the Son of Man and His Bride, the glorified Church, will be revealed and be seen by men, with the eyes of their understanding, and shall "shine forth as the sun in the kingdom of their Father" (Matt. 13: 43).

Here is the New Jerusalem as St. John saw it (Rev. 21) , "that holy city [symbol of government] . . . coming down from God out of heaven." During the time of trouble it will be coming down, and at the end of it, it will be manifest on the earth. This is the stone cut out of the mountain without hands (but by the power of God) , and it will then have become a great mountain (kingdom) , filling the whole earth (Dan. 2:35) , its coming having broken to pieces the evil kingdoms of the prince of darkness (Dan. 2: 34, 35).

Here is that glorious city (government) , prepared as a bride adorned for her husband (Rev. 21:2) and early in the dawn of the new age the nations will begin to walk in the light of it (Verse 24) . These may bring their glory and honour into it, but "there shall in no wise enter into it [or become a part of it] anything that defileth," etc. (Verse 27). Here, from the midst of the throne, proceeds a pure river of water of life (truth unmixed with error) , and the Spirit and the Bride say, Come, and take it freely (Rev. 22:17). Here begins the world's probation, the world's great Judgment Day—a thousand years.

But even in that favoured time of blessing and healing of the nations, when Satan is bound, evil restrained, mankind in process of release from the *See Divine Plan, Chapter VIII, "The Day of Judgment." grasp of death, and when the knowledge of the Lord fills the earth, two classes will be developed, which our Lord here likens to sheep and goats. These, He tells us, He will separate. The sheep class—those who are meek, teachable and willing to be led, shall, during that Age, be gathered at the Judge's right hand—symbol of His approval and favour; but the goat class, self-willed and stubborn, always climbing on the rocks—seeking prominence and approval among men—and feeding on miserable refuse, while the sheep graze in the rich pastures of the truth furnished by the Good Shepherd — these are gathered to the Judge's left hand, the opposite of the position of favour—as subjects of His disfavour and condemnation.

This work of separating sheep and goats will require all of the Messianic Age for its accomplishment. During that Age, each individual, as he comes gradually to a knowledge of God and His will, takes his place at the right hand of favour or the left hand of disfavour, according as he improves or misimproves the opportunities of that golden age. By the end of that Age, all the world of mankind will have arranged themselves as shown in the parable, into two classes.

The end of that Age will be the end of the world's trial or judgment, and then final disposition will be made of the two classes. The reward of this "sheep" class will be granted them because, during the age of trial and discipline, they cultivated and manifested the beautiful character of love, which St. Paul describes as the fulfilling of the Law of God (Rom. 13:10). They will have manifested it to each other in their times of sorest need; and what they will have done for one another the Lord will count as done unto Him, counting them all as His brethren—children of God, though they will be of the human nature, while He is of the divine.

The condemnation of the "goat" class is shown to be for the lack of this spirit of love. Under the same favourable circumstances as the "sheep," they wilfully resist the moulding influence of the Lord's discipline, and harden their hearts. The goodness of God does not lead them to true repentance, but, like Pharaoh, they take advantage of His goodness 'and do evil. The "goats," who will not have developed the element of love, the law of God's being and Kingdom, will be counted unworthy of everlasting life, and will be destroyed; while the "sheep," who will have developed Godlikeness (love) , and who will have exhibited it in their characters, are to be installed as the subordinate rulers of earth for future ages.

In the end of the Age, in the final adjustment of human affairs, Christ thus addresses His sheep: "Come, ye blessed, ... inherit the kingdom prepared for you from the foundation of the world."

It is manifest the "sheep" here addressed are not the sheep of the Gospel Age, the Gospel Church, but other sheep (Acts 15:17). And the kingdom prepared for them in the Divine Plan, from the foundation of the world, is not the kingdom prepared for the Gospel Church. The Church will receive her kingdom at the beginning of that Age, and 'will reign with Christ, as shown in the reward of the faithful servants in the last parable, "enter into the joys of thy Lord"; but this is the kingdom prepared for the "sheep" of the Messianic Age. Their kingdom will be the dominion of earth which was originally given to Adam, but which was lost through sin, and which is again to be restored when man is brought to perfection, and so made fit to receive and enjoy it. That dominion will not be a dominion of some of the race over others, but a joint dominion, in which every man will be a king, and all will have equal rights and privileges in appropriating and enjoying every earthly good. It will be a sovereign people—a great and grand republic on a basis of perfect righteousness, wherein the rights of every man will be conserved; because the golden rule will be inscribed on every heart, and every man will love his neighbour as himself. The dominion of all will be over the whole earth, and all its rich and bountiful stores of blessing (Gen. 1:28; Psalms 8:5-8). The kingdom of the world, to be given to the perfected and worthy ones of the redeemed race at the close of the Millennium', is clearly distinguished from all others by being called the kingdom prepared for them "from the , foundation of the world," the earth having been made to be the everlasting home and kingdom of perfect men. But the kingdom bestowed upon Christ, of which the Church, his "Bride," becomes joint-heir, is a spiritual kingdom, "far above angels, principalities and powers," and it also shall "have no end"—Christ's Mediatorial Kingdom, which will end, being merely a beginning of Christ's

power and rule (1 Cor. 15: 25-28). This endless heavenly, spiritual kingdom was prepared long before the earth was founded—its inception being recognised in Christ, “the beginning of the creation of God.” It was intended for Christ Jesus, the First Begotten; but even the Church, His Bride and joint-heir, was chosen or designed also, in Him, before the foundation of the world (Eph. 1:4).

The kingdom or rule of earth, is the kingdom that has been in preparation for mankind from the foundation of the world. It was expedient that man should suffer six thousand years under the dominion of evil, to learn its inevitable results of misery and death, in order by contrast to prove the justice, wisdom and goodness of God’s law of love. Then it will require the seventh thousand-years under the reign of Christ, to restore him from ruin and death, to the perfect condition, thereby fitting him “to inherit the kingdom prepared for him from the foundation of the world.”

That kingdom, in which all will be kings, will be one grand, universal republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin. The kingdom of Christ during the Millennium will be, on the contrary, a theocracy, which will rule the world (during the period of its imperfection and restoration) without regard to its consent or approval.

The brethren of the Gospel Church are not the only “brethren” of Christ. All who during the Millennial age will have been restored to perfection will be recognised as sons of God—sons in the same sense that Adam was a son of God (Luke 3:38)—human sons. And all of God’s sons, whether on the human, the angelic or the divine plane, are brethren. Our Lord’s love for these, His human brethren, is here expressed. As the world now has the opportunity to minister to those who are shortly to be the divine sons of God, and brethren of Christ, so they will have abundant opportunity during the age to come to minister to (each other) the human brethren.

The dead nations when again brought into existence will need food, raiment and shelter. However great may have been their possessions in this life, death will have brought all to a common level; the infant and the man of mature years, the millionaire and the pauper, the learned and the unlearned, the cultured and the ignorant and degraded; all will have an abundant opportunity for the exercise of benevolence, and thus they will be privileged to be coworkers with God. We are here reminded of the illustration given in the case of Lazarus; Jesus only awakened him from death and then were the rejoicing friends permitted to lose him from his grave :lathes acid to clothe and feed him.

Further, these are said to be “sick and in prison” (more properly, under ward or watch). The grave is the great prison where the millions of humanity have been held in unconscious captivity; but when released from the grave, the restoration to perfection is not to be an instantaneous work. Being not yet perfect, they may properly be termed sick and under ward; not dead, neither are they yet perfected in life; and any condition between those two may be properly symbolised by sickness. And they will continue to be under watch or ward until made well —physically, mentally and morally perfect. During that time there will be abundant opportunity for mutual helpfulness, sympathy, instruction and encouragement, and any failure to assist will mark a lack of the Lord’s spirit of love.

Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to Him. No great deeds are assigned as the ground for the honours and favours conferred upon the righteous; they will have simply come into harmony with God’s law of love and proved it by their works. “Love is the fulfilling of the law” (Rom. 1,3:10), and “God is love.” So, when man is restored again to the image of God—“very good”—man also will be a living expression of love.

“Inherit the kingdom prepared for you from the foundation of the world” does not signify a rule independent of the divine law and supremacy; for although God gave earth’s dominion to man at first, and designs restoring it to him when He has prepared him for the great trust, we are not to suppose that God intends man to rule it, otherwise than as under, or in harmony with, His supreme law. “Thy will be done on earth as in heaven,” must forever be the principle of government. Man thenceforth will rule his dominion in harmony with the law of heaven—delighting continually to do His will in whose favour is life, and at whose “right hand [condition of favour] there are pleasures forevermore” (Psa. 16:11) . Oh! who would not say, “Haste ye along, ages of glory!” and give glory and honour to Him whose loving plans are blossoming into such fulness of blessing?

Let us now examine the message to those on the left—“Depart from Me, ye. cursed” (condemned) —condemned as unfit vessels for the glory and honour of life, who would not yield to the moulding and shaping influences of divine love. When these, -brethren,” were hungry and thirsty, or naked, sick, and in prison, ye ministered not to their necessities, thus continually proving yourselves out of harmony with the Heavenly City (Kingdom) ; for “there shall in no case enter into it anything that defileth.” The decision or sentence regarding this class is—“Depart from Me into everlasting fire [symbol of destruction] , prepared for the devil and his angels.” Elsewhere (Heb. 2:14) we read without symbol that Christ “will destroy . . . him that had the power of death, that is, the devil.”

“And these [the “goats”] shall go away into everlasting [Greek, *aionios*—lasting] punishment, but the righteous into life eternal [Greek, *aionios* lasting] .” The punishment will be as lasting as the reward. Both will be everlasting.

Correspondence.

Dear Sirs—I have been very interested to hear your session on 3GL the last few Sunday mornings. As I am a young Christian this session is proving very helpful to me. My husband and daughters, although regular church attenders, have not yet seen the light, but the Lord has promised, “Believe on the Lord Jesus Christ and ye shall Be saved, and your house.” My husband is listening interestedly to your session and I believe if we had a copy of your questions and answers we could discuss them more intelligently. Would it be possible for you to send me a copy each week? I assure you it would be a real service and I would appreciate it very much. I have several friends who would be interested too.

Please find enclosed 5/- which I trust will help your work in some way. Yours in Christian Fellowship.

Frank and Ernest, Dear Sirs—I am very much impressed by your Talks from 3GL on Sundays. I would like you to send me a copy of any back numbers, also one of last Sunday particularly; stamp enclosed for same . . . Keep up the good work; Yours faithfully.

Dear Frank and Ernest—Towards the close of your Talk this morning you said that at the close of the Millennium mankind would be judged to see if they would enter into eternal life, at least, that is as it appeared to me, but I would much like more comments about this, for I do not know if I understand you rightly. Also more about your remarks respecting additions to the Scriptures . . . Please believe me, I am interested in the study of God's Word. Hoping I am not putting you to too much trouble. I remain, Yours sincerely.

Dear Frank and Ernest—Just a few lines to say how interesting and so much in accord with the Scriptures I find your Talks each Sunday morning, and I would be so pleased if you would send me some leaflets on “Chosen People,” “The Jew in History,” and if already available the subject of next Sunday's Talk.

I have already read “Divine Plan of the Ages” with which your Talks seem to correspond, and I regard it as the best book I have ever read in its interpretation of the Bible. Certainly events of the present day are bearing out the truth of the ancient prophecies, but the world rushes madly on, unmindful or entirely scornful of the idea that we are so near to the close of this present Gospel day of grace, and of what awaits them when the trump of God has summoned away those who are now the very salt of the earth, and more than that, though to so many that fact is quite incomprehensible. Later, I hope to forward you a small donation towards the good work. Faithfully yours.

Dear Sirs—I was very interested in your broadcast from 2KY last Sunday and would very much like a copy of your address. It was the first time I have heard your broadcast; I will listen in next Sunday. Thanking you and may God bless your work. Sincerely yours.

Dear Sirs—My friend and I are two interested listeners to your Sunday morning session on 2KY. We have heard your Bible Discussions regularly for some months now and we enjoy them very much indeed; certainly it is the most worthwhile religious session on the air . . . Yours sincerely.

Frank and Ernest, Dear Sirs—I could not get your session today and missed it very much. Would you please send me one of your last, Talks; I would like one sent every week, but would like you to make a charge, or tell me the price. It is good to read the Talk after hearing it. Yours sincerely.

Dear Frank and Ernest—I have not written to you for quite a while. I thank you very much for continuing to send me the Frank and Ernest papers, also “Peoples Paper.” I would feel quite lost without them; I do look forward to reading them and try to pass them along. Enclosed please find 30/- postal notes for your use to spread the wonderful message. Sincerely yours.

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Dear Frank and Ernest—Very many thanks for your helpful Talks per radio 2KY each Sunday morning. I would very much like a copy of the broadcast address of yesterday. At present we are studying Daniel at Sunday School and I would like to pass on the detail to my class. With the earnest wish that God will abundantly bless and use you in His service. Yours sincerely.

Dear Frank and Ernest—I have just listened to your broadcast on the subject of the “Chosen People” and would very much like to receive the booklet also any other late booklets you have. Your Talks and books are a great comfort to me. Regarding the Jews being the chosen people, would this apply to the spiritual class, or the 144 thousand chosen from all nations?

I enclose 5/- to cover costs and would like you to send me a copy of all your broadcasts from last Sunday onwards. Thanking you for your past kindness. Yours sincerely.

(The Jews are God's chosen people for the earthly inheritance, which will be fulfilled to them in the Kingdom of Christ. The spiritual class of 144,000, which makes up the Bride of Christ, comprises members from every kindred and tongue and people and nation.—Rev. 5:9, 10. —B.B. Institute.)

Frank and Ernest, Dear Sirs—I have been a regular listener to your Sunday broadcasts from Station 2KY for some time, and wish to commend you for your presentation of the Bible details.

There is one matter which you may be able to help me with, and that is concerning the Society or section of the Church that stands behind your broadcasts. I am not questioning your doctrinal standing, because I believe it is Scripturally correct, and I believe you are out to win people to Christ. But, unfortunately, others use the medium of

the radio for religious broadcasts, using mainly orthodox Scriptural expressions as a catch in order to enforce their spurious doctrines connected with their cults. These cults hide behind some other name, and do not announce their real denominational connection.

Now, perhaps your broadcast is of an undenominational nature—I believe it is—but it would be a great help to me, and to the many to whom I am recommending these broadcasts, if some definite connection could be explained, or information as to its origin. I would be glad of any detail which I could use to further the usefulness of this session, if you would care to pass it on.

Also would you kindly forward to me a copy of your broadcast relating to the “Creation.” It was a splendid explanation of a very vexing question, which has torn away many to spurious beliefs and practices . . .

Thanking you for the above help, and for any other reading matter which may be useful in the work for our Saviour. May God bless you, Yours and His.

(The broadcasts of Frank and Ernest are undenominational, and reference to the work of this Institute generally will be found on page 91 in this issue.-13.13. Institute.),



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Dead Unto Sin.

“For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”—Rom. 6: 10, 11.

SIN is the root of all the trouble through which humanity has passed during its entire downward course from the days of Eden until now. Sin, in brief, is disobedience to the law of God, the Creator, who, by virtue of being the Lifegiver, has a just right to demand obedience. It was through one man’s disobedience that sin entered into the world, and death by sin, and death has passed upon all because all have sinned. (Rom. 5:12.) “But,” explains the Apostle, “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” (Rom. 5:8.) And so, in the divine economy it works out that while “the wages of sin is death,” yet there is hope of escape from death because “the gift of God is eternal life, through Jesus Christ our Lord.”—Rom. 6:23.

Marvellous gift, indeed, is this “gift of God” through which eternal life is obtained. It is a gift that was prompted by love, which should be the motive behind every gift. John tells us that “God so loved . . . that He gave” this wondrous gift of His Son, and Paul explains that the Father “commendeth His love to us” in providing that while we were yet sinners His Son should die for us. And this gift was all sufficient to effect a release from sin and death. In order, however, to be thus effective, it must be accepted. It is not the Father’s intention to force this gift of His love upon anyone. It is only to “whosoever believeth in Him (Jesus)” that the assurance is given that they shall “not perish, but have everlasting life.”—John 3:16.

Now just as belief in, and acceptance of, this unspeakable gift of God is essential in order to participate in the life-giving blessings accruing therefrom, so it seemingly should follow that those who do from the heart believe, and with their lips make confession of their belief, would not need to die. The fact and philosophy of this is very simple—“The wages of sin is death,” and we are witnesses of the very literal manner in which the disobedient world of mankind have been receiving their wages—all are going down into the tomb. But since Jesus came into the world to die for sinners, thousands upon thousands have sincerely believed on Him, yet not a single one of these has escaped going down into the tomb. How, then, it is true, that the “gift of God is eternal life, through Jesus Christ our Lord”? —Rom. 6:23.

Those who hold the view that the death of Jesus was for the purpose of opening up a way for believers to go to heaven when they die, thus escaping the otherwise sure fate of an eternity of torture in hell, are not, of course, faced with any particular problem along this line. To them, death as we know it, is the inevitable gateway to heaven; and consequently, they never think of the ransoming work of Jesus as affecting, one way or another, the present material

life of human beings. From their standpoint, it is the “immortal soul” which they suppose is possessed by every human being, that is involved in the Christian philosophy of life and death. True, to have their philosophy work out right, even then, it is necessary to think of death as meaning separation from God in a place of punishment, and life as dwelling with God in a place of happiness.

But to those who have learned that the Bible does not teach the inherent immortality of the soul theory, and who know that death, which is the wages of sin, is the absence of life; and that ever since Jesus died to give us life, believers, as well as unbelievers, have continued to die, Paul’s statement of Romans 6:23—”The gift of God is eternal life through Jesus Christ our Lord”—calls for an explanation. If the gift of God was, as the Scriptures so clearly teach, for the purpose of setting aside the sentence of death that came upon the world of mankind through disobedience of Adam, then why should not believers in that gift be released from the necessity of dying?

“Dead Unto Sin.”

The Scriptural answer to this question is contained in the words of our text—”Likewise reckon ye also yourselves to be dead indeed unto sin.” There is a vast difference between these words and those of Romans 5:12, where we are told that sin entered into the world and “death by sin.” The whole world of mankind is dying “by sin”; that is, they are paying the wages of sin, which is death. There is nothing “reckoned” about this. It is all very real, very literal — every graveyard testifies grimly to the full measure with which the wages of sin are meted out. No, non-believers do not need to reckon themselves as dying, they are dying.

But Paul’s words to the consecrated believers speak of a death that is reckoned. What does he mean? The key to the apostle’s meaning is in the word “likewise”—”likewise, reckon ye also yourselves to be dead indeed unto sin.” To what does the “likewise” apply? This he has just told us; that is, he has explained that you are also dying unto sin. The thought clearly is that just as Jesus actually “died unto sin” we are to “reckon” that we also “die unto sin”; that is we are to consider that we die the same kind of a death that Jesus died.

This, evidently, is the Apostle’s explanation of what he means earlier in the chapter where he speaks of our being “planted together in the likeness of His death,” and of being “baptized into His death.” This, in other words, is the “likeness” of His death, namely, that Jesus died “unto sin,” so are we to “reckon” ourselves as dying “unto sin.” The question then arises, How did Jesus die “unto sin”? He could not die unto sin in Himself, because He was “holy, harmless, and separate from sinners.” (Heb. 7:25.) Jesus’ death “unto sin” therefore, must have been, and was, a death calculated to affect the-result of sin in the lives of others. Indeed, this is exactly what the Apostle explains, saying, that while we were yet sinners Christ died for us. He likewise died for the whole world of sinners, that they might have an opportunity of being made free from sin and its wages, and live.

Sacrificial Death.

Jesus’ death, therefore, was a sacrificial death. He did not die because He Himself was a sinner and condemned to die. Rather, He died voluntarily, that others who were condemned to die, might live. He took upon Himself the wages of sin that belonged to others. It was thus that Jesus died “unto sin.” Because the life Jesus thus sacrificially offered up on behalf of others was a perfect life, hence an uncondemned life, it became the “propitiation (satisfaction) for our sins, and not for ours only, but for the sins of the whole world.”-1 John 2:2.

Yes, the sacrifice of Jesus was full satisfaction for our sins, and for the sins of the whole world; yet, at the same time, even though we accept this gift, we apparently continue to die even as when we were yet sinners. The reason? Paul explains it. “Likewise, reckon ye yourselves also to be dead indeed into sin.” Yes, “likewise” — just like Jesus — we now are to die a sacrificial death, we are to be “planted together in the likeness of His death.”

Having accepted the provision of life through Christ, there is no more legal necessity that we should die; but like Jesus, we offer ourselves for death, to be “dead unto sin” on behalf of others.

This, in a word, explains why not a single consecrated believer since Pentecost has ever enjoyed the restitution blessings purchased by the death of Jesus. The “times of restitution” belong to the Millennial age, and the Gospel age has been an age of sacrifice, an age during which consecrated believers in Christ have been participating in sacrificial death with Him, and thus sharing with Him in the great offering by which the blessings of health and life will be dispensed to the dying world of mankind when the due time comes.

More Needed Than Propitiation.

When the apostle thus explains that the death of consecrated believers is an offering “unto sin” he does not wish us to understand that by our death we, in any way, assist in the payment of the penalty for sin. The Scriptures make it very clear that Jesus alone did this. Yes, He is the “propitiation” or satisfactory payment, as we have seen, not only for our sins, but also for the sins of the whole world. This is a fundamental teaching of the Scriptures which must be maintained as the basis of a proper understanding of the manner in which we share in the sacrificial work of Christ.

But in the divine programme whereby a sin-cursed and dying world is finally to be reconciled to God, it is seen that in order for full reconciliation to be effected something more than propitiation for sin is required. If we think of the ransom as the purchase price, then there remains, as it were, the delivery of the goods, which, in this case, would include all that is implied in the actual restoration to perfect life of the billions who have died since the days of Eden. In the divine programme, the church takes part in this great work of reconciliation and restoration, upon the condition of voluntarily dying as Jesus died—a sacrificial death.

The fact that more is needed for the reconciliation of the world than propitiation for sin is apparent by the fact that had the plan of God ceased to operate at the moment Jesus died, not a single one of Adam’s children would have ever received life through His death. The fact that not one throughout the centuries that have followed His death has

received restitution blessings is evidence that a further necessary preparatory work is still going on.

A simple illustration might be that of a patient afflicted with a malignant growth or tumor, such as cancer. Nothing will save the patient's life but the removal of the cancer; and, in the hospital where the sufferer lies, there is only one person who is able to remove the cancer, and that is the specialist and surgeon whose skill is now depended upon to save this patient's life. Now the patient cannot live unless the cause of death is removed; and there is only one, the surgeon, who can remove the cause of death. But, if nothing more were done for the patient than to remove the cancer, death still would claim its victim.

Imagine, if you can, a surgeon removing a cancer from a chloroformed and half dead patient, and then walking out of the operating room, and bidding his assistants to walk out with him, expecting that, with nothing further being done, there will be a glorious recovery of health. This, of course, is unthinkable. The assistant surgeons, nurses, cooks, housekeepers, and all others who have to do with the management and care of the hospital, have a share in helping to restore the patient to health; but not a single one of them, nor all of them together, could have saved the patient's life until the cause of death had been removed. Only the surgeon could do that. But with the cancer removed the co-operative work of the hospital staff begins. Under the supervision of the surgeon, the patient is carefully removed from the operating room to a comfortable bed; watched over, and cared for, during the long period of convalescence; and if all goes well, a full recovery is the final result.

The Cancer of Sin.

It is sin that has dealt a death blow to humanity, because God, in His wisdom and justice, has decreed that no one who disobeys His law can continue to live. Our illustration does not, of course, fit in every detail, but we can properly think of Jesus as the great Surgeon who, alone, had the ability to render sin powerless as a death-dealing agency to those who accept Him as their Redeemer. He, alone, is the propitiation for sin. He pays the penalty for sin, hence divine justice does not demand the death penalty of those who accept this provision. But the full restoration of mankind to perfection and everlasting life requires more than the satisfaction of the demands of justice accomplished by the ransom. The cancer, shall we say, is removed, but the patient is still prostrate and helpless, and needs to be nursed back to health.

It is in this further work of removing the effects of sin, and to thereby restore the willing and obedient of mankind to life, that the church is invited to share. It is all a part of the work of reconciliation, a sharing in the divine plan to remove sin and its result—death—from the earth. For this reason the sacrificial work of the church is Scripturally styled a dying “unto sin”—a sin-offering. It is not an offering to propitiate for sin, but an offering which is related to the work of removing the sin and its results for which propitiation has already been made by the blood of Christ.

It is in this sense that the church is said to be “planted together in the likeness of His death.” It is the manner of dying that is the same, not the result of the dying. Both die sacrificially, “unto sin.” The death of Jesus provides payment of the penalty of sin, the death of the church has to do with the great work of eliminating the results of sin, hence the result of the church's sacrificial death is dependent upon the previous result of the sacrificial death of Jesus; and related to it as effect to cause.

Workers Together With Christ.

Another apostolic manner of expressing this same vital truth pertaining to the sacrificial work of the Christ is that of 2 Corinthians 5:18-21, and 6:1. We quote: “And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we may be made the righteousness of God in Him. We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.”

How plainly the Apostle thus sets forth the manner in which the church shares in the great work of reconciling a lost world! It is all of God he explains. That is, it is the divine plan or method made possible by Him through the gift of His own dear Son. This gift, first of all, reconciles us to Himself, and then He makes us ministers of reconciliation. The philosophy of this, Paul explains, is that God was in Christ, that is, working through Him, reconciling the world to Himself—that is the great objective of the whole plan. The reason that it is a workable arrangement is because the ransomed believers do not have their trespasses imputed unto them. As long as sin is imputed, death must continue. But the ransom sets aside the just condemnation for sin in order to give the dying one a chance to recover.

One of the first things necessary beyond the ransom itself, is a knowledge of the ransom. This truth is spoken of by Paul as the “word of reconciliation.” Equipped with the “word of reconciliation” we become ambassadors of Christ. The author of Scripture Studies explained that the church's part in the sacrificial work of Christ has to do with the manner in which the merit of the ransom is made available for the blessing of the world; and that is exactly what the Apostle is telling us in this 5th chapter of 2nd Corinthians.

God is working through Christ to reconcile the world, and has made us the ambassadors of Christ to convey to the world the vital information concerning the basis upon which reconciliation to God is possible—the “word of reconciliation” which, through the church, will be “testified to all in due time.” Now this, the Apostle explains, means that we are “workers together with Him (Christ)” in the great programme whereby sin is destroyed and sinners restored to harmony with God and to life everlasting. No wonder the Apostle admonishes us not to receive this “grace of God in vain.” What grace it is, indeed! To think that members of the fallen race, sinners even as all the others, could be laid hold upon by God, justified through the blood of Christ, and used together with that sinless One in the recovery

of our fellow men.

Sacrifice Required.

The actual work of reconciling the world as a whole, and of restoring mankind to health and life, will be during the thousand years of Christ's reign, the Millennium; but in order for the church to live and reign with Christ and share in that great future work, she must now suffer and die with Him. The present result of the sacrifice and suffering of each consecrated believer is the building up of the church itself in preparation for the great future work of dispensing blessings to the world, hence the Apostle speaks of "filling up that which is behind of the afflictions of Christ . . . for His body's sake, which is the church."—Col. 1:27.

It should be remembered, however, that the church is being prepared to administer blessings to the world of mankind, hence, whatever sacrifices are now being made on behalf of the church, are being made, also, for the world. We are commanded to lay down our lives for the brethren, and when we obey this command, we are also laying down our lives for the world because the brethren are being trained to serve the world. Our sacrificial death with Christ is Scripturally referred to as a "baptism" into His death, and Paul declares that this baptism is on behalf of the dead world.—1 Cor. 15:29.

The Church Sacrifices.

To reiterate a thought already presented, those who accept the sacrificial work of Christ, should, from the standpoint of mere justice, have no further occasion for suffering and death. Receiving the gift of God, they should live, and not die. We have seen, however, that the time for such a programme has not yet come, and that God is now merely preparing the channel through which the life-giving blessings purchased by Jesus will flow out to the dying world during the next age. It is for this reason, then, that the only condition upon which any can now receive the benefit of Jesus' sacrifice is that they, in turn, die with Him, their sacrifice being

made "acceptable" through the merit of His atoning work. Thus the Apostle admonishes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

Anyone who is accustomed to thinking of the Christian life merely in terms of what we receive from Him, will be surprised to note how much the Scriptures say about our sacrifice. In Philippians 2:17, the Apostle speaks of being "offered upon the sacrifice and service of your faith"; that is, the sacrifice necessary to build up the body members in the most holy faith. Philippian brethren had made sacrifices to help Paul, and this he refers to as an "odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Phil. 4:18.) The "odour of a sweet smell" is an allusion to the incense offering on the golden altar in the holy of the tabernacle. In Ephesians 5:2, Paul uses a similar expression concerning the sacrifice of Christ. Thus does the Apostle identify the sacrifice of the church with that of Christ as being represented in the sacrificial services of the typical tabernacle.

In 1 Peter 2:5, the Apostle explains that the church is indeed a priesthood of God, constituted such for the very purpose of offering sacrifice. The word "spiritual" in this text is not found in some of the older manuscripts, and is probably not a part of the original text. If it is authentic it would merely mean that Peter is contrasting the sacrifice of animals during the Jewish age, with the church's present sacrifice of time, strength, talents, and all, in the great service of reconciliation. Such might properly be referred to as a spiritual sacrifice in contrast with the literal slaying of animals. The important lesson in the text is that the church, even as the priesthood of old, is appointed for the work of sacrifice.

Not only is the term sacrifice itself thus Scripturally applied to the present ministry of the church, but many other like-meaning expressions are also employed by the inspired writers of the Bible to convey to our minds the full significance of the Christian life. We are admonished to deny ourselves, to take up our cross, to be crucified with Christ, to suffer with Him, to die with Him, to follow in His footsteps, to be killed all the day long, to be counted as sheep for the slaughter, to go to Him without the camp, to follow the Lamb, to lay down our lives, to give rather than to receive, etc.

While none of these expressions, either directly or remotely, imply propitiation for sin by the sacrifice of the church, they all indicate that the church does offer herself in sacrifice, that she dies with Christ; and it is the great Apostle Paul himself who, in our text, declares that this offering, this death, is "unto sin," showing that, in the economy of God, He uses it as a part of the divine programme to destroy sin and its effect, death. In Romans 6:6, this is referred to as a destruction of the "body of sin." According to Romans 12:1, the individual bodies of consecrated believers are not "destroyed" but offered in sacrifice, and not looked upon by God as sinful, but "holy and acceptable."

The individual bodies of all mankind are being destroyed by sin quite apart from any association with Christ, such as being "crucified" with Him. This "body of sin," therefore, the destruction of which depends upon our being crucified with Christ, is evidently the great mass of sin operating throughout the whole world, alienating mankind from God, causing all the suffering and death we see around us on every hand. Jesus died in order that this body of sin might be destroyed, and we are "crucified with Him," also, in order that it might be destroyed.

Bodies Dead Because Of Sin.

We should always note the distinction between the "body of sin," and our own individual bodies. In Romans 8:10, our individual bodies are referred to, and concerning them the apostle writes: "And if Christ be in you, the body is dead because of sin." What profound truth is here expressed! Actually, as we know, the bodies of all mankind are dying because of sin, being condemned to death through Adam. What then does the Apostle mean by saying, "If Christ be in you, the body is dead because of sin"? Seemingly, he should have said that "if Christ be in you the body is

alive,” should he not?

Indeed, the Apostle does speak of our mortal bodies being “quickened,” or made alive (Rom. 8 :11) ; but in verse 10, he evidently is referring to the sacrifice of our bodies, even as in chapter 12:1, where he admonishes us to present our bodies a living sacrifice. First they must be presented in sacrifice—a living one contrasted with the dead ones of the Law dispensation—and then they are “quickened,” or made alive through Christ. It is this work of sacrifice, this dying “unto sin,” that makes our bodies “dead because of sin.” But it is only because of the fact that Christ is dwelling in us, and we are in Christ, as members of His body, that this acceptable sacrificial work is possible.

Shall We Continue In Sin?

The casual reader of the first 13 verses of the 6th chapter of Romans might easily conclude that Paul is merely admonishing the Christian to a resolute course of opposition to sin in his own body; and this, indeed, is the premise of the lesson. But it is in presenting the strongest argument he could think of as to why we should fight sin in our own bodies that the Apostle reveals the profound truth concerning our participation in the sacrificial work of Christ, our being “planted together in the likeness of His death.”

In the 5th chapter, the Apostle stresses the fact of the legal right to life accruing to all through the sacrificial work of Christ; that He struck off the legal demands of the law of God by which all sinners were condemned to death. Thus, he explains, life is now a gift from God, and is by grace—unearned by merit of our own. Then he follows up with the question, “What shall we say then? Shall we continue in sin, that grace may abound?”—Rom. 6:1.

It is Paul’s answer to this question that is so remarkably enlightening. Apparently the strongest argument he could think of as to why we should not continue in sin, and one which he evidently felt the church at Rome would understand, was because we are dying with Christ and thus co-labouring with God in order to destroy sin; hence that it would be quite inconsistent to be sympathetic with, or in any way tolerate, that for which we are giving our very lives to destroy. “How are we that are dead to sin (dying as a sin-offering) , to live any longer therein?” the Apostle enquires.

As though there might be a possibility of mistaking what he means, Paul follows up by adding, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?” And then, to make sure that we grasp clearly just what he means by this he goes on to explain, as our text shows, that Jesus’ death was a death “unto sin,” and that “likewise” our death with Him is “unto sin”—“crucified” with Him that the “body of sin might be destroyed.”

Then comes the “therefore” of the Apostle’s argument—“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God.” In a word, the Apostle is here saying that we should think of ourselves or reckon ourselves as being alive from the dead—as though through the merit of Christ we had actually been restored to life—and now are to offer ourselves in sacrifice, as “instruments of righteousness unto God.” And this is to be with the thought that our suffering, our sacrifice unto death, is in the likeness of Jesus’ death, a dying sacrificially “unto sin.” This being true, we should not in any way whatever, willingly compromise with sin in our own bodies, or let it have dominion over us. It would be inconsistent so to do.

We have learned to know something of the awfulness of sin, and its results. Our vision of God, through His Word, causes us to love Him and to love His law. Our love for Him causes us to become enemies of that which is out of harmony with Him. Sin is an enemy of God, and we have enlisted in the great cause of reconciliation, and by divine grace have become colabourers with Jesus in the work of destroying sin from off the earth. We are laying down our lives in this great cause—dying “unto sin,” and to destroy the “body of sin”; hence, we must not, as the Apostle indicates, for a single moment show any friendship for this hideous enemy. No, we must not fraternize with sin in any of its forms.

Grace, operating through Christ, strikes off the shackles of sin, and permits us to be legally free; but we must not “continue in sin that grace may abound,” because our shackles have been struck off in order that we may enlist in God’s great army of righteous servants who are being “planted together in the likeness of His death,” and thus being prepared, as His ambassadors, to finally, and everlastingly, put an end to sin and death in the whole wide world. (From “The Dawn,” 1939.)

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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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Preaching the Gospel a Necessity.

“Woe is unto me if I preach not the Gospel.”—1 Corinthians 9 :1 6.

WOE is a word not so often used today as formerly. It was a common word in the old English; but there is a meaning attached to it at present, we think, that was not in the original word. Nearly all who read the parable where

the Lord speaks of “weeping and gnashing of teeth” seem to have the thought that it means eternal torment. Woe, when used in the Bible, means the same to some minds. So these construe our text to mean, “I shall go to eternal torment if I do not preach the Gospel.” This is because of the creeds, traditions and customs that have come down from the Dark Ages, when the people were forbidden the Bible.

We understand the Apostle to mean here: “I should be very unhappy if I could not preach the Gospel; it would be a cause of great distress to me. In view of my former course of persecution, and the Lord’s great mercy to me, it would mean a loss of His favour and blessing should I refrain from proclaiming His Message.” The context seems to bear out this thought. So it should be a great distress to those to whom the Lord has granted the illumination of His Truth, if the opportunity of preaching this glorious Gospel were taken from them.

From one standpoint, the Apostle’s words would apply only to the public ministry of the Word. From another standpoint, any one of God’s consecrated people is a minister, ordained to preach; for ordination means commission, right, authorization. This commission to preach the Gospel is mentioned by the Prophet Isaiah. (Isaiah 61:1-3.) There the Church is brought to our attention through the great Head of the Church, Christ Jesus, who is represented, primarily, as the speaker. We read: “The Spirit of the Lord 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 preach the acceptable year of the Lord, and the Day of Vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of Jehovah, that He might be glorified.”

Many Ways Of Preaching The Gospel.

Here the commission of the holy spirit to Messiah was prophetically announced, long in advance. The Body members of the Messiah, who have received the same anointing through Him, have also received this commission to preach the Gospel. If the disciple of Christ properly appreciates the privilege of being a messenger of God, an ambassador for God, it would be a woe indeed to him if he could not proclaim the Message, to the extent of his ability and opportunity.

There are some who have the thought that there is no way to preach except by a public discourse from the platform. But this seems not to be the Bible thought of preaching. Jesus talked to the people by the seaside, and along the way; sometimes He sat upon the edge of the well and preached the Message of salvation; He preached to His disciples up in the mountain; sometimes He journeyed with them and talked. And so with us. Whatever way or time we may have for preaching the Good Tidings we should use.

The word Gospel means glad tidings, good news. We are to tell the “good tidings of great joy.” This may be done in the daily walk of our life, as we meet the butcher, the baker and the grocery man, or our neighbours and friends. It may be done by literature sent through the mails, or by handing out a tract, a book, or by preaching from the platform. All of this is preaching the Gospel, making known the Good Tidings; for preaching means merely to make known, and does not relate to the manner in which the knowledge is imparted.

Basis And Superstructure Of The Gospel.

Many tracts contain no Gospel; they contain tidings of great misery. These we would not wish to circulate; for the more we spread such tidings the less preaching of the Gospel we would do. We are to remember that our Lord Jesus especially identified the Gospel with the Kingdom. Therefore we should preach the Good Tidings, the Gospel of the Kingdom. This has been God’s method for gathering the Church, and is to be the witness to the world. We still have the opportunity for making known this good Message of the Kingdom. The Basis of this Gospel is the death of our Lord Jesus Christ as a Sacrifice for sinners, His resurrection and His ascension to the right hand of the Father. Its superstructure is the salvation of the Church and of the world—“whosoever will.” The blessings of God are all through Christ.

The rich blessings of the Lord for both Church and world are to follow the Second Coming of Jesus. Then the Church is to be glorified and exalted; and the world will enter upon the Era of Blessing God has promised shall come with the full establishment of His Kingdom.

Whoever, therefore, understands this real Gospel, and appreciates his own ordination to preach it, must necessarily feel unhappy if he should be hindered from preaching it. Some can preach in several ways. Others can preach in nearly every way. Some can preach in very few ways; but all can preach in some way. The more we do, the more happy we should be. So we thank God that we have so many helps in our day—books, free literature, Bible Concordances, etc. We greatly appreciate all these and are seeking to make good use of them to the blessing of others as well as for our own upbuilding.

Melbourne Christmas Convention.

The Annual Convention will be held in Melbourne over the Christmas weekend (D.V.), and the brethren extend a hearty invitation to all friends able to attend these gatherings. Further information will appear in December issue, and is obtainable also from the Class Secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

“Peace Desired—War Continues.”

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The Talents.

Matt. 25:14-30.

AS seen in the preceding parable,* even the arrival of our Lord at His second advent would prove to be a testing time among those who were looking for Him. This parable shows that the first work in which Christ would then engage would be in connection with believers, inspecting their condition and progress and rewarding them according to their faithfulness respecting their talents and opportunities.

The man travelling into a far country is identical with the “young nobleman” of Luke 19:12, and represents the Lord, who ascended to the right hand of the Father until He would come again to claim His Bride, the Church, and exalt her to reign with Him. “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” (Acts 3:20, 21) . The “long journey” intimates that the interval between these two events would be a long period of time.

Every Christian has been entrusted with certain talents, an account of the use of which the Lord will, in due time, require. The position in the kingdom depends upon faithfulness. If James and John were to occupy the chief places next to the Lord, then they must be “baptised with His baptism and drink of His cup” of suffering.

In the parable but three illustrations are given; one man receives five talents, another two, and another one. These talents would represent such things as the opportunity of entering the race for the “high calling of God in Christ Jesus,”—health, time, money, ability to speak, or sing, or other means of serving the Lord, His cause and His people. Then the Apostle says, “A measure of the spirit is given to every man to - profit withal.” We must use all our talents for the Lord as good stewards in His service and for our own spiritual progress.

When we believed on the Lord Jesus Christ we were “justified by faith,” and were then in a position to offer ourselves as living sacrifices to God (Rom. 12:1) . We there devoted ourselves entirely to God, all we are, all we have or hope to have. The Lord accepts the offering but leaves us in possession of such talents (circumstances, etc.) as we have; not, however, to be used according to our own will, but as good stewards of God’s gifts, to make the most of such health, time, money, business ability, etc., to God’s glory, in His service, and for our own growth in grace and character building. According to the use of our talents is the reward in the Kingdom.

The same commendation is to the one, who, having only two talents and faithfully used them, as to the one who had been faithful with five talents. “Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joys of thy Lord.”

The man who hid his talent illustrates those who, having received the opportunity of running the Christian way, did not appreciate the privilege of sacrifice in the cause of Christ. Hiding his talent in the earth seems to indicate that he loved the world and the things of the world, socialites and pleasures of this life. He sought to save his life and thus lost it, “He that loses his life for My sake shall save it.” This man lost all the privilege he had had. “Take the talent from him and give it to him that hath ten talents.” “Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.” That is, that such an one has the light of truth taken from him and he goes into the outer darkness, losing even the justification which he had by faith, he becomes an outsider, an unbeliever, in sorrow realising how great reward he has missed.

It is when the Lord’s work of rewarding His saints is complete and thus all His joint-heirs in His kingdom are selected and initiated in their respective positions in glory that the great work in connection with the world of mankind will begin, as illustrated in the next parable,—Matt. 25:31-46.

“Take my life, and may it be
Lord, acceptable to Thee;
Take my hands and let them move
At the impulse of Thy love.

Take my feet and let them be
Swift on errands, Lord, for Thee;
Take my voice, and let it bring
Honour always to my King.

Take my lips and let- them be
Moved with messages from Thee;
Take my silver and my gold;
Nothing, Lord, would I withhold.

Take my moments and my days;
Let them flow in constant praise;
Take my intellect and use;
Every pow'r as Thou shalt choose.

Take my will, and make it Thine;
It shall be no longer mine;
Take my heart, it is thine own ;
Thus in me Thyself enthrone.

Take my love, my God; I pour
At Thy feet its treasure-store;
Take myself—I wish to be
Ever, only, all for Thee.”
—F.R.H.

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Communism as Remedy for World's Ills.

THE following thoughts on the above subject THE written many years ago, but as they are of much interest and very timely to-day, the opportunity is taken to present them to our readers.

Communism proposes a social system in which there will be community of goods; in which all property shall be owned in common and operated in the general interest, and all profits from all labour be devoted to the general welfare—"to each according to his needs."

Some features of Communism we could commend, but as a whole it is quite impracticable. Such an arrangement would probably do very well for heaven, where all are perfect, pure and good, and where love reigns, but a moment's reflection should prove to any man of judgment and experience that in the present condition of men's hearts such a scheme is thoroughly impracticable. The tendency would be to make drones of all. We would soon have a competition as to who could do the least and the worst work; and society would soon lapse into barbarism and immorality, tending to the rapid extinction of the race.

But some fancy that Communism is taught in the Bible and that consequently it must be the true remedy—God's remedy. With many this is the strongest argument in its favour. The supposition that it was instituted by our Lord and the Apostles, and that it should have continued to be the rule and practice of Christians since, is very common. The following is presented in explanation.

"They Had All Things In Common."

"And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.—Acts 2: 44-47.

Such was the spontaneous sentiment of the early Church: selfishness gave place to love and general interest. Blessed experience! And without doubt a similar sentiment, more or less clearly defined, comes to the hearts of all who are

truly converted. When first we got a realising sense of God's love and salvation, when we gave ourselves completely to the Lord and realized His gifts to us, which pertain not only to the life that now is, but also to that which is to come—we felt an exuberance of joy, which found in every fellow-pilgrim toward the heavenly Canaan a brother or a sister in whom we trusted as related to the Lord and having His spirit; and we were disposed to deal with them all as we would with the Lord, and to share with them our all, as we would share all with our Redeemer. And in many instances it was by a rude shock that we were awakened to the fact that neither we nor others are perfect in the flesh; and that no matter how much of the Master's spirit His people now possess, they "have this treasure in earthen vessels" of human frailty and defection.

Then we learned, not only that the weaknesses of the flesh of other men had to be taken into account, but that our own weaknesses of the flesh needed constant guarding. We found that whilst all had shared Adam's fall, all had not fallen alike, or in exactly the same particulars. All have fallen from God's likeness and spirit of love, to Satan's likeness and spirit of selfishness; and as love has diversities of operations, so has selfishness. Consequently, selfishness working in one has wrought a desire for ease, sloth, indolence; in another it produced energy, labour for the pleasures of this life, self-gratification, etc.

Among those actively selfish some take self-gratification in amassing a fortune, and having it said, He is wealthy; others gratify their selfishness by seeking honour of men; others in dress, others in travel, others in debauchery and the lowest and meanest forms of selfishness.

Each one begotten to the new life in Christ, with its new spirit of love, finds a conflict begun, fightings within and without; for the new spirit wars with whatever form of selfishness or depravity formerly had control of us. The "new mind of Christ," whose principles are justice and love, asserts itself; and reminds the will that it has assented to and covenanted to this change. The desires of the flesh (the selfish desires, whatever their bent), aided by the outside influence of friends, argue and discuss the question, urging that no radical measures must be taken—that such a course would be foolish, insane, impossible. 'The flesh insists that the old course cannot be changed, but will agree to slight modifications, and to do nothing so extreme as before.

The vast majority of God's people seem to agree to this partnership, which is really still the reign of selfishness. But others insist that the spirit or mind of Christ shall have the control. The battle which ensues is a hard one (Gal. 5: 16, 17); but the new will should conquer, and self with its own selfishness, or depraved desires, be reckoned dead.—Col. 2: 20; 3: 3; Rom. 6: 2-8.

But does this end the battle forever? No;—

"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."

Ah, yes, we must renew the battle daily, and help divine implore and receive, that we may finish our course with joy. We must not only conquer self, but, as the Apostle did, we must keep our bodies under. (1 Cor. 9: 27.) And this,, our experience, that we must be constantly on the alert against the spirit of selfishness, and to support and promote in ourselves the spirit of love, is the experience of all who likewise have "put on Christ" and taken His will to be theirs. Hence the propriety of the Apostle's remark, "Henceforth know we no man [in Christ] after the flesh." We know those in Christ according to their new spirit, and not according to their fallen flesh. And if we see them fail sometimes, or always to some degree, and yet see evidences that the new mind is wrestling for the mastery, we are properly disposed to sympathise with them rather than to berate them for little failures; "remembering ourselves, lest we also be tempted [of our old selfish nature in violation of some of the requirements of the perfect law of love]."

Under "the present distress," therefore, while each has all that he can do to keep his own body under and the spirit of love in control, sound judgment, as well as experience and the Bible, tells us that we would best not complicate matters by attempting communistic schemes; but each make as straight paths as possible for his own feet, that that which is lame in our fallen flesh be not turned entirely out of the way, but that it be healed.

(1) Sound judgment says that if the saints with divine help have a constant battle to keep selfishness subject to love, a promiscuous colony or community would certainly not succeed in ruling itself by a law utterly foreign to the spirit of the majority of its members. And it would be impossible to establish a communism of saints only, because we cannot read the hearts—only "the Lord knoweth them that are His." And if such a colony of saints could be gotten together, and if it should prosper with all things in common, all sorts of evil persons would seek to get their possessions or to share them; and if successfully excluded they would say all manner of evil against them; and so, if it held together at all, the enterprise would not be a real success.

Some saints, as well as many of the world, are so fallen into selfish indolence that nothing but necessity will help them to be, "not slothful in business, but fervent in spirit, serving the Lord." And many others are so selfishly ambitious that they need buffetings of failure and adversity to mellow them and enable them to sympathise with others, or even to bring them to deal justly with others. For both these classes "community" would merely serve to hinder the learning of the proper and needed lessons.

Such communities, if left to the rule of the majority, would sink to the level of the majority; for the progressive, active minority, finding that nothing could be gained by energy and thrift over carelessness and sloth, would also grow

careless and indolent. If governed by organisers of strong will, as Life Trustees and Managers, on a paternal principle, the result would be more favourable financially; but the masses, deprived of personal responsibility, would degenerate into mere tools and slaves of the Trustees.

To sound judgment it therefore appears that the method of individualism, with its liberty and responsibility, is the best one for the development of intelligent beings; even though it may work hardships many times to all, and sometimes to many.

Sound judgment can see that if the Millennial Kingdom were established on the earth, with the divine rulers then promised, backed by unerring wisdom and full power to use it, laying “judgment to the line and righteousness to the plummet,” and ruling not by consent of majorities, but by righteous judgment, as “with a rod of iron”—then communism could succeed; probably it would be the very best condition, and if so it will be the method chosen by the King of kings. But for that we wait; and not having the power or the wisdom to use such theocratic power, the spirit of a sound mind simply bides the Lord’s time, praying meanwhile, “Thy Kingdom come, they will be done on earth as it is in heaven.” And after Christ’s Kingdom shall have brought all the willing back to God and righteousness, and shall have destroyed all the unwilling, then, with Love the rule of earth as it is of heaven, we may suppose that men will share earth’s mercies in common, as do the angels the bounties of heaven.

(2) Experience proves the failure of communistic methods in the present time. There have been several such communities; and the result has always been failure. The Oneida community of New York is one whose failure has long been recognised. Another, the Harmony Society of Pennsylvania, soon disappointed the hopes of its founders, for so much discord prevailed that it divided. The branch known as Economites located near Pittsburg, Pa., flourished for a while, after a fashion, but is now quite withered; and possession of its property is now being disputed in the Society and in the courts of law.

Other communistic societies are starting now, which will be far less successful than these because the times are different; independence is greater, respect and reverence are less, majorities will rule, and without superhuman leaders are sure to fail. Wise worldly leaders are looking out for themselves, while wise Christians are busy in other channels—obeying the Lord’s command, “Go thou and preach the Gospel.”

(3) The Bible does not teach Communism, but does teach loving, considerate Individualism, except in the sense of family communism—each family acting as a unit, of which the father is the head and the wife with him, his fellow-heir of the grace of life, his partner in every joy and benefit as well as in every adversity and sorrow.

True, God permitted a communistic arrangement in the primitive Church, referred to in this article; but this may have been for the purpose of illustrating to us the unwisdom of the method; and lest some, thinking of the scheme now, should conclude that the apostles did not command and organise communities, because they lacked the wisdom to devise and carry out such methods; for not a word can be quoted from our Lord or the apostles advocating the communistic principles; but much can be quoted to the contrary.

True, the Apostle Peter (and probably other apostles) knew of, and co-operated in, that first communistic arrangement, even if he did not teach the system. It has been inferred, too, that the death of Ananias and Sapphira was an indication that the giving of all the goods of the believers was compulsory; but not so: their sin was that of lying, as Peter declared in reviewing the case. While they had the land there was no harm in keeping it if they got it honestly; and even after they had sold it no harm was done: the wrong was in misrepresenting that the sum of money turned in was their all, when it was not their all. They were attempting to cheat others by getting a share of their ails without giving their own all.

As a matter of fact, the Christian Community at Jerusalem was a failure. “There arose a murmuring”—“because their widows were neglected in the daily ministration.” Although under the Apostolic inspection the Church was pure, free from “tares,” and all had the treasure of the new spirit or “mind of Christ,” yet evidently that treasure was only in warped and twisted earthen vessels which could not get along well together.

The apostles soon found that the management of the community would greatly interfere with their real work—the preaching of the gospel. So they abandoned those things to others. The Apostle Paul and others travelled from city to city preaching Christ and Him crucified; but, so far as the record shows, they never mentioned communism and never organised a community; and yet St. Paul declares, “I have not shunned to declare unto you the whole counsel of God.” This proves that Communism is no part of the gospel, nor of the counsel of God for this age.

On the contrary, the Apostle Paul exhorted and instructed the Church to do things which it would be wholly impossible to do as members of a communistic society—to each “provide for his own”; to “lay by on the first day of the week” money for the Lord’s service, according as the Lord had prospered them; that servants should obey their masters, rendering the service with a double good will if the master were also a brother in Christ; and how masters should treat their servants, as those who must themselves give an account to the great Master, Christ. —1 Tim. 5: 8; 6: 1; 1 Cor. 16: 2; Eph. 6: 5-9.

Our Lord Jesus not only did not establish a Community while He lived, but He never taught that such should be established. On the contrary, in His parables He taught,—that all have not the same number of pounds or talents given them, but each is a steward and should individually (not collectively, as a commune) manage his own affairs, and render his own account. (Matt. 25: 14-28; Luke 19: 12-24. See also James 4: 13, 15.) When dying, our Lord commended His mother to the care of His disciple John, and the record of John (19: 27) is, “And from that hour that disciple took her unto his own home.” John, therefore, had a home, so had Martha, Mary and Lazarus. Had our Lord formed a Community, He would doubtless have commended His mother to it instead of to John.

Moreover, the forming of a Commune of believers is opposed to the purpose and methods of the Gospel age. The

object of this age is to witness Christ to the world, and thus to “take out a people for His name”; and to this end each believer is exhorted to be a burning and a shining light before men—the world in general—and not before and to each other merely. Hence, after permitting the first Christian Community to be established, to show that the failure to establish Communities generally was not an oversight, the Lord broke it up, and scattered the believers everywhere, to preach the gospel to every creature. We read,—“And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles,” and they went everywhere preaching the gospel.—Acts 8: 1, 4; 11:19.

It is still the work of God’s people to shine as lights in the midst of the world, and not to shut themselves up in convents and cloisters or as communities. The promises of Paradise will not be realised by joining such communities. The desire to join such “confederacies” is but a part of the general spirit of our day, against which we are forewarned. (Isa. 8: 12.) “Trust in the Lord, and wait patiently for him.” “Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man.” —Luke 21:36.

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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 Ten Virgins.

Matthew 25:1-13.

“Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh.”

IT was probably on the last Sunday of His earthly career that our Lord foretold the destruction of Jerusalem, the scattering of His followers, a long period of wars and rumours of wars, etc., and finally His second coming, as recorded in Matthew, chapter 25. This information was most appropriate to the Apostles at that time, for their expectations had run in a different direction. They had thought of the Lord being exalted as the Messiah, and that Jerusalem would be the seat of His empire: It was given in answer to their questions—“When shall these things be”, and “What shall be the sign of Thy presence.”* Jesus, in His great prophecy of Matt. 24, had explained these matters, and indicated that His second coming would be in strenuous times, when, if it were possible, the very elect would be deceived—in which, as it was in the days of Noah, so it would then be in the days of the Son of Man, that the people would be eating and drinking, planting and building, marrying and giving in marriage, and be unaware of the coming trouble with which the present Age would pass away preparatory to the beginning of the new Age—His kingdom. To impress the matter upon their minds, He gave the parable of the Ten Virgins—five were wise and five were foolish. The parable then clearly relates to the end of the Gospel Age, as is indicated by its opening statement: “Then shall the Kingdom of Heaven be likened unto ten virgins who took their lamps and went forth to meet the Bridegroom.” It has not been applicable all the way down the Age, but to the particular time when the Bridegroom should come.

Throughout the Scriptures the Church is represented as a Bride in preparation for her marriage. The Bridegroom is uniformly the Lord Jesus, to whom belongs the entire inheritance, and the opportunity granted to the Lord’s followers in the present time is that of becoming His Bride and joint heirs (Rom. 8: 17). They have no status or relationship to the King eternal except as they obtain it by union with the King’s Son. The type of this in the Old Testament is a very beautiful one; Abraham typified the Heavenly Father, very rich; Isaac typified our Lord Jesus, the seed of promise, the heir of all; Abraham’s servant sent to call a wife for Isaac beautifully typified the holy spirit, which during this Gospel Age has been selecting the Church of which the Apostle says: “I have espoused you as a chaste virgin unto one husband, which is Christ” (2 Cor. 11: 2).

Throughout this Age the Church, under the guidance and protection of the holy spirit, has been approaching the Father’s house of many mansions, the heavenly home promised. If we rightly understand the matter, we are now approaching the end of the journey. Soon the Bride, like Rebecca, will alight from the camel and pass under the veil and will be received by the heavenly Bridegroom. It is in harmony with this thought that the Apostle assures us that the Church will share in the covenant made with Abraham—“If ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise” (Gal. 3: 16, 29).

Several of our Lord’s parables related to this marriage of the King’s Son, and His last message to the Church tells us of how ultimately the Bride, the Lamb’s wife, shall shine forth, resplendent in the kingdom. She is symbolised by the New Jerusalem. The announcement of Rev. 19: 7-9 reads: “Let us be glad and rejoice and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. . . . Blessed are they which are called to the marriage supper of the Lamb.”

John the Baptist, as a prophet, referred to this relationship between Christ and the Church, saying, “He that hath the Bride is the Bridegroom; but the friend of the Bridegroom, when he heareth His voice rejoiceth greatly. This my joy is fulfilled.” John realised that he was not a member of the Bride class. He recognised Jesus as the Bridegroom, and

was glad to be honoured of God as the servant of the Bridegroom to give the introduction. Our Lord referred to John, saying that there had been none greater. John will surely occupy an honourable position in the future, yet it is stated that "the least (in the Bride company) in the kingdom of heaven is greater than he," for these are to be joint-heirs in the spiritual kingdom, partakers of the glory, honour, immortality, while John and the faithful of past ages will be upon the earthly plane as representatives and princes of the kingdom among men (Matt. 11: 11; Heb. 11: 39, 40; Psa. 45: 16).

Two Classes Of Virgins.

Having the parable located before our minds as relating to the Second Advent, we note the fact that it refers to virgins—pure ones. The parable does not refer to the world at all. Both the wise and the foolish virgins represent Christians—the kingdom of heaven class—consecrated believers, believers who have heard the Gospel of the kingdom, who are expecting the King at His second advent, and who have lamps, and who get from their lamps light, information, and instruction.

These two classes of pure ones, separate from the world, informed respecting the Bridegroom's coming and kingdom, represent the two classes of the consecrated the "Little Flock" and the "Great Company," the "more than conquerors" and those who come "through great tribulation and ultimately become conquerors" (Rom. 8: 37; Rev. 7: 14). These are the same two classes that are represented in the Tabernacle type by the two goats, one of which became the Lord's goat for sacrifice, and the other the scapegoat, only that in the Tabernacle type the goats represent the two classes all the way down through the Gospel Age, while the two classes in the parable under consideration represent the Church only at the end of the Age.

Evidently the Lord's object in giving the parable was twofold; first to give a salutary lesson to the Apostles and the entire Church of the Gospel Age on the necessity for alertness, watching and praying, anticipating and preparing for the coming King and His kingdom that they might be constantly ready for a share therein. Second, the parable was specially intended for us living in this time to let us see that it would not be sufficient to be hoping and praying for the kingdom and in a general way expecting the Bridegroom, but that we must be so alert and so full of enthusiasm for the event that it would lead us to make the wisest possible preparation for it, that we might not be disappointed at the final moment.

Second Adventists In The Parable.

True to the picture, a movement took place amongst the Lord's people of all denominations in the last century which culminated in what was known as the Second Advent movement. The virgins, the pure ones amongst Christians all over the world, were aroused with the thought that the coming of the Bridegroom was near, and a general lamp trimming, and a general investigation of the Bible, especially on that subject, resulted. True to the parable, the expectation of those dear people was unfulfilled—"The Bridegroom tarried," and while He tarried they all slumbered and slept. The lamps were measurably neglected, and a general stupor fell upon this class. But by and by came the midnight announcement, "Behold the Bridegroom!" This cry has been going forth for the past seventy years, and in response to it the wise virgin class all over the world has been awakening to a fresh examination of the Divine word. Among those who hear the announcement are some who insist that it is a false alarm; they have become so drowsy, so overcharged with the cares of this life, so comfortably nestled, that although they love the Bridegroom and desire above all things to be ready to receive Him, they are unprepared, refuse to investigate, and merely murmur to themselves, "Yes, we love the Bridegroom; we will surely be ready to receive Him, we have long been waiting for Him, but not yet, not yet. Soul, take thine ease—no one knows anything about the matter; those announcing the Bridegroom are surely in error."

As time goes on more virgins awaken, and as they do so the investigation begins, the trimming of their lamps. Then it is discovered that some who thought they were ready to enter into the joys of their Lord find that they are deficient in the all-important oil, which represents the holy spirit, and from which alone comes their enlightenment. The delay of the Bridegroom thus serves as a test to the virgins who are invited to go in with Him to the marriage. The delay serves to prove who are wise and who are foolish.

A certain amount of oil, a certain amount of consecration and of the holy spirit was necessary to be counted in with the virgins at any stage; but a larger measure is necessary now in the actual presence of the Bridegroom—more truth, more light is now due and must be possessed by those who would go into the wedding.

The virgins merely represent the Lord's people in general, so that those now living had nothing to do with the movement of the last century. However, the general spirit must be the same, love for the Bridegroom, expectancy of His presence and a desire above all things to be prepared to enter in with Him. Who, then, may we ask, has a sufficiency of oil, of light, of the holy spirit, from which this illumination proceeds to be able to be in the procession of virgins who will go in with the Bridegroom? This is an important question to every Christian. How necessary that we see to it that we have our lamps trimmed and burning and also a good supply of oil, the holy spirit, in our vessels—our hearts. If we have, there will be the fruit to be seen—meekness, patience, gentleness, long suffering, brotherly kindness and love. Depend upon it, that unless we have a good supply of God's holy spirit thus evidenced our lamps will go out.

"Give Us Of Your Oil."

To illustrate this holy spirit, this spirit of consecration which all of the wise virgins must have in full measure in order to maintain their light and their place in the Bridegroom's favour, and to gain an entrance into the marriage, the Lord, in the parable, represents the foolish virgins as asking the wise ones for some of their oil, and then shows the

impossibility of its being thus obtained from one another.

The fruits and graces of the holy spirit cannot be obtained by the asking—they must be bought in the market of experience; they are of gradual growth, and cost painstaking care of words and thoughts and doings. It is because these fruits of the spirit are so difficult of attainment and cost such a price of self-sacrifice of worldly interests that they are valuable in the Lord's sight. None can get too much of this holy spirit, none can secure an over-supply for his own use so that he might supply others from his abundance.

The Bridegroom has in advance made abundant provision by which all who are invited may be properly equipped, not only with robes and lamps, but also with oil. If any are careless in the procurement of the oil, they thus indicate their unfitness to enter in with the Bridegroom. This seems to be the very essence of the teaching of the parable. Those who hope to enter the kingdom and share its glories must make proper preparation in advance. If they wait until the moment for the door to close, however willing they may be, however anxious, they will not be prepared. The preparation requires time, patience and care.

We meet continually those who give evidence of being true Christians, "virgins," pure of heart, of intention, who are considerably interested in the Heavenly Bridegroom and in the gathering at the marriage supper, but who have little light upon these interesting subjects. They sometimes say to us, "Give us of your light; tell us how you know these things, why you feel so sure about them; while others are doubtless asleep, we are awake enough, but our lamps give no light." We answer that it is not possible to give them faith in these things by proxy, that there is only one way to obtain the light, and that is by patient, diligent study of God's Word, under the guidance of His holy spirit.

Patient perseverance in well-doing, in Scriptural study in calculating the fruits of God's spirit, are necessary in order to have this oil in proper proportion. Many express regret, for they are so overcharged with the cares of this life, the deceitfulness of riches or family pride, or what not, that they have not the time to give to their spiritual development. We wish that they could enjoy with us the blessings of a good supply of oil and the clear light of our lamps as they are now shining. We can only tell them how and where the oil may be obtained. We must go on with our personal preparation and hasten to hold up our lights in salutation of the Bridegroom, with expressions of joy in respect of His presence and the prospect of entering with Him into the marriage.

And The Door Was Shut.

Soon it would seem that the First Resurrection --will be completed, the last member will be changed. Then the door will be shut, and no more will be permitted to enter. Thank God that this does not indicate such a dreadful condition as many Christian people have thought. It does not mean the close of the door of hope, and that all outside, the foolish virgins as well as the world, will go down to hopeless despair. It does mean, however, the close of the great and grand opportunity of the Gospel Age. It signifies the completion of the kingdom class—the Bride class, the close of the narrow way, to glory, honour and immortality and joint-heirship with Christ. The foolish virgins go and buy the precious oil and get their lamps trimmed and burning, but too late for the marriage, too late to be of the Bride—the Lamb's wife. In the parable it is represented that when they knock the Bridegroom will say, "I do not recognise you as being members in my Bride class; you must not come in." Instead of entering into the joys of the Lord, they will be permitted, for a time at least, to have their portion in the great time of trouble which will then prevail throughout the world; weeping and gnashing of teeth, sorrow, disappointment, chagrin, will be the portion not only of the foolish virgins, but of all the families of the earth in that time. We are glad to know that the great day of trouble will prepare the world of mankind for the glorious conditions of the kingdom which will then shortly be ushered in. "The Sun of Righteousness will arise with healing in its beams," and many people shall go and say, "Come, let us go up to the mountain of the Lord's house; He will teach us of His ways, and we will walk in His paths. For the law shall go forth from Mount Zion (the glorified kingdom, the heavenly kingdom), and the Word of the Lord from Jerusalem (from the earthly representatives of the heavenly kingdom)" (Mal. 4: 2; Isa. 2: 3).

How inconsistent the thought that the folly of these virgins should not only exclude them from the kingdom blessings, but that even after they get the oil of the holy spirit later on they should be consigned to an eternity of torture or loss! How unreasonable, how inconsistent! On the contrary, how much in harmony with the Divine character and programme is this parable, as we have endeavoured to picture its fulfilment. We can sympathise with the foolish virgins, while we cannot commend them. We can look forward to the time when they as the "great company" of Revelation 7 shall wash their robes and make them white in the blood of the Lamb, and be ushered into the presence of the Lord and the Bride, and become as represented in Psalm 45—the virgins, the Bride's companions and co-labourers in the kingdom work—servants before the throne. They might have been, had they been more filled with love and zeal, members of the Bride class, in the throne.

"Neither The Day Nor The Hour."

Our Lord concludes the parable with the words, "Watch, therefore, for ye know not the day nor the hour." The Revised Version omits from verse 13 the words, "wherein the Son of Man cometh" because these are not found in any of the old Greek MSS. The thought, however, is practically the same—watch, for ye know neither the day nor the hour in which this parable will be fulfilled. The watching, no doubt, has been beneficial to the Lord's people all through the Gospel Age, and is still more profitable to the wise virgin class of the present day, because it explained to these their circumstances, conditions, etc. All of the wise virgin class should be in the attitude commanded in this parable; they should have a knowledge of the fact that the Bridegroom is coming; they should have lamps and a full supply of oil. Those living in this ready condition should be neither alarmed nor surprised at the message when they hear it, as it is now going forth, "Behold the Bridegroom is present." We are living in the "parousia" (presence) of the Son of Man—the wise virgins are already falling into line in the procession and entering into the marriage. The full number will

soon be complete and the door will be shut. All in this watching attitude of heart, with the full measure of the spirit of the Lord in their hearts, will be quickly attracted by the intimation that the Bridegroom is present. Those trimming their lamps, examining the Scriptures, will quickly discern the truthfulness of the announcement and speedily prepare and take their places with the wise virgins. The announcement, the truth upon this subject is indeed a testing, proving which of the professed virgins of the Lord have the oil in their vessels—the right spirit of humility, patience, love, devotion, interest in the things of the Bridegroom. Such only will be permitted to enter.

In view of this it is evident that our work in the present time is not only to proclaim the Bridegroom's presence, but to assist those who have the oil in their vessels, to trim their lamps—to arouse those who are drowsy or still asleep and who need to have the announcement, "Behold the Bridegroom," brought kindly and patiently to their attention, that they may secure the oil and have their lamps trimmed and burning ere it be too late.

Let us praise God for the blessings and mercies already ours and go on faithfully rejoicing in the light of our lamps and in the anticipation of the glorious nuptial feast and the later glorious work with the Bridegroom of blessing all the families of the earth. He that hath this knowledge will by it be separated more and more from the world and its spirit, and be gradually more and more transformed from glory to glory into the likeness of the Bridegroom.

Our lamps are trimmed and burning,
Our robes are white and clean,
We've tarried for the Bridegroom,
And now we'll enter in.
We know we've nothing worthy
That we can call our own
The light, the oil, the robes we wear
Are all from Him alone.

Brethren Finish the Pilgrim Way.

Word was received some weeks ago of the passing of Sister Hare, of Mona Vale, New South Wales. Our dear Sister had appreciated the truth for many years now, and rejoiced in it very much; she had not much personal fellowship with the brethren, and in recent times had been unwell, being confined to her home. The Brother sending the information writes:—"Our dear Sister Hare died on Monday, 22nd August. In a few words at the graveside (agreed to by the minister) I reminded the listeners what a humble Christian Sister Hare had been, how earnestly she had always sought the Truth, how she was our Sister in Christ, for whom we had prayed and whom we would always keep present in our minds until we would see her again in glory. We felt, I said, that there was a record written in heaven in her favour."

The sudden passing of Sister Boyd of Geelong, Victoria, on the night of August 26th came as a shock to the Geelong friends and others who knew her. For over three years our Sister had attended the Class in Geelong regularly, having been associated some years previously with church work as a visiting Sister in the Geelong area. It was a pleasure to note how the clearer understanding of the truths of the Bible were appreciated to some good extent by Sister Boyd, in the closing years of her earthly way. While she is much missed at the Bible Class in Geelong, we are glad to know that the Lord knows those who are His, and will grant the reward accordingly.

Reports received recently give information of the passing of two of our New Zealand brethren, in the persons of Brother Moncur and Brother Straw, both of the South Island.

Brother Moncur, who finished the earthly way on July 16th, lived in isolation, though in past years had close fellowship with our late Brother Nairn of Christchurch, whenever possible. The daughter of our late dear Brother Nairn, writing to a Brother in Australia, states:—"I like to think that now they are together again and their sufferings all over. . . . He (Brother Moncur) was one in a hundred and he and father were like Brothers in every sense."

It was always a pleasure to receive correspondence here in Melbourne from Brother Straw. Some years ago he paid us a visit on his way to New Zealand and it was good indeed to meet one who loved the Lord and His truth so fully. The following is received respecting our late Brother:—"Our dear Brother Straw passed away suddenly on August 17th. He had not been well for some time with heart trouble. . . . I shall miss our dear Brother, for we were the only ones in Timaru in the truth, and used to have a study together, but while we mourn for those who have gone from us, we have the comfort and rejoicing to know they are forever with the Lord."

Increase in Subscriptions.

Subscribers to U.S.A. periodicals will please note that an increase of about 3/- will now apply on each subscription sent through this office.

Melbourne Christmas Convention.

The brethren in Melbourne wish to advise that they propose holding their usual Convention over the Christmas period this year (D.V.) A hearty invitation to attend these gatherings is extended to all who love the Lord and His truth. Further information will appear in later issues of "Peoples Paper" and is obtainable from the Class Secretary—Mr. J. B. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Correspondence.

Dear Christians—Your recent letter was again most helpful, and the booklets and papers which came last week were exceedingly welcome and interesting, especially, of course, the “Everlasting Gospel.”

I find delight and joy in reading everything you have sent me, and it is a rich experience to read such simple, sweet and beautiful words which tell of such simple, sweet and beautiful truths. Each of your booklets seems like a piece of pure-sounding, clear music, and the lovely choice of words used to express God’s true teachings, as interpreted by you (the Berean Bible Students) appeals to me very much.

I am enclosing a postal note for £ 1, as a donation towards your good work, and hope to be able to send you some further small contributions, later on.

Re-reading some of your booklets, I noticed that there are several free pamphlets, etc., which I should very much like to read, but which I did not mention when writing to you last month. If these are still available, I would appreciate them—”God’s Hand in the Affairs of Men,” “The End of the World,” “God’s Remedy,” “God’s Restitution Project,” “The Father, Son and Holy Spirit,” “Divine Intervention Near,” and “Distress of Nations.”

Also, do you stock any of the free “Kingdom Cards” ? If so, I would welcome some to distribute. Thanking you once more ; I remain.

Kingdom Cards are gladly supplied free to all able to distribute. These are especially good for use where the Radio Cards would not be appropriate.—B.B. Institute.)

Dear Frank and Ernest—Please accept thanks for the book “Tabernacle Shadows.” I am glad to have all the information it contains, which is all to the glory of our God and our Lord Jesus

I am writing tonight for a friend who heard part of your broadcast on Sunday, September 4th, and who asked me to write for a copy of it. While writing for her I am also enclosing P/N for 2 / -, which is very little, but helps in the postage. I pass on the “P.P.” and it is passed on again, enriching the hearts of people who know their God, and so the good seed is sown—broadcast.

Thank you too for your letter the family of God sure know each other, and thank you for your good wishes. Yours very sincerely.

P.S.—The article on “Catholicism-Communism” will clear the minds of many as to what to do about the R.C. Both are evil, but I believe the R.C. with its everlasting emphasis on hell is the most disastrous, to children especially.

Frank and Ernest, Dear Sirs—Enclosed please find Postal Notes to the value of 1 2, being a small donation towards the work, through which we are continuing to receive help and encouragement.

Would you kindly send me two copies of each of the Dialogues broadcast over 2KY on Sundays, 21st and 28th August, and 4th and 11th September. These subjects have been discussed with friends and a copy of the Dialogues may explain things more clearly.

Thanking you in anticipation, and for the “Peoples Paper” and other literature received. Yours in Him.

Dear Christian Friends—We are regular listeners to your message each Sunday and invite others to listen-in. Your message given today, 18th September: we would like copy of same, and if a couple to spare we would love to pass them on.

Have you any good answer we could give to a 7th Day Adventist that calls on us and of course accuses us of not keeping the 7th day as the sabbath ? . . . The last time here she asked for a Bible and opened to Epistle to John (1 John 2:3, 4), much as to say we are supposed to keep all commandments, and if not the 4th, are “liars and truth not in him.” We say we keep the Lord’s Day, first day of week, Sunday, when our Lord rose triumphant from the grave ; we understand all commandments except the 4th are in New Testament. A short note on this from you would be appreciated.

With God’s blessing on your valuable session each Sunday. Your sincere Christian Friends.

(It is very misleading to conclude that wherever our Lord or the Apostles mention the word “commandments” in the New Testament that it refers to the commandments of the Law given by God to Moses for Israel. There is not one Scripture in the New Testament exhorting the followers • of Christ to keep the Jewish Sabbath rather, the consecrated Christian is to keep every day unto the Lord. Much of St. Paul’s Epistle to the Galatians was written to combat the wrong idea of the necessity to keep the Law Covenant. In contrast with the spiritual truths of the Gospel, Paul describes the works of the Law as “beggarly elements,” and then goes on to say—”Ye observe days (Jewish sabbaths) , and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.” (Gal. 4:9-11.) See also the Apostle’s comparison between the servant class under the Law, and the class of sons under Christ in Heb. 3:1-6.

For a complete and most satisfactory explanation of the Sabbath question, the booklet “The Everlasting Gospel” is highly recommended. It is supplied at 1/6, post paid. Also free pamphlets on “An Open Letter to a Seventh Day Adventist” and “Should Christians Observe the Jewish Sabbath ?” are gladly supplied.—B.B. Institute.)



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Price—Fourpence Halfpenny

The Rich Man and Lazarus.

(Luke 16 :19-31.)

IT would seem that few, if any, passages of Scripture have been more misunderstood than this parable, which, when taken in its connection, and when interpreted by comparing Scripture with Scripture, becomes a very graphic and historical picture concerning Israel and the turning of God's favour towards the Gentiles.

We must remember that up to the time of our Lord, and a little beyond, God had no dealings with other people than Israel—the Jewish nation. "Thee only have I known (recognised) of all the families of the earth," He declared by the prophet Amos 3:2. "He suffered other nations to walk in their own ways winking at their ignorance" (Acts 14:16; Acts 17:30).

A great change of dispensation came at the time of our Lord, and the Jews were, because of unbelief and their rejection of Christ, cast off from God's peculiar favour, and the godly from all nations have since been carried into Abraham's bosom, which signifies the place of God's favour.

Many of our Lord's parables had reference to the change which was then taking place. In the previous chapter we have the beautiful picture of the Prodigal Son. This was evidently illustrating the self-righteousness of the Pharisee towards the publicans and sinners, as was also the parable of the two men who went to the temple to pray. The one said, "I thank Thee that I am not as other men nor as this poor publican." The poor publican said, "God be merciful to me, a sinner."

Commencing the 16th of Luke we have the parable of the Unjust Steward, who was dismissed from his stewardship, which pictures the stewardship being taken from Israel, and would teach them how to be wise towards the Gentiles while they still had opportunity of acting graciously in respect of the Divine favours which were still in their possession. Then in verse 16 the clear statement is made: "The Law and the prophets were till John, since then the Kingdom of God is preached, and every man presseth into it." Then comes verse 18, which, with the usual understanding of the following parable could have no connection whatever, but when we see the meaning of the Rich Man and Lazarus, this verse is quite relevant to the subject. "Whosoever putteth away his wife and marrieth another committeth adultery, and whosoever marrieth her that is put away committeth adultery." By reference to Rom. 7:1-6, the connection with the parable will be seen. They could not belong to the Law covenant and also be married to Christ. Then the Lord gave the parable illustrating the nation of Israel dying to God's favour—going out of Abraham's bosom and the godly among the Gentiles coming into Divine blessings and becoming heirs of the promise made to Abraham (Gal. 3:16 and 29). So we see that the Lord was not at all speaking about the wages of sin or the eternal punishment of the wicked, but He was foretelling the punishment which did come to Israel on account of their unbelief and rejection of Him who "came unto his own and his own knew him not."

The Rich Man.

How well this rich man illustrates that favoured nation who were so rich in Divine blessings and promises contained in the covenant with Abraham. "To whom pertaineth the adoption (to as many as received Him gave He the power to become sons of God—John 1:12), and the glory and the covenants, and the giving of the Law and the service of God and the promises" (Rom. 9:4).

Everything belonged to Israel. They were clothed in purple, a symbol of royalty (Deut. 8:6, 7), and in fine linen, a symbol of purity, holiness. "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep His commandments, and to make thee high above all nations which He hath made, in praise and in name and in honour, and that thou mayest be a holy people unto the Lord thy God as He hath spoken." (Deut. 26:18 and 19; Deut. 28:9-13). They fared sumptuously every day, so God's rich blessing and providence were over them according to their obedience to the Law

A Certain Beggar.

Just as Dives, the rich man, pictured the nation of Israel as represented in our Lord's day, so Lazarus, the poor

beggar, represented the Gentiles without God and without hope, “without Christ, being aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world” (Ephes. 2:11, 12). The Lord had come to Israel only, He had told His disciples to go not into the way of the Gentiles nor into the cities of Samaria, for said He, “I am not sent but unto the lost sheep of the house of Israel.” Then there came to Him the Syro-Phoenician woman and besought Him, “Lord, help me. But He answered, It is not meet to take the children’s bread and cast it to the dogs”; and she answered, “Truth, Lord; yet the dogs eat of the crumbs which fall from their master’s table.” Then Jesus answered and said unto her, “O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.” (Matt. 15:22-28; Matt. 10:5, 6).

What a beautiful exception the Master made in this case. Surely no one ever came in faith and simple trust to the Lord who went away empty. “He that cometh unto Me I will in no wise cast out.” However, the exception proves the rule. Israel was rich, the Gentiles were poor and called “dogs,” outsiders.

Then came the great change. The beggar died and was carried by angels (messengers) into Abraham’s bosom. That is to say that the godly among the Gentiles were no longer “beggars.” There were no more “beggars” like Cornelius waiting until the full time of Israel’s special favour should end. Cornelius was evidently the first “beggar,” godly Gentile, who was carried into Abraham’s bosom, received into Christ, and became “Abraham’s seed” (Gal. 3:29). Peter was the angel or messenger to bring Cornelius into the heavenly call of the Gospel Age.

The rich man also died, and was buried. Just so the Jewish nation died to the condition of Divine favour, or, as the Apostle puts it in Rom. 11:20— “Because of unbelief they were broken off,” and verse 17— “For if some of the branches were broken off, and thou, being a wild olive tree (Gentiles) were grafted in among them, and with them, partakest of the root and fatness of the olive tree,” (the Abrahamic promise) ; and verse 11 says distinctly “through their fall (through the rich man’s death) salvation is come to the Gentiles.” The rich man died to God’s favour when Jesus declared their house desolate; it was not, however, until about A.D. 70, thirty-seven or thirty-eight years later, that he was buried. Then it was that Israel was scattered and buried as a nation, and in this buried condition has indeed been in torment all down the Gospel Age. Now the rich man becomes the “beggar,” while Lazarus has become rich in heavenly blessings. So the rich man (Jewish nation) begs for some relief from the godly among the Gentiles. The reminder is given that the positions have just been reversed. “Thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; now he is comforted and thou art tormented. And besides this, there is a great gulf fixed; so that they that would pass hence to you cannot.” This seems to indicate the difficulty of reaching the Jew with the drop of water of truth. The Law prejudices form the great gulf; they cannot accept Christ and salvation by faith in the great ransom sacrifice.

The rich man was not wholly corrupt. He had allowed Lazarus to lay at his gate and receive the crumbs from his table, and again he now appeals for mercy for his brethren, and that some one might go to them from the dead and warn them lest they, too, come to the same condition of torment and trouble. This may refer to other Jews scattered abroad, while Dives may represent principally those in Jerusalem and the holy land. The answer shows that the rich man and his brethren were Israelites— “They have Moses and the prophets; if they hear not them, neither will they be persuaded though one rise from the dead.”

The parable of the rich man and Lazarus is practically the same teaching as Romans 11. Peter (1 Peter 2:10), referring to the Lazarus class, says, “Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.”

When it is seen just what the Lord’s intention was in giving this parable, how much it is to be deplored that it should have been so misrepresented and used to support the most unreasonable doctrine of eternal torture. Yet when , we consider how craftily the doctrines of Hell and Purgatory were brought in during the dark ages, and that children were inoculated with the error from infancy, it can be seen how easy it would be, without giving much thought to the subject, to just take for granted that the Lord was speaking of the penalty of sin in regard to the world of mankind.

However, God is just, and also merciful, and neither quality would be operating in such a diabolical scheme for miraculously preserving alive anyone, let alone the great majority of the race, just so that they might groan in continual agony. God is wise, but such a purpose would be foolish. God is just, but one could not, in a short space of man’s present existence and under such imperfect conditions, justly incur any such penalty.

God is love, and love could not consent to torture even a brute, and if a man becomes too vile to live, love will demand that he become “as though he had not been,” “where the wicked cease from troubling and the weary are at rest.” “The wages of sin is death.” “All the wicked (the incorrigible when brought in touch with the knowledge of God’s benevolent provision in Christ) will God destroy” (Rom. 6:23; Psalm 145:20).

When we get this matter of Eternal Torture cleared out of the way, it is possible to appreciate, as never before, the great Plan of Salvation and how the death of Jesus Christ redeemed us all from the curse and sentence of death. He paid the penalty— “The Lord hath laid on Him the iniquity of us all.” The penalty suffered by our Redeemer was not eternal torment, but “Christ died for our sins according to the Scriptures.”

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Catholicism, Communism Parallel.

A news report through the Australian Associated Press from Washington, U.S.A., appeared under the above heading in the Melbourne "Herald" of 8th August, as follows :—

"The Roman Catholic Church was pursuing a striking parallel to Communism, the Rev. Dr. G. Bromley Oxnam, Methodist Bishop of New York, said in a broadcast. Dr. Oxnam said: 'Both Communism and the Roman Catholic Church are totalitarian. Both seek control of the minds of men everywhere; both practise excommunication, character assassination and economic reprisals.

"Neither Rome nor Moscow knows what tolerance means. Both demand blind and unthinking loyalty. Neither Moscow nor Rome believes in separation of Church and State; both interfere in the affairs of other States. Both seek to shackle the minds of those they control by telling them what they may read, what movies they may see, what newspapers they must take. Both Rome and Moscow have perfected the Hitler technique of repeating prevarications often enough and big enough to ensure their acceptance.'

"Dr. Oxnam said that the Roman Catholic Church had become so mixed up in politics in Europe, so weighted with land holdings, so allied with military and feudal reaction, that the common people were turning against it. The Vatican seems to be ready to summon the world to a holy war to salvage its power, property and prestige,' he added."

On 11th August, under the heading "Moscow v. Rome in East Europe," the following also appeared in the Melbourne Press :—

"September will be a crucial month in the test between the ideologies of Rome and Moscow, says Reuter's Prague correspondent. The big test will come on the Czech Government's bill, to be introduced in September, which will vest complete control of all denominations, their property, appointments and finances in the State . . .

"In Warsaw the State attack on the Church is also being intensified. A new decree says that religious societies not legally recognised by the State will be forbidden and that religious sects which do not comply with the law within 90 days will be disbanded."

It is very evident that the statements quoted above by Dr. Oxnam of New York are mainly true. For centuries the Roman Catholic Church has thrived on the ignorance of its adherents, as well as by threats of punishment for all who dared to disagree with its edicts. Just how much the true followers of Christ suffered from this wicked system throughout the "dark ages" is known only by the Lord Himself. However, from our Lord's Revelation to St. John, much is indicated by His words of condemnation in the use of the terms "synagogue of Satan" and "that woman Jezebel." (Rev. 2:13, 20.)

Our Lord had also predicted the time of the Great Reformation when the Papacy's power was to be greatly reduced, for His time would arrive when the truths of His Word could be no longer hindered by such a masterpiece of Satan. In His message to Philadelphia, the 6th period of the Church's history, which covered the Reformation, after declaring that He would open the truths of His Word and no one could shut them up, He declared to His faithful people,—
"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee." (Rev. 3 : 7- 10.) This will have its fulfilment in the Kingdom of Christ, when the persecuted saints who proved faithful unto death will reign with their Lord, and the popes and priests of the wicked system of Catholicism, raised from the dead, will be required to bend the knee to the Lord and His anointed through the earthly representatives, or suffer -the second death—destruction from the presence of the Lord, and from the glory of His power.

As the time draws near for the passing of Catholicism from the earth, "like a great millstone into the sea," (Rev. 18 : 21) , along with all other systems of men, it is not surprising that the Lord has permitted such as Communism to come into power, to work out His designs. Neither is it surprising to find that the tactics used by Communists are similar to those used by the Papacy. If it were correct for the Papal system to dominate its adherents and persecute and slaughter those who differed with it over hundreds of years, should the same methods be denounced if they are used in Communism? However, it does not take great intelligence to decide which of the two systems commits the greater sin—Papacy with its persecution and slaughter of opposers in the name of the Lord, or Communism with its domination of adherents or opposers in the name of liberty.

It may be significant that the Lord used the simile "like a great millstone cast into the sea" in Revelation 18 :21, to describe the passing forever from the earth of "that great city Babylon" which is comprised of "Mother" and "Daughter" systems of religion. The word "sea" is often used in the Bible to symbolize the restless masses of humanity (Luke 21 : 25 ; Ps. 46 : 2, 3 ; Isa. 57 :20, 21) , and it would seem clearly indicated that the rising masses of mankind, perhaps directed under the impulse of Communism, will be the means of overthrowing Babylon, the centre of which is the Papal system.—"And the ten horns (the kings of the earth, the powers that formerly supported the Papacy) which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (Rev. 17 :16.)

While Dr. Oxnam of the Methodist Church of New York is able to determine the similarity between the Roman Catholic Church and Communism, it is apparent that as yet he is unable to detect the great errors held by his own church system. Methodism is one of a number of denominations which started following the Great Reformation, but which did not progress in the light of God's Word, and so holds many of the gross errors of Papacy. These include:—The Immortality of the Soul; the Doctrine of the Trinity; Hell-fire; Infant Baptism ; Misconception of the Second Advent and Times of Restitution, etc. All denominations adhering to these errors are marked as the "daughters" of the "Mother of Harlots" (Rev. 17 :1-5) and as such shall be destroyed from the earth, thus liberating their members, so that

in the Kingdom of Christ when the truths of the Lord are abroad in the earth, they may then learn righteousness.

Of course, all sincere Christians in the systems of Babylon today should feel prompted to investigate the truths of the Bible, and by so doing they should hear the Lord's call—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18 :1-5.) Obedience to this admonition is essential for all who would please the Lord above all else, and desire to have His blessing and guidance into all truth.

It is not to be understood that Communism or Socialism, however well intended, could better the conditions in the world. The following quotation of some years ago explains this viewpoint.—"Our Socialist friends urge us to join with them, saying 'We are tired of preaching about what God will do by and by; come and join us; be Socialists and do something now.' We reply that we appreciate the fact that many Socialists are intelligent and that many of them are sincere; but in our opinion their wisdom is the wisdom of this world, which, from God's viewpoint, is foolishness. They are not able to bring about the great changes which they desire, and if they could bring them about, they would be unable to maintain those changes so long as sin and death reign in this world. What the world needs is what God has provided, a Saviour and a Great One, able to save to the uttermost—completely.

"We tell our Socialist friends that we know they will succeed beyond their expectations. Like Samson of old they will pull down the house not only upon others, but also upon themselves—'There shall be a time of trouble such as never was since there was a nation,' as our Lord Jesus foretold.—Matt. 24 : 21. We should follow the course directed by God's Word, and urge God's people everywhere to do the same—to wait upon the Lord to bring about the great change of dispensations which He has purposed and promised."

The comforting thought for the followers of Christ is, that nothing can by any means interfere with their spiritual welfare, so long as they abide in Him, and allow His spirit to work in them to will and to do His good pleasure. And for the whole world of mankind the great shaking time shall ultimately bring about "the desire of all nations." in the Kingdom of Christ. (Haggai 2 : 6, 7.)

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Change.

(Convention Address.)

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the spirit of the Lord." (2 Cor. 3 :18.)

ONE meaning of the word "change" is, to put one thing in place of another; for instance—"God shall change our vile body (or rather 'the body of our humiliation' is a better translation) , that it may be fashioned like unto His glorious body." (Phil. 3 :21.) "We shall not all sleep, but we shall all be changed:" (1 Cor. 15 :51.) Another meaning is, a succession of one thing in place of another—a revolution.

The Scriptures speak of the dissolution of this present evil world—the heavens and earth—namely, the religious and social order shall pass away.—"They shall perish . . . they all shall wax old like a garment, and as a vesture shalt thou fold them up, and they shall be changed." (Heb. 1:11, 12.) A new religious and social order will take its place.

Do we not see the old order changing? We often hear the remark "This changing world," don't we? Has this change come about suddenly or gradually? Comparing this present changing period with the past progress of mankind, the change has come suddenly.

It is only about 112 years ago (1837) since Samuel Morse applied for his first patent on the electric telegraph; now it is reported "New Radio wings" can speed 2,000 telegrams at once on a single circuit or beam. Thought is transmitted today by wire and wireless, radio, television, etc., and still there is more to come. These days it is considered almost impossible to conduct a business without a telephone; it is possible for men and women to converse with each other although separated by distances of thousands of miles. In 1930 television made its first appearance; it was announced in America recently that television sets will soon be available for all.

Only 150 years ago the first locomotive that would really travel and haul trucks was successfully built, but travel was slow. In those early days of invention the public did not take to these new contraptions very enthusiastically. Some said that railroads were "inventions of the devil, to carry immortal souls down to hell." Others said "they would not have their bodies hurled through the air at 25 miles an hour." Now there are luxurious 80 mile-an-hour trains and motor cars. The prophet Nahum says—"The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." (Nahum 2 :4.)

Not many years ago when I was a boy in a country school, there was great excitement one day; the teacher hustled us out of school quickly to see a motor car going past. Now they are so numerous, we have to hustle to get out of their way, or we will make headlines in the daily paper.

We now witness every day flying machines in the air, and this change in travel has come about very recently. Since the 1914-18 war aerial navigation has developed at an amazing pace; only 30 years from that date, the speed of jet planes has developed, it is reported, faster than sound. Earlier this year an American bomber flew around the world in four days, non-stop; it refueled while flying. Now, a plane is perfected which could fly around the world without refueling. Along with these inventions and many others, we must now add atomic energy with its amazing and endless possibilities. These are some of the things which are changing the world. Another one, perhaps the most important,

and which probably has contributed most in breaking up the old world, the old order, is the printing press—education. Without this, progress along other lines would have been slow. It is now compulsory that all people must learn to read and write; nations not educated are backward and low in the scale of civilization. All this and much more has come upon us within about one century, while little progress was made in the nearly 6,000 years of past human history.

What is the meaning of it all? What purpose will it serve? Why this sudden change? The Scriptures declare that it is the day of God's preparation. (Nahum 2:2, 3.) "At the time of the end many shall run to and fro, and knowledge shall be increased." (Dan. 12:4.) Preparation for what? Why this increase of knowledge? It is to bring in the new order—the glorious times of restitution, spoken of by all God's holy prophets. It is the preparation for the uplift of mankind, mentally, morally and physically, after the great battle of Armageddon has humbled and prepared mankind to desire it. In Isaiah 2:3, 4 the prophet predicts this; from an internal impulse the people will then be eager to learn the ways of the Lord. They adopt a resolution—"Come ye, and let us go up . . . to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths . . . They shall beat their swords into plowshares, and their spears into pruninghooks."

But what does this change mean to us who are Christians? The Lord Himself said—"When ye see these things begin to come to pass, then look up, lift up your heads, for your deliverance draweth nigh." (Luke 21:28.) Yes, the change of the true, consecrated Church is very near, we think.

While the inventions, knowledge and discontent, implanted by human selfishness, increases in the world in preparation for a change of rulership, these things at the same time serve to encourage and strengthen the faith and hope of the Church of God. These things are signs that we have arrived at the end of this Age, and that soon every member is to be joined to the Lord of all glory and power—her Bridegroom—for whom she has waited long, and kept herself loyal and pure, and separate from the world—from all its pomp and outward show.

Since our consecration to God, as probationary members of His Church, we have experienced changes. First of all our position or standing in the sight of God has changed. Previously we were condemned in Adam and were the slaves of sin, but since hearing the Truth, the everlasting Gospel, and responding to that message through faith in Christ, a change of mind and desire has come about; we made the decision to carry out God's will in our lives—we consecrated ourselves, all that we had we devoted to Him. God accepted this, and in response He has begotten us through the Word of Truth by His holy spirit.

We received a change of raiment; we needed it, for our own righteousness was as filthy rags, Our experience is fittingly stated in Zech. 3:4—"Take away the filthy garment . . . and I will clothe thee with a change of raiment." "I will greatly rejoice in the Lord . . . for he hath clothed me with the garments of salvation, he hath covered me with a robe of righteousness." (Isa. 61:10.)

A further change and development was experienced—our minds gradually became renewed, we looked at every thing from a new standpoint. The mind or spirit of Christ gradually developed in us; because of this, the Lord recognized us as New Creatures—old things passed away, all things became new. We changed from death to life; we changed for the better and soon began to look for others who had also experienced this same change, and desired their company and fellowship. Yes, there have been thousands of persons who have testified to the fact that the Truth of God has completely transformed them, giving a new outlook upon life's experiences—new prospects, new hopes, new aims, new desires, new ambitions and new friends.

Previous to this change we were disobedient, fulfilling the desires of the flesh and the natural mind. The Apostle Paul writing to the Corinthian Christians says—"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.) And that describes our experience too, doesn't it?

Our text states that we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the spirit of the Lord. All the truly consecrated members of the Church are continually changed as they look into the Word of the Lord, as this reveals the glory of the Lord—the glorious perfection of the Divine character—and the more we look into it the greater is the desire to be transformed into the same character-likeness. Those who are not being thus changed are not of the class the Apostle addresses. • •

As we look into the Word of the Lord, as in a glass, the light is reflected back upon us, and haven't we often seen this in others who have given over their lives to the Lord and have experienced the transforming influence of the Truth; we observe even a change in their countenance, as well as in character.

Our object in studying God's Word to determine His character and plan should be to bring our own hearts and minds into closer fellowship with the Lord. Just as the light, and silent, yet powerful influence of the mighty sun breaks the icy bands of winter and promotes growth that has been dormant in the winter months, and, quickened by the warm rays of sunshine as spring comes, plant life looks at the sun, the whole face of the earth is changed from glory to glory, from one degree of beauty to another—first the germination, then the young shoot, the plant, the bud, then the unfolding of its colour and beauty in the face of the sun—so it is in the spiritual world. As we submit to, and allow His light to shine upon our hearts, and the warmth of His fellowship to bear upon us, there will surely be a similar transformation in us. And there is only one power that can do this—the power of God which emanates from His Word—as our text says, "We are changed from glory to glory, by the spirit of the Lord."

So great is this power that it has led men and women to die cheerfully for the cause of God in every age of the world. Trials also we shall have; the storms of life rage around us. Tranquil, cheerful, peaceful surroundings we experience too, but this latter condition, if continued all through the Christian life, would not produce strong characters, or that full assurance of faith or perfect love and obedience which is of such value in the sight of God,—

”The ornament of a meek and quiet spirit, which is in the sight of God of great price.” (1 Pet. 3:4.)

But some one will say, “Yes, I know we are to expect trials, troubles, vexing problems and sorrows, but could not I have these in some other form than I am experiencing them ?” But how do we know that the choice of our experiences would be the best and produce the desired results in our lives? Better leave it to the One to whom we have committed all other things. How do we know that changing our experiences and trials for another’s would demonstrate us as conquerors? There is a poem which illustrates this very well; it is entitled—”The Changed Cross.” In part it says:

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needful discipline of life.
Doubting, and almost yielding to despair,
The thought arose—My cross I cannot bear.

Far heavier its weight must surely be
Than those of others which I daily see;
Oh! if I might another burden choose,
Methinks I should not fear my crown to lose.

Then the poem goes on at length, representing in a dream how the Master lead this disciple beneath a canopy of love, and there was revealed crosses of different sizes, large and small, and there invited the disciple to choose the cross desired.

And one there was most beauteous to behold—
A little one, with jewels set in gold:
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so the little cross I quickly took,
But all at once my frame beneath it shook;
The sparkling jewels, fair were they to see,
But far too heavy was their weight for me.

This may not be, I cried, and looked again,
To see if any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast mine eye;

Fair flowers around its sculptured form entwined,
And grace and beauty seemed in it combined;
Wondering, I gazed, and still I wondered more
To think so many should have passed it o’er.

But, oh! that form so beautiful to see
Soon made its hidden sorrows known to me;
Thorns lay beneath those flowers and colours fair :
Sorrowing, I said, “This cross I may not bear.”

And so it was with each and all around—
Not one to suit my need could there be found;
Weeping, I laid each heavy burden down,
As my Guide gently said, “No cross, no crown !”

“Be not afraid,” He said, “but trust in Me—
My perfect love shall now be shown to thee.”

And there, in the prepared, appointed way—
Listening to hear and ready to obey—
A cross I quickly found of plainest form,

With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best—
The only one of all the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest;
And as I bent, my burden to sustain,
I recognized mine own old cross again!

But, oh! how different did it seem to be,
Now I had learned its preciousness to see!
No longer could I unbelieving say,
Perhaps another is a better way.

Ah, no! henceforth mine own desire shall be
That He who knows me best should choose for me;
And so whate'er His love sees good to send,
I'll trust it's best, because He knows the end.

Do not refuse the employment which the hour brings you for one more ambitious.

—Emerson.

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It Repented the Lord.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth.:’ (Gen. 6:5-7.)

THE question naturally arises, If God is omniscient, knowing the end from the beginning, how could He repent of His course in creating man?

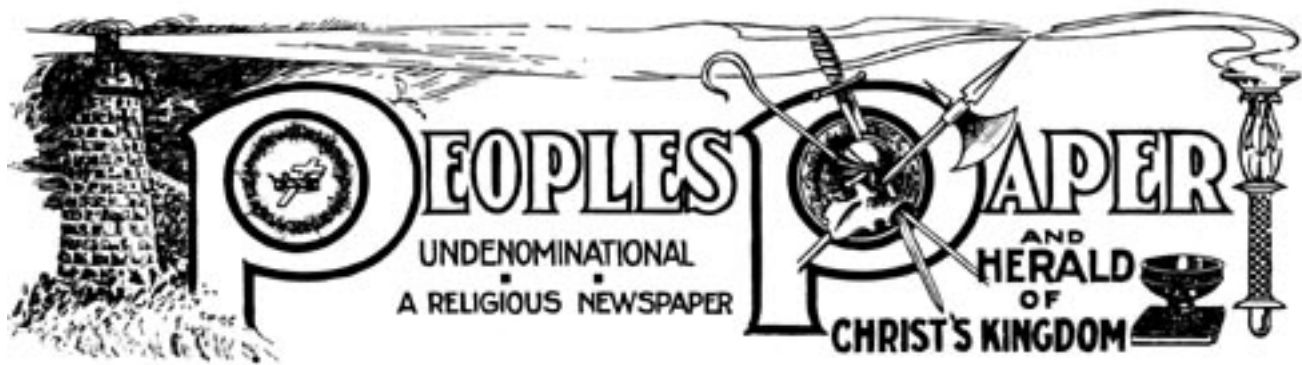
The word repent means:—”To change the MIND, or, COURSE OF CONDUCT on account of regret or dissatisfaction with what has occurred.” —Webster. The question then is, Did God change His mind (plan) or His course of conduct? We claim, that knowing the end from the beginning, God’s mind could not change, hence it must signify change of conduct. That is, God changed His course of dealing with man because of man’s wickedness which grieved Him, but He did not need to change His mind or plans, because these plans had from the very first recognized the corrupting and degrading tendency of sin, and provided (in purpose or mind) the Lamb of God—”slain from before the foundation of the world,’ as the redemption price.

It is difficult for our finite minds to comprehend this, because for us to change our course of action, usually means to change our minds or plans as well —because of our short-sightedness. To comprehend Omniscience and Omnipotence is as difficult as to comprehend eternity or the infinitude of space. But what no one can fully comprehend, we as God’s children, may at least apprehend by faith guided by His revelation to us. To those whose eyes are anointed with eyesalve (Rev. 3:18) , the prophetic statements of God’s Word, both in the Old and New Testament in their fulfilments, now discernible, give ample proof that God does know the end from the beginning; that He changes not from His original purpose. (Mal. 3:6; Isa. 14:27.) God’s plans were perfect before they began to be executed; hence all the changes of God’s course or conduct are working out the accomplishment of His original purpose which contemplated these very changes.

Those who recognize the gradual development of God’s original plan, can see clearly that the various changes in His course, or dealings, as displayed in the Jewish, Gospel and Millennial ages, do not at all indicate so many changes of His mind or plan, though they are doubtless so misunderstood by many. Is it asked, Why then is it so expressed as to give the impression that because God’s heart was grieved by reason of man’s wickedness, His mind as well as His action changed? We answer, This matter is stated in a manner suited to convey to the general reader as much as he is able to comprehend of God’s reasons for the change. God was very much grieved and displeased by man’s rapid progress in wickedness; that instead of loathing his sinful and fallen condition and looking to God for relief, he took pleasure in still further degrading himself; and God, according to His original purpose, changed the course of His dealings and ended that age by blotting out of existence, for a time, those who were so unworthy, that their gross depravity should not interfere in the further development of His plan.* Thus also when God sneaks of the sun’s rising and setting, it is not that He did not know that it is the earth’s instead of the sun’s motion that produces day and night, but because He addresses Himself to men according to their comprehension.

It was then and still is, impossible, for the fallen natural man to clearly appreciate and realise these matters; and God’s purpose seems to be to prove to man the Omniscience as well as the Justice and Love of his Creator, rather than to tell him of them.

*Under the strict discipline of the Millennium, those who then would not even attempt righteousness, will be compelled to conform to it and to taste of its advantages over sin and its results, so that if they will they may choose life and live.



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The King of Zion.

(Psalm 2 : 1 - 12.)

IN considering this psalm it is well to remember that King David, its author, was a typical character, a type of Christ. Those of David's time and he himself, also, no doubt understood his words to refer to his own conflicts with surrounding nations, and their kings, and although some of the expressions are quite too strong to fit the typical king and kingdom, and could fit only their anti-types, this no doubt was considered poetic license. From a higher standpoint, however, guided by the holy spirit and the words of the apostles, the Gospel church can see in this psalm a prophecy of our Lord Christ Jesus at His first advent, and still further of the entire Christ (anointed) including the church which is the body of Christ, and their final exaltation in the Millennial Kingdom.

While the application of this prophecy, by some in the early church, to the time of the first advent, and the events connected with our Lord's crucifixion (Acts 4:25-27), is not corroborated by the testimony of any of the inspired apostles, it is not without justification in the circumstances they relate. But notwithstanding this partial application, the real fulfilment of the prophecy belongs to the time of the second advent, as do almost all the prophecies which relate to Christ's kingdom and glory. The object of His first advent was to give Himself a ransom for all, and thus legally to prepare the way for the selection of some of the redeemed, His church, to be His bride and joint-heir, and also to prepare the way for restoring the race (whosoever wills) to all that was lost in Adam. The second advent, and the kingdom of God then to be established, are to accomplish all that was made possible by the work of the first advent. The time for the fulfilment of this psalm in its fullest, completest sense is just at hand.

Verse 1: "Why do the nations rage and the peoples devise vain schemes?" This we understand to refer to the commotion and discontent already prevailing throughout the world and daily increasing. As a result of the dissatisfaction, how many are the vain and impracticable schemes and theories being devised for relief—especially in Communism and Socialism. But these cannot bring the relief needed and desired. God's remedy is the only one that will cure present social, political and financial ailments and sores.

Verse 2: "The kings of the earth entrench themselves, and the rulers (religious, financial and political) take counsel together against Jehovah and against His Anointed." Ah! yes; we can see this fulfilling on every hand. The kings of the earth, the heads of nations, are banded together against Socialistic influences; and they set or establish their power over the people by various combinations. The lesser rulers, the money-princes and religious-princes, are also busy; and Unions, Pacts and Syndicates are the order of the day, not only in financial, but also in religious matters.

But little do any of these imagine that they are preparing to resist the establishment of the kingdom of Jehovah in the hands of His Anointed Son. Nevertheless, this is just what they are doing. The time is at hand for the fall of present systems and for the establishment of God's long promised kingdom which will enforce His will on earth even as it is done in heaven. So far from knowing that they are setting themselves to oppose God's will, they are so blinded that they call their own poor tottering kingdoms God's kingdoms. But in vain do they worship Him in lip and form while their hearts are far from Him. His will is not in all their thoughts.

Verse 3: "Let us break their bands and cast away their cords from us." The translators of the Common Version got the impression that these words represented the sentiments of the kings and rulers; but not so: they are the expression of Jehovah and His Anointed, relative to the kings and rulers who have banded themselves together to oppose the execution of God's plan, because it includes the fall of their power. God will break all their bands—their combinations and unions of every sort—and will cast off their cords, by which they still attempt to claim God's favour, protection and Word as upholding their kingdoms, rights, authorities, etc. (See Isa. 8:9-13.)

Verses 4 and 5: "He that sitteth in the heavens shall laugh (i.e.) the Lord shall have them (as well as their wonderful banding together) in derision. Then shall He speak unto them in His wrath and trouble them in His sore displeasure."

For about nineteen centuries the civilized world has heard the words of the Great King, instructing that all

righteousness consists in loving God with all the heart, mind, being and strength, and in loving our neighbour as ourself; and that he that exalteth himself shall be abased, while he that humbleth himself shall be exalted. But His instructions have been unheeded except by the very few: pride and love of money and power have ruled. Now the time has come to speak the same truth in a different manner—so loudly and so forcibly that they will never be forgotten. And the great time of trouble just approaching, such as was not since there was a nation, will be merely the reiteration of the Lord's message, once given in tender tones, but unheeded.

Verse 6: "Yet (meanwhile) I (Jehovah) have established my King upon Zion, my holy mountain (kingdom) ." Thus briefly does God announce what His work will be in connection with the overthrow of human systems and governments. He will establish Christ's Millennial kingdom, and He shall take unto Himself His great power and reign—Rev. 11 : 17, 18.

Verses 7-9: Here, evidently, the speaker is our Lord Jesus. The words represent the lesson that He will first make plain to the world—that it is by the Father's divine decree that He takes possession. "I will make known the decree: Jehovah hath said unto me, Thou art my Son; this day have I begotten thee." The fulfilment of this was when our Lord Jesus, as the man Christ at thirty years, consecrated Himself wholly to the will and plan of God, even unto death. There the sacrifice was really made which was "finished" three and a half years after at Calvary; and there, too, He was begotten of the spirit to the divine nature, to which He was made a quickening spirit, by a resurrection to the perfection of the divine nature—"highly exalted."—Phil. 2:8-10.

Next comes the enthronement of the Son in His Millennial Kingdom. He at His first advent "bought us with His own precious blood," and consequently He has only to "ask" for that which He redeemed to get it. He would have asked for it at once, but for another feature of the plan—the selection first. from among the purchased race, of a bride and joint-heir in His Kingdom. This selection will be complete at His second advent, and then He will be ready to deal with the world, the nations, and then He will ask and receive from the Father all the power and authority necessary. "Ask of me, and I will give thee the nations for thine inheritance, and the earth to its uttermost parts for thy possession."

While the object of the kingdom will be to establish peace on earth and good will toward men, it will not be peacefully introduced, but this will mean the greatest revolution the world has ever seen. (Dan. 12:1; Matt. 24:21.) Kings and princes will hold on to power and advantage to the last, and as a result all will be dashed in pieces.

Verses : 10-12: After telling of the fullness of the authority given to Him, and that it must be enforced, even though such a revolution be necessary to introduce it, the great King of Glory shows His willingness to be merciful, and points out that, if the trouble comes thus upon men, it will be because of their neglect to come into harmony with Him. But the kings and rulers of earth will not hear nor heed the exhortation, and this is clearly indicated in prophecy. They will not hear the voice of the anti-typical Elijah class--the church in the flesh—and hence the earth will be smitten with the great disaster so clearly foretold in Scripture.—Mal. 4:6.

These verses 8-12 are freely quoted and applied by the popes to their systems during the dark ages of Papacy's triumph—that was the counterfeit Antichrist's millennium.

"Blessed are all they that put their trust in Him (Christ) ." These words stand as an offset to the promise of great trouble and overthrow for such as oppose the new and rightful King of earth. It includes the church primarily—the real, the believing, the consecrated church. When men's hearts are failing them for fear of those things coming upon the earth--when the powers of the heavens (the nominal churches) shall be shaken, these are instructed to look up and lift up their heads, because their redemption draweth nigh. At the same time that destruction comes to the one class, redemption and glory come to the other. (Compare Isa. 35:4; 63:4.)

Yea, beloved, can not all we who see the sign (indication) of the presence of the Son of Man now say, "Happy are all they that put their trust in Him."

Heroes Of All Time Built Thereof.

"It takes great love to stir a human heart
To live beyond the others, and apart ;
A love that is not shallow—is not small;
Is not for one or two, but for them all.
Love that can wound love, for its highest need ;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force—to give!
Love, strength and courage; courage, strength and love—
The heroes of all time are built thereof."

The Divine Plan of the Ages.

A new stock of the valuable book "Divine Plan of the Ages" is now available in handy, pocket size. For over 60 years this work has been a means of assisting Christians to a clear understanding of the Bible, and is as valuable today as ever. This edition is bound in blue cloth and priced at 2/3

The Parable of the Sower.

Matt. 13:1-9 and 18-23.

THE Evangelist, in this chapter, just seems to give us one of those beautiful little views of our Lord Jesus and His methods. There was the multitude of people waiting upon the Lord, not only to listen to the gracious words which ever proceeded from His lips and to see the wonderful works of mercy, but there was surely a holy influence in His presence. Even though His disciples could not understand, at the time, much that He said to them they knew that He had the words of eternal life, and that there was no one else to whom they could go. As the crowds pressed around the Master He came to where there was a boat. He stepped on to the ship and sat down; from that position He could talk to the people. No doubt He understood that in that congregation there were all kinds of hearers. Some were attracted only by curiosity, and the words of grace would not sink far into such hearts, others had inclinations to learn the way of life, but their hard hearts would not allow the sanctifying work of the truth to proceed. Others had good hearts, and while in the influence of those of like precious faith would be able to make good progress, but when the influences of the world and the flesh would come in contact with them they would be impeded; then there were those who hungered for truth and righteousness, who would stand all the trials of adverse influences, quickly enter into the joys of the truth and its service, prove faithful unto the end of the way, and "like the tree planted by the rivers of water that bringeth forth its fruit in its season," the work of sanctification would steadily proceed and the fruits of God's spirit be attained.

So our Lord just told this simple little story about the Sower, and thus illustrated how God would make the selection of "The little flock to whom He would give the Kingdom." The message of the kingdom which our Lord and the Apostles began to proclaim, and which would be continued by others all down the age, would be the means of finding the class which would inherit the kingdom.

The "Seed" is the Word, and the "ground" represents the heart into which it may enter. There is nothing at all wrong with the "seed," all depends upon the nature of the "ground," or, in other words, the condition of the heart. The message has gone into all nations; it has gone broadcast; most of it has been wasted, has produced no result, but yet there will have been found sufficient good ground by the end of the age to have produced the required number of "children of the kingdom," or those who will be "joint-heirs with Christ" when He shall set up His Rule of Righteousness, under which "all the families of the earth will be blessed." There is no difficulty at all regarding this parable, for the Lord Himself explained it to the disciples.

The Wayside.

As in the following parable, Satan is referred to as the great opposer of truth and Christian progress, so here the "seed" that falls on the wayside is caught away by the "wicked one." Those on whose ears the message falls fail to understand it because they never gave it proper consideration; their minds and hearts were evidently preoccupied with other things, and thus there was no fruitage. That, however, does not mean that all such people are to be forever lost, but they lose the great and wonderful opportunity of the heavenly calling.

The Stony Ground.

The stony ground represents another class. The Word seems to take root and springs forth; they make profession of being followers of Christ, but they do not develop the Christian graces. Evidently they are hard hearted and too selfish; the sacrifice of taking up the cross and denying themselves does not appeal to them at all, and they, therefore, do not go on to make consecration to God. They would be Christians if there were no trials, or if the way were not so narrow. The selfishness of their own nature crushes out what good desires they had, and they fail of the grace of God, or, as the Apostle has put it, "They receive the grace of God in vain." It is only "through much tribulation that we may enter the kingdom," and they are not prepared for that. They counted the cost and thought it too much, not realising the wonderfulness of the "high calling of God in Christ Jesus."

The Thorny Ground.

The thorny ground is quite different, the ground is good, for it can grow thorns abundantly. The thorns will hinder, but the ground can produce good Christian characters. The matter is to be decided as to whether the thorns are to be left to flourish, or whether they are to be uprooted and thus better growth of the "seed" be permitted. Both the "seed" and the thorns cannot well grow together. This represents how that many who receive the great invitation to be "children of the kingdom" gladly respond and give their hearts to the Lord in consecration to be "dead with Christ," that they may "live with Him," and yet many of the old ways and desires still cling to them; things of the world and its socialities, the flesh and its likes and longings are not thoroughly cast off and therefore are obstacles continually hindering progress in the Christian life. These are not those in gross sin or immoralities as some have supposed, they are believers who have started the Christian way and are seeking to walk righteously, but the things which they have determined to leave behind still make some appeal to them, and they are apt to excuse themselves for some indulgence of earthly good things. The Lord's words respecting them are, "He that receiveth seed among thorns is he that heareth the word, and the cares of this world and the deceitfulness of riches choke the word and he becometh unfruitful."

There are many noble characters represented in this class. It is their environment that holds them back. If they were freed from the spirit of the world and its ambitions, if they did not have the riches and ease of life, its wealth and

influence and the many good things surrounding them, they would no doubt be very fruitful.

How many there are in this condition. As we look about us we see many Christian people who seem very earnest and are even busy in good works, preaching and teaching, etc., yet enjoying the honour of position, even the honour of men in respect of their good works. How many are there who while trying to be true Christians still 'have great ambitions to be rich and have the honour of this world in being prominent even in good social works. How many are taken up with pride of home and with cares of this life, and thus they are unable to bring forth a full fruitage. We cannot give our time, strength and influence to worldly matters and at the same time "make our calling and election sure" to a place with Christ in His throne. "Whoever," says Jesus, "would be My disciple, let him take up his cross. and follow Me. Where I am there shall My disciples be."

The Good Ground.

"Herein is My Father glorified, that ye bear much fruit," said the Master. We notice that the good ground varies in its productiveness—thirty, sixty and one hundred fold. The greater the fruitage the greater will be the Lord's pleasure and the reward.

The good ground represents "Those who hear the Word, and understanding it, energise themselves to the bringing forth of the desired fruit."

The parable shows that the responsibility of producing fruitage rests with each individual who receives the good Word of God. In other words, the knowledge of God, of His purpose, and His provision for salvation brings with it a responsibility which we cannot elude: If we, like Esau of old, have so little esteem for the Divine favour and blessing that we let it slip from us for a mess of pottage, or pleasure of earth, no doubt like Esau we shall be rejected, "for he found no place of repentance, though he sought it carefully with tears." "Hold fast that which thou hast that no man take thee crown."

Those who inherit the kingdom will be those who "hear the word and understandeth it," whose hearts are so loyal to the Lord that they gladly free themselves from all possible hindrances and, like the Apostle, determine "This one thing I do."

It is not sufficient that we hear the Word and that we have good hearts, or mean well. We must be so attracted by the good message that we shall seek earnestly to understand it and become active in its interest. First we must have the work of sanctification proceeding in ourselves in the developing of the fruits of the spirit. Then, our own hearts having been so gladdened, and our minds having been so enlightened by the good news of God's grace, we must let our light shine and proclaim the Divine message to others.

The different degrees of fruitfulness illustrate the earnestness and diligence in our desire to learn and to do God's will and to be found working in line with His purpose and plan. The rewards in the kingdom will be proportionate, as "one star differeth from another in glory." No one who has no fruitage can be acceptable for the kingdom; only those who have brought forth a good measure of increase will receive the "Well done, good and faithful servant, enter thou unto the joys of thy Lord."

"Keep striving, the winners are those who have striven,
And fought for the prize which no idler has won ;
To the hand of the stedfast alone it is given,
And before it is gained there is work to be done."

An Unwritten Book-And Its Author.

(Convention Address.)

THE Prophet Job had one of his dearest wishes fulfilled when he said, "Oh that my words were now written! Oh that they were printed in a book; that they were graven with an iron pen and lead in the rock for ever!" All the Prophets have found representation in their respective books to perpetuate their ministries, lives or work. Multitudes of all kinds of peoples have benefited by the faithful accounts that have been preserved for us of the Ancient Worthies. Their lives have been open books for all to read. Moses, David, Isaiah, Jeremiah—and their companions—what a legacy have they left. Without their autobiographies how poor this world would have been through its long night of travail. We are very grateful to these great men for the accounts left for our consideration. Yet, strange as it may seem, the greatest Man of eternity did not write a book; He left His work for others to publish. But why? There must be some reason for this omission. Was He incapable of writing? Despite the seeming lack of schooling, He taught as with authority, and the "Jews marvelled, saying How knoweth this man letters, having never learned?" There is another record which tells of Him writing on the ground, but possibly the accusations that He could write of those Who would accuse others are quickly erased.

Every teacher has a burning desire to perpetuate his work, especially if he believes it to be of value to humanity, to record his findings in a book. Men will deprive themselves of many luxuries and even necessities that their books may be written. Indeed, we have profited to no mean extent because of this sacrifice. Science, music, literature, the arts, learning, civilization, colonization, all owe debts of gratitude to the books left by their various sponsors, so that others may take up their works where they left off. But the greatest Author, the Author of life, left not a line! Was His Cause less noble; were the events in His life less noteworthy than those of other men who have moved heaven and earth to

record their doings? “Never man spake as this man.” “All marvelled at the gracious words that proceedeth out of his mouth.” Great men prefer to pen their own biographies. Yet Jesus left no such work, except as that He entrusted it to others (whose ability to do so must have been far inferior and less reliable than His). And so we have His biography entrusted to others, and we take it for granted when we read “the Gospel (of Jesus Christ) according to Matthew,” Mark, John, Luke, Paul, and others. We seldom ask ourselves the reason for this departure.

Let me propose a few reasons as to why this omission of Jesus to write a book. Firstly, I think He had our faith at heart, and, knowing human nature at its very best, how it loves to worship something material, something that can be touched and handled, He was careful to leave nothing behind of a tangible nature; no book, no home, no clothes, no grave (“Come see the place where the Lord lay . . . He is risen”), absolutely nothing that we could worship in His stead. His enemies, too, helped to destroy all trace of His career, for there is no cross preserved in some museum. Travellers to the East say that if all the wood purported to have originally formed His cross was joined it would make a tree far exceeding the mightiest Redwood in California. Let us note this omission of our Saviour and refrain from recreating little images. If He disdained to leave us anything tangible, respect His will and elevate nothing in which to pin our faith or be the seeming cause of our joy.

Secondly, He did not wish to formulate a creed, some code of doctrine to which all must assent. Apparently His Church has for a basis of fellowship much more than “I believe this and that, and thus and so”, and by signing along the dotted line one becomes a member. Or maybe it also entails more than the purchase of a journal that prints its code of beliefs on the cover. A knowledge of the Scriptures is invaluable; indeed, one could not endure long without the written Word, but a knowledge of the Scriptures is but a stepping stone to something better. You remember the story of the Good Samaritan? A priest passed by—he surely must have known the Scriptures; likewise the Levite. To them a knowledge of the Scriptures must have been imparted. They knew all the legalities, all the forms, all the ceremonies of accepted worship. Yet something was lacking. Because He did not want the same lack in His disciples I believe He left no record for us.

Thirdly, He did not want to leave behind merely a Code of Laws: You do this or you do that; you must not do this, you must not do that. Righteousness (self) would be quickly earned and how poor it would leave us. All the Laws that need to be written have all been penned some thousands of years ago, contained in the Law Covenant. Who could improve on them as a basis of justice for fellowship? Yet they made no provision for the frailty of the flesh; no provision for poor human nature. No, we can see clearly His design was not to perpetuate this unhappy condition. I’m ever so glad He left no written code of laws, because had He done so I would not have been able to keep them. He preferred to give us liberty. Without underrating or speaking lightly of sound doctrine and good laws, our faith must stand in something more valuable than these things merely for themselves. Best of all, He left us example; what power, inspiration, hope, faith we have as “we consider Him”.

With the absence of all tangible things there certainly is room for doubt. Thomas would not believe unless he handled and saw the risen Lord. Yet with the absence of all these material things some are indeed blessed, for theirs is to grow in faith. “Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed.” The Christian religion of our Author and the sentiment of His unwritten book is a heart-to-heart one; “at one” with Him.

Without the shirking of any responsibility, we see then in His absence of leaving any personal writings for our perusal many excellent reasons. At the same time good lessons may be learned: who is indispensable? There is not one thing that we may pride ourselves on doing but there is someone who could do it better. Jesus could have written a book, yet He left it to others. Furthermore, the most valuable of His doctrines was at that time yet to be unfolded and He left it to another agency: “But the comforter, the holy spirit, which the Father will send in my name, it shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” He left to others, things that He was well able to do, but one thing stands out that He did not entrust to another; indeed, it was not possible for Him to leave this one thing, for He chose the twelve that they might be with Him—His fellowship.

It may be that you are one privileged to write on His behalf, to publish “peace and good tidings of good”. A lazy Christian would welcome the opportunity of passing on to others certain little tasks; one who would shirk his responsibilities, likewise finds it easy to assign to others things that, should claim his personal attention. There is in the omission of Jesus to write a book, two lessons prominent for our consideration: not to think of ourselves more highly than we should, and think ourselves indispensable. God has often “buried His workmen and carried on the work”. Nor should we be so overzealous to the extent of depriving others of their privileges. Yet, there is something we all can and should do, just as Jesus has left us an example: our fellowship one with another we should be rigid to maintain. It is something that nobody but you can contribute; something that you cannot be too careful or overzealous about, “so much the more so as the day approaches”.

Do you want to be more like the Master? Can you write a book? He could have done so easily, and without doubt it would have been the best seller of all ages. Perhaps you would like to write a book and opportunity does not open its door; circumstances beyond your control prevent you publishing all that you would desire. Take consolation in the omission of Jesus to devote His time to such art. The principle holds good for not only the literary art; perhaps there are many things you would like to do, many noble, good, loving acts of kindness you would like to do and cannot. Be encouraged, what is lacking on your part through no fault of your own, will be ably forthcoming from another quarter to minister in your stead. If you can rejoice in the elevation or honour of another, the Master’s spirit is absorbing your spirit. Do not fret yourself on the things that are beyond your accomplishment; remember there is one thing at least reserved for you to do, and he that is faithful in little is also faithful in much; your fellowship no one but you can give. A

fellowship of spirit is an enrichment of mutual faith. And in that fellowship your hearts may well “indite a good matter and speak of things concerning the King- and should you be excluded from doing many things that you would like to see accomplished, your tongue can easily become “the pen of a ready writer”. Jesus committed many things unto others: His unpublished +book was left to others; His very life He committed unto the Father’s care, which must have been His most vital and crucial act of faith. He was able to do this tremendous thing because He was faithful in the small things that go to make up Life. Could we do better than consider and emulate our King?

Another Pilgrim Goes Home.

Word is to hand advising that our •dear Sister Burpee of South Australia has finished the pilgrim way recently. It was always a great pleasure to meet this elderly Sister at the Adelaide Conventions, and also to receive her cheery letters and note her devotion to the Lord and His truth. Sincere sympathy is extended to the family members in their bereavement, but we rejoice that our dear Sister’s long pilgrim way is concluded, and she shall have entered into her reward with her Lord.

A report from Adelaide states:—Sister Burpee passed away on 14th July, just 20 years to the day since Brother Burpee finished his course. She passed away quietly and peacefully and we are glad to think upon her faithfulness and devotion to the Lord for so many years. Brother and Sister Burpee were amongst the first to receive the truth in South Australia; accepted present truth, rejoiced in it, and lived for it, from about 1906. Our dear Sister Burpee was a fine Christian character, loving, true and self-sacrificing; she knew too from experience what it meant to be separated unto Christ and testified of the truth and power of the Scriptures uncomplainingly, and leaves behind sweet memories. Always ready to come to the Bible Studies and fellowship whenever possible, last Easter Convention was the last time she was able to attend the fellowship of brethren. We think she has gained the reward of the faithful.

Bible Study Meetings.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.--Sundays 3 p.m. and 6.15 p.m.

Sydney.-75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Perth.—The Women’s Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

Correspondence.

Dear Fellow Travellers—I have been fortunate enough recently to have loaned to me some back numbers of “Dawn” and “Watchers of the Morning” and what joy and peace they have brought to my mind and heart after many years of starvation in the so-called churches. After I left the churches finally, because of utter starvation, I became a reader of the late Judge Rutherford’s literature and was eventually led to become a member of the fraternity known as Jehovah’s Witnesses, but after a period of five years or so, the leaders became so arrogant, political and money minded and lorded it so ruthlessly over the others, I became so sick at heart and so heavy in mind that I had to leave. I felt if I remained with them I would be condoning their unscriptural methods. For ten years I wandered in the wilderness, lonely beyond words, and starving for a true knowledge of God and His Son. In quite a simple way one day I was put in touch with Mr. and Mrs.— and they had all the Volumes and Reprints; all were at my service and what a happy day that was for me.

Now I feel I must have the “Watchers of the Morning” and “The Dawn” regularly, if you will be so kind as to make the necessary arrangements for me to have them. I would also like a copy of “The Ten Camels” for the children if that is obtainable. Could you oblige me in this matter please?

Hoping in my heart that you will be able to oblige me and trusting that at long last I have found the Lord’s true people, may I thank you all in all sincerity in anticipation. In the name of the Great Eternal and His wondrous Son.

(Subscriptions for both “The Dawn” and “Watchers of the Morning” from U.S.A., are attended to through this office. Further copies of “The Ten Camels” are expected to be ready later this year, and will be announced in “Peoples Paper.”—B.B. Institute.)

Dear Sir or Madam—It gives me great pleasure to write to you and thank you for the many favours you have bestowed on me in the past, and I hereby write to you to ask you to forward me a copy of the “Manna Book” which I always enjoy reading every day. I gave my book to a friend and I miss the daily reading very much. You might also forward me 3 copies of “The Mystery of Christ” as I have read the one you sent me and enjoyed the contents very much. It’s a great thing to know that sin is the enemy between God and man and that the Lord Jesus Christ gave His life a ransom for all, and that His shed blood cleanses us from all sin and reconciles us to God the Father. “The Manner of Christ’s Return and Appearing” is another booklet I would like very much.

I wish to thank you for the “Peoples Paper” which comes along regularly and which I enjoy, also the Talks that are broadcast every Sunday. Enclosed you will find 20/- to pay expenses; regarding “Peoples Paper” should I owe anything for that you, may take it, and anything over you can put it into General expenses. Thanking you in anticipation. May God bless you and keep you and make His face shine upon you, that you may be spared many years to carry on the good work you are doing for the extension of His Kingdom. I remain, yours in Christ.

Dear Christians—Being without a radio, I was ignorant of your existence until just recently a friend sent me a dozen of your Biblical Dialogues (Frank and Ernest) on such subjects as “Judgment Day,” “God’s Kingdom,” “Hell,” “Evolution,” “Angels,” etc.

I read those papers with much joy, love and gratitude to God and Jesus, for you teach that God is exceedingly merciful. Perhaps you would be interested to know a little about my previous fellowship with God. I was a member of the Church of England until a couple of years ago when I became acquainted with the Seventh Day Adventist faith. After reading many of the S.D.A. books, papers, etc., and after taking up their Bible Study Course, I almost joined the S.D.A. church. Yet, from my contact with some S.D.A. pastors and certain members of the church, I felt that they seemed to lack “humanity”—surely God must be far more merciful in His plan of salvation than the Seventh Day Adventists believe! ...

Now, I am convinced that you are preaching Truth, and so I am eager to read as much of your literature as possible. Could you please let me have a copy of each of the following free booklets and pamphlets? I should be very grateful—”When Christ is King,” “Times of Refreshing and Christ’s Return,” “Some of the Parables,” “Good News,” “Coming Back from Hell Soon,” “The Bible Teaching on Hell,” “Zionism in Prophecy,” “The Day of Judgment,” “Why Sorrow, Sin, Death and Evil Are Permitted,” and “God and Reason.”

Later on, I should like to send you a small donation of a few shillings, if acceptable to you. Meanwhile, with kind regards and best wishes, I remain, Yours sincerely.

Dear Sir—I write in answer to your letter some weeks ago when you kindly enclosed those Talks on “Christ’s Second Presence.” Many thanks for them, also for a copy of the booklet “Manner of Christ’s Return” which I have now read and found very interesting; so I would be obliged if you could send me 6 copies of same, so I enclose 5/- postal note for them. Also would be glad of more copies of the Dialogues on “Christ’s Second Presence”; I distribute them among my friends ... I am interested in your Geelong session and often “listen-in.” Wishing you every success, Yours very sincerely.

Dear Sir—I would be much obliged if you could send me Dialogue and Booklet “Chosen People.” I enjoy the Frank and Ernest discussions every Sunday morning and I find enlightenment in them. Long may they continue on the air. I remain, Yours sincerely.

Frank and Ernest, Dear Brothers—I was listening to your broadcast on Sunday and would be pleased to have a copy if you have one to spare, also any other literature. How do you manage finance? Yours sincerely.

(The expenses of broadcasting and the general work of the Institute are wholly carried on by voluntary contributions of friends desiring to assist in this work, under the Lord’s providence.—B.B. Institute.)

The following letter from Brother H. Poole, of Powell River, British Columbia, is recently to hand advising of the passing of Sister Poole, the author of “The Ten Camels,” “Son of the Highest” and other Bible stories. Sincere sympathy is extended to Brother Poole and family in their great loss, but we rejoice in Sister Poole’s faithful Christian life and the reward now received, by the Lord’s grace.

My Dear Brother Martin—Christian love and greetings in the name of Him who bought us with His own precious blood! Just a few lines to advise you that my dear wife—Sister L. K. Poole—was called Home very suddenly on the morning of May 23rd with a heart attack. She had not been well for some little time, but neither we nor our Doctor expected heart attack.

This has been a very sudden shock to all of us, as she was chatting and laughing with me just as I went out of the door. I was called back immediately by my daughter, but my darling was unconscious, and she went Home in my arms.

While we have aching hearts and miss our dear one very much—her beautiful, sunny character and loving spirit spread its influence wherever she went—nevertheless, we sorrow not as do others who have no hope, for we have the glorious hope, and we know that our dear one laid down the cross and received the Crown, for which she so faithfully ran the race, and has heard the Master’s “Well done!” We have travelled together along life’s journey 43 years, and rejoiced in the Truth nearly 30 years. She was a faithful, loving companion, and a true Sister in Christ.

Her last poem was written just a few weeks before she went Home, and is entitled “So Nearly Home.” I enclose you herewith a copy, as it seems to breathe a message of hope and encouragement to the remaining few feet members this side of the veil. Meantime, by His grace and favour, we are pressing on with renewed vigour and energy, praying to be found faithful and worthy of meeting her again in His presence. What though the way be lonely, and dark the shadows fall; I know where’er it leadeth my Father planned it all. God bless you each and all. Many thanks for the copy of your “Paper.” We both appreciated your little paper and thank you for it. Lovingly in Christ. Herbert Poole.

So Nearly Home.

So nearly Home! Lift up thine eyes and see
How thin the veil between thy Lord and thee.

Thru' fading scenes of earth so dull and grey
A wondrous glory steals to light thy way,
While on thine eager spirit's yearning ears
Falls faint, sweet music from celestial spheres.

So nearly Home ! Well may thy heart rejoice.
Soon thou shalt hear the gentle Saviour's voice;
Soon feast thine eyes upon celestial scenes
And rest thy weary feet by crystal streams.
The Heavenly portals shall swing wide to greet thee
And hosts of loved ones gather there to meet thee.

So nearly Home!. Thy glad, free spirit strains
Against the weakening bars of fleshly chains.
It struggles to be free from all restraint
To try its new found wings. Earth's scenes grow faint.
The ladder between Heaven and earth is growing
As—one by one—His chosen saints are going.

So nearly Home! Death's veil is tinged with gold
And flushed with Heavenly colours manifold,
Like sunset glories over storm clouds spread.
Oh! weary child of God lift up thine head;
Rejoice for thy deliverance is near,
His sweet "Well done" awaits thy listening ear.
—L. K. Poole.



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Despise Not, Faint Not.

(Convention Address.)

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." (Heb. 12:5.)

AS seen from this verse and its context our topic is one that deals with chastisement or chastening. Probably we all know what these words mean, the general thought conveyed to our minds being—punishment for wrong doing, that which is administered with endeavour to cause one to desist from doing the same thing again. The dictionary meaning is simply "to correct".

Apart from any spiritual application we generally connect the word only with childhood and youth. The proper training of children requires Much chastisement or correction by the parent or guardian, which if not administered, will have a detrimental effect upon the character in later life. Lack of proper correction in infancy and childhood almost invariably results in a spoiled child, and a spoiled child is propelled far along the road to becoming a wilful, undisciplined adult whom none can really respect.

The well known quotation from Proverbs 22:6; "Train up a child in the way he should go; and when he is old, he will not depart from it" is a great truth, for good training is never entirely lost. A tragedy of the modern world is the lack of correction given to children, and coupled with it, the apparent inability of parents and guardians, speaking in a

general sense, to effectively administer proper correction. The reason for this is not very easy to define in a world that is so upside-down in every way, but if one might express an opinion it seems that parents in many instances are less inclined to accept responsibility for the proper training of children. There seems to be a very prevalent view, that in time past there was too much chastisement and correction of children; whether this debatable point be so or not, most will agree that children are no less wayward to-day, and blessed indeed are those children who have parents capable of training them in the way they should go and who effectively restrain them from wilful, disobedient ways.

Of course it must be conceded that no matter how wise and well-balanced the mind of a parent may be there are bound to be some occasions when the chastisements and corrections meted out to an offending child may carry some measure of injustice. We can no doubt all recall occasions in home life and in school experiences where a child received chastisement, while others who were equally and sometimes more guilty escaped scot free. This is mentioned because it helps us to draw comparisons with the absolutely just and proper chastisements God sends upon His spiritual children.

In dealing with children the form of chastisement or correction is important too, and wise indeed is the parent or teacher who studies the punishment meted out, with a view to obtaining the repentance of the child 'with real benefit to its training, and not simply a haphazard punishment governed to large extent by the mood of the parent or teacher at the time.

Now let us look at some Scriptures and note that the Lord's people are often spoken of as being chastened by God for their correction and ultimate benefit, even as children by wise parents. Deut. 8:5, 6—"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him." Psalms 94:12—"Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." 1 Cor. 11:32—"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Hebrews 12:5-8—"Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye spurious, and not sons." Proverbs 3: 11, 12—"My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth he chasteneth; even as a father the son in whom he delighteth." In the last two we notice that the passage in Hebrews is based on the verses in Proverbs. "Despise not" means to "grow not weary" concerning chastening.

It seems good to impress that the word "chastening" here, carries no thought of purposeless affliction. With the use of a Bible Concordance we see that its meaning is variously given as—instruction, training, correction and discipline. Therefore, He who chastens does so with but one objective—to assist the chastened one.

From observation and experience we know that all chastening of children by earthly parents has not such noble desires. Many a time a child goes unchastened not because it did not deserve it or need it for future correction, but because the parent was in a place or mood where it suited to overlook the wrong doing. Another time a lesser offence might bring chastisement severer than warranted because the parent was out of sorts. So, as it says in Heb. 12:10, earthly parents chastened us after their own pleasure, as it seemed good to them. But nothing of this kind occurs when the Heavenly Father chastens us, His spiritual children—it is always with a view to our correction and profit.

We are told not to despise discipline of the Lord. The word rendered "despise" is used only this once in the New Testament. The concordance gives the meaning as "to care little for." Another help says that literally it would read "Do not regard it as a small matter or a trivial thing." The Diaglott rendering seems better still—"Slight not the discipline of the Lord, neither be discouraged when reproved by him."

Children may treat lightly the chastening and reproof of parents. Their young minds may fail to discern why they should be corrected at all. Most of us are able to remember enough of our childhood to know that we became rebellious at what we then considered severe and unwarranted correction, though in later life most of us come to realise that such training must have had good effect in helping to break up some of the wilfulness born within us.

However, the meaning or reason for the chastening and correction the Lord administers to His spiritual children can be far more readily discerned—if we look for it with desire to understand. This seems to be what the Apostle is telling us. Do not slight, treat lightly, the experiences which the Lord allows you to meet; meditate well that you may profit thereby; seek humbly the grace sufficient that you might cultivate that which you see you lacked, or restrain that impetuosity that caused you to run before the Lord in word or conduct.

The second part of verse 5 tells us not to faint or become discouraged when we are rebuked of the Lord. Although the words "rebuke" and "chasten" are closely related it seems good to note the slight difference. By using a concordance exhaustively we find that the same word here rendered "rebuke" is also used as "reprove," and "to tell one's fault." A wise parent will always reprove a child first by the spoken word; if the reproving word does not deter from the wayward course or wilful act, then the chastening hand or other disciplinary measure follows as a more forceful or painful reproof. How often a child will not heed the reproving word until the chastening hand falls. And does not our Heavenly Father use the same methods for our discipline. We have His Word to guide us, ever a reproof to our wayward tendencies if only we heeded it, but too often our self-will carries us on until the chastening hand falls.

There is a verse in Rev. 3:19—"As many as I love, I rebuke and chasten." The reproof first of all; if that is not sufficient, the chastisement follows. Happy is the child of God to whom the reproof is sufficient.

We think of some Old Testament characters. We read of one in Numbers 22. Balaam, expressly forbidden of God concerning a suggested or proposed escapade, kept hankering after his own way until he was so severely rebuked that

it nearly cost him his life. Others had somewhat similar experiences. Individuals and nations were warned of God regarding the course they were adopting, but the reproof was not sufficient, in many cases, and severer experiences were necessary.

In Isa. 26:16 we read—"Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them." That is the means of bringing many people close to God, but the chastening experiences are often bitter. We read in Jer. 31: 18, 19—"I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth." What an apt illustration the prophet uses—"as a bullock unaccustomed to the yoke." The writer must have often watched what we never see in our day, a young bullock being broken in—the flick that coaxed, the harder lash that compelled obedience to its master; betimes the young, inexperienced animal resisted and jostled uneasily in the yoke; as resistance faded the yoke would rest easier, and later the animal's work would be performed with comparative ease.

When disciplining comes often we may grow weary in two ways—weariness of reproof to the point of rebellion, or we may become discouraged at our inability to overcome the defects in our character. Rebellious--Discouraged. How does the chastening of the Lord affect me? To some extent one condition may follow the other. Early in the Christian way the chastening hand is apt to stir up rebellious thoughts—much as a child with its parent. The child loves the parent, but its young mind fails to see why it should be so often restrained from doing what it likes. Not understanding the need of reproof and chastening the young mind rebels, but later in life it will realise the value of the corrections if it is rightly exercised thereby.

Christians are somewhat different in this respect that their minds are mature; thus they are able to reason better than a child, and should learn quickly the reason why they receive chastening experiences. We know that our loving Heavenly Father is perfect, and the knowledge of the absolute love, wisdom and justice tempered with mercy of Him with whom we have to do, should quickly, and must eventually, remove the rebellious aspect of the reaction to our training.

The discouragement aspect may not be so easy to overcome. Though it is chiefly the poor of this world, rich in faith, who are called to be members of the Bride and joint-heirs with Jesus in the Kingdom, much has to be done ere each can hear the last "well done." Our talents for service may seem meagre, but none are so much so, that they cannot be traded with and increased. Character development is an absolute necessity, as shown by the injunctions for the Lord's people found in Eph. 4:1, 2, 22-24, 29, 31; 5:3-5; 6:10, 11. A Christian must ever exercise the greatest vigilance if he is to be finally numbered amongst the overcomers. The message emanating from the Gospels and Epistles is grow, cultivate, increase in all that is good—growing in grace and in the nurture and admonition of the Lord.

Like seed sown in a field the healthiest and best growth occurs where the weeds are removed or kept down, so we have to root out the things we loved and cultivated as children of wrath, before the truth enlightened the darkness, so that the good and true things can grow unimpeded. (See Eph. 5:8-10.) We have to "work out our salvation with fear and trembling," for it is God who desires it (Phil. 2: 12, 13.)

The rooting out of the evil is a long, arduous task. It reminds one of thistle or burr cutting. If set the task of eradicating thistles from a badly infested area, no matter how carefully one works there is always a straggler or two left behind. At the end of a weary day it isn't very gratifying to have the overseer come along and point them out with the reminder that one left here and there is sufficient to seed the whole area again. Worse still, if later we go out to the same field and find thistles that we had cut rearing their heads again. Thistles have taproots which go down deep and if the hoe does not go deep enough they often grow again very quickly. If we are going to keep the area free of thistles we just have to keep going over it. That just seems the way in the Christian life. Faint not when thou art rebuked by Him for the straggler thistles we overlooked, or for those we thought we had dispensed with forever but apparently we did not get right under the root. In Job 34: 31, 32 we read, "That which I see not teach thou me." The Psalmist said, 'Who can understand his (own) errors? Cleanse thou me from secret (hidden) faults.'" (Psa. 19: 12.) That is just what the Lord will do for us if we let Him.

The fine gold of a truly mellowed Christian character is all the Lord wants in His people. The dross He will refine away. It will leave us pretty small in the eyes of the world and in our own eyes also sometimes, for no chastening for the present (while it is being administered) seemeth to be joyous but grievous, but precious to the Lord at last are all who are rightly exercised thereby. We never could become what the good Father in heaven means us to be if He did not put us to many a sore trial and grief. Gold can only be purified from the dross by being put into the fire; rusty iron is made bright and smooth by the file; the most attractive lawns are those that are mown the oftenest.

We will not seem to accomplish very much in the way of works in this age. Our aim to assist and convert others from darkness to light will not have any great result now, and as Isaiah says, it will seem to us that we have brought forth wind, and not wrought any real deliverance in the earth. (Isa. 26: 18.) But a very great work is being performed in us, and we must grow more and more like Jesus; have more and more of His mind and disposition, and when the fleshly body gives way to the new, spiritual body in the resurrection, we shall be truly like Him.

So the Psalmist in Psa. 17:15, after speaking of the natural man who often gains so much at the expense of others in this life, finishes the Psalm, "(But) as for me I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." So it should 'be with us.

By receiving the chastenings of the Lord we are apprised of the fact of our sonship in God's family, for without it we have no heritage therein. (Heb. 12:7, 8.) Keeping this thought in mind encourages us in the endeavour to make straight

paths for our feet instead of letting our hands hang down and our walk halted as of one with feeble knees because of exhaustion. The chastening or reprimands we receive from the Lord should be instrumental in causing us to “ponder the paths of our feet” (Prov. 4: 26, 27), that we might make them straight.

While the concordance renders the meaning of “straight” as upright, erect, the word seems to carry the thought also of “even,” “smooth,” “level,” and the Diaglott uses the latter thought. We are reminded of John’s answer to his questioners, “I am as the voice of one crying in the wilderness, make straight the way of the Lord. Every valley shall be filled and every mountain and hill shall be brought low.” (Luke 3:3-5.) This suggests a levelling work which we know will be completed for all the world during the Kingdom. We seem justified therefore in adopting this thought for the word in the passage we are considering, which is directed to Christians. Make a level, plain path for your ‘feet; remove the boulders and fill up the ditches that impede your progress—lest that which is lame be turned out of the way (hindered).

A thought is suggested that by diligence in removing the things displeasing to the Lord (shown to us by His discipline) we are helping to make the way clearer to others (other lame ones). Example is a very good thing, often the best preaching. Remember Paul’s words, “Be ye followers of me even as I also follow Christ.” What a number of stones the Apostle Paul removed out of the way for those who followed after. (See 1 Tim. 1:16.) We have many examples both in the Old and New Testaments of men and women who sought to walk in the way of the Lord open to them in their time. What a record of their hopes and fears, their victories and failures, and if we diligently keep them in mind by study we will surely be helped, for all these things have been recorded for our reproof, correction and instruction in righteousness. (2 Tim. 3:16.)

“Wherefore 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 the author and finisher of our faith.” The easily besetting sin does not seem to be any particular sin common to all Christians, but any sin; some have one, some another they realise to be a particularly besetting sin for them.* The R.V. rendering is “the sin that doth so closely cling to us.” The Diaglott—“the close girdling sin.”

Dear brethren in the narrow way, let us not faint but press right on, for as verse 4 says, “We have not yet shed blood in the battle.” Let us run with patience the race that is set before us, for if we finally “overcome” the end will be glorious.

If I 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.

(* Respecting the thought concerning the sin which doth so easily beset us (Heb. 12 : 1) , it has since been suggested that lack of faith is probably meant. Faith is so necessary to be exercised if we would be pleasing to God—lack of it undoubtedly displeases Him. By noting the previous chapter and the following verse we see how important is faith. To doubt or fear in the face of God’s promises is a sin which ever besets His people. To lay aside lack of faith, together with every other weight, is the objective of all true Christians as they run with patience the way that leads to Christlikeness.)

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Ban Imposed on Search for Ark.

“The Age” Correspondent in London.

A BAN has been placed on the international search for Noah’s Ark, which was to have been made on Mount Ararat on the Russian-Turkish frontier. It has been imposed by the Turkish Government, it is believed, to avoid friction with Russia.

When the expedition was first announced, Moscow Radio commented: “Intelligence agents of the Anglo-American bloc are not using much imagination if they cannot find a better excuse for an expedition to territory adjacent to the Soviet border.”

The newspaper “Pravda” added: “The expedition is financed to spy on our territory.”

Three parties had planned to explore Mt. Ararat—five British, two Dutchmen and eight Americans. The leader of the British party, Mr. Egerton Sykes, who was a wartime diplomat in Turkey, is convinced he would have found traces of the Ark. Above the 14,000 feet snowline of the mountain he thinks that bitumen soaked timbers of the Ark would have had a good chance of surviving thousands of years.

The above news item appeared in the Melbourne press of 30th May last, and while many will feel disappointed that the present expedition has been hindered from making the search for the Ark, yet it would seem that God’s time is still future for proving the Bible record of the Flood in Noah’s day to the world generally.

Some years ago an account of the finding of Noah’s Ark appeared in these pages, and it is thought well to repeat it at this time for the benefit of many new readers. The account was found in a reprint from the U.S.A. periodical “Prophecy Monthly”, and is based on what occurred over thirty years ago. It is as follows:

The story itself is told by Vladimar Roskovitsky, a White Russian who was serving as an aviator in the Czar’s

armies just before the Revolution. He was not a Christian at the time of the discovery, but was led by the proof of the truth of the Bible account of the Flood to become a Christian, and is now engaged selling Bibles.

His story is that he was stationed with a group of aviators at a lonely outpost about 25 miles northwest of Mt. Ararat. The day was blistering hot, as August days are apt to be in the semi-desert regions, and the men looked longingly at the snow-cap on Mt. Ararat. The Captain of the post appeared, and said that a super-charger had been installed in No. 7 plane, and Roskovitsky and his friend were ordered to take it up for a test at high altitude.

All the preparations were quickly made, and with an engine already hot from the sun, the aviators were soon in the air and circling the camp for altitude. At 14,000 feet they levelled off to become accustomed to the altitude.

An Amazing Sight.

Suddenly Roskovitsky was taken with an impulse to head for the snow-capped peak. He circled it a couple of times, and then took a long glide down the south side of the mountain, when suddenly he came upon a perfect jewel of a lake, blue as turquoise, and partly frozen over at the shaded end. As the men circled to get clearer views, the second man began to shout wildly and to point to the lower end of the lake. The pilot looked and nearly fainted.

To use his own words: "A submarine! No, it wasn't, for it had stubby masts, but the top was rounded over with only a flat cat-walk about five feet across down the length of it. What a strange craft, built as though the designer had expected the waves to roll over the top most of the time, and had engineered it to wallow in the sea like a log, with those stubby masts carrying enough sail to keep it facing the waves.

"We flew down as close as safety permitted and took several circles around it. We were surprised, when we got close to it, at the immense size of the thing, for it was as long as a city block, and would compare very favourably in size with the modern battleships of today. It was grounded on the shore of the lake with about one-fourth under water. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square. This seemed quite out of proportion, as even today ships seldom have doors half that large.

"After seeing all we could from the air, we broke all speed records back down to the airport. When we related our find the laughter was loud and long. Some accused us of getting drunk on too much oxygen, and there were many other remarks too numerous to relate.

Captain's Interest.

"The Captain, however, was serious. He asked several questions, and ended by saying, 'Take me up there; I want to look at it.'

"We made the trip without incident and returned to the airport.

" 'What do you make of it?' I asked, as we climbed out of the plane.

" 'Astounding,' he replied. Do you know what ship that is?' 'Of course not, sir.'

" 'Ever hear of Noah's Ark?'

" 'Yes, sir. But I don't understand what a legend of Noah's Ark has to do with our finding this strange thing fourteen thousand feet up on a mountain top.'

" 'This strange craft,' explained the Captain, Is Noah's Ark. It has been sitting up there for nearly five thousand years. Being frozen up for nine or ten months of the year, it couldn't rot, and has been in cold storage, as it were, all this time. You have made the most amazing discovery of the age.'

Russian Government's Expedition.

"When the Captain sent this report to the Russian Government, it aroused considerable interest, and the Czar sent two special companies of soldiers to climb the mountain. One group of fifty men attacked one side, and the other group of one hundred men attacked the big mountain the other side.

"Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain, and it was nearly a month before the Ark was reached. Complete measurements were taken and plans drawn of it, as well as many photographs, all of which were sent to the Czar of Russia.

"A few days after this expedition sent its report to the Czar, the Government was overthrown, and godless Bolshevism took over, so that the records were never made public, and probably were destroyed in the zeal of the Bolsheviks to discredit all religion and belief in the truth of the Bible.

"We White . Russians of the air fleet escaped through Armenia, and four of us came to America, where we could be free to live according to the 'Good Old Book,' which we had seen for ourselves to be absolutely true, even to as fantastic-sounding a thing as a world flood."

The Lord's Great Prophecy.

The following article had been omitted from the series of articles appearing in the "Peoples Paper" under this heading, and this will be incorporated in the booklet, details of which will be announced shortly.

False Messiahs And False Teachers.

"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. Remember I have foretold you."—Matt. 24:23-25.

The deceivers here described certainly are not the fanatics who from time to, time have claimed to be Christ and have deceived but few possessed of any degree of common sense and judgment. We have already pointed out the Antichrist, the great deceiver, the Papacy, which for centuries sat in the spiritual temple, displaying himself as the only representative of Christ—His vicegerent,—concerning whom our Lord correctly foretold, that all the world would wonder respecting him, except those whose names are written in the Lamb's book of life. (Rev. 13:8.) Similarly, the Church of England is not merely a church or "body" but it has an earthly head in the civil sovereign, the King. The Greek Catholic Church very similarly, though not so particularly, had for its head the Czar of Russia—who nevertheless exercised more power. If Papacy is anti-Christ, a pseudo or false Christ, are not the other false bodies with false heads also false Christs, or Anti-Christs—however many or few of God's true saints may be in them?

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.

For a large period and to a greater or less extent these systems of men have so counterfeited the genuine Messiah (head and body) as to partially deceive many. But now for a century past these deceptions are failing. Few Presbyterians, if any, now believe theirs the one true Church; neither do Methodists, Baptists, Lutherans, and others so think of their systems; and even Anglican, Greek and Roman Catholics are getting free from the delusion that theirs is the only Church, outside of which are none of the elect. But in the prophecy under consideration our Lord warns us of danger from false Christs "then"—that is now. In harmony with this we find in Revelation (13:14-18) a prophecy of a special combination of influence by which Protestant denominations will be unified and, though separate, yet be brought into co-operation with Papacy, in a manner that will give both increased powers, and deceive many into supposing that the new combination will be God's instrumentality for doing the work predicted of Messiah,—and that it is thus His representative.

"The Sun Of Righteousness Shall Arise."

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: or behold he is in the secret chamber; believe it not. For as the bright--shiner [the Sun] cometh out of the East and shineth even unto the West, so shall also the presence [Greek parousia] of the Son of Man be."—Matt. 24:26, 27.

That great delusions, "strong delusions" by Satan, are just before us, is witnessed not only by our Lord's words here, but also by the Apostle Paul (2 Thes. 2:10-12). Had it been foretold precisely what form these deceptions would take, this would have somewhat hindered their deceptive power. God permits these deceptions for the very purpose of separating the "overcomers" from all others, and merely guarantees us that the "elect" will be kept from falling. And yet it is quite possible that some of these trials, siftings and delusions, may come closest upon those possessing the largest degree of the light of present truth. How all-important it is that we "keep ourselves in the love of God"; that we have not only a knowledge of the truth which alone might merely puff up, but that additionally we have the spirit of Christ, which it should produce;—love to God and to each other and sympathy for all men; for "love buildeth up" character in likeness of our Lord.

The claim, "Behold he is in the secret chamber," is made by Spiritists;—that they can have face-to-face interviews with the Lord at some of their seances; and that all who are in sympathy with their views may have the same privilege, etc. What if the caution that, if it were possible, it would deceive the very elect, should be found to mean that the "very elect" will be subjected to the severest trials in this evil day? "Who shall be able to stand?" (Rev. 6:17.) The answer through the Prophet is, "He that hath clean hands [an honest life] and a pure heart [a conscience void of offence toward God and man] : . . . he shall ascend into the mountain [Kingdom] of the Lord . . . and stand in the holy place."—Psa. 24:3, 4.

But how shall God's people know assuredly that these manifestations are not genuine? He has instructed us that His day will come as a thief in the night, that He will be present unseen by the world superintending the harvest work—gathering His elect, etc. How do we know that He will not manifest Himself to His watching people, as so-called Christian Spiritualists claim, in the "secret apartments"—in their seances?

We know that He will not so manifest Himself to us, because— (1) His instructions are that we shall be "changed," made "like Him," and thus "see Him as He is"; and (2) He forewarned us against these deceptions which would propose to show Him to us in our unchanged or flesh condition saying, "If they shall say he is in a desert place or in secret apartments, believe, it not"; because in no such manner will He be manifested. On the contrary, "As the bright-shiner [the Sun] cometh out of the East [and can neither be confined to a solitary place nor to a private room] , but shineth [everywhere] even unto the [remote] West, so shall the presence of the Son of Man be."

Our Lord's revelation at His second presence will not be in a room, nor to a community in a wilderness or desert place; not even to one nation as at the first advent; but it will be a general world-wide manifestation: "The sun of righteousness shall arise with healing in his beams." It is the searching beam of truth from the great Sun of Righteousness that already causes so much confusion amongst men, by shining into the dark places and discovering error and corruption of every kind. Whatsoever doth make manifest is light. And it is the great Light of the world, Christ (and ultimately also His associated Church) that shall bless mankind by bringing to light all the hidden things of darkness; for nothing is hidden that shall not be made manifest. "The day shall declare it"; and there could be no day without the Sun shining from the East even unto the West. "This is the true light which 'lighteth [in due time] every man that cometh into the world.'"

(We will examine Matt. 24:28, at the conclusion of verse 41, to make Matthew's account correspond with those of Mark and Luke.)

Faith, Not Sight.

"We walk by faith, not by sight." -2 Cor. 5:7.

This principle holds true in respect of all of God's dealings with His people during the night of weeping preceding the glorious morning of joy, when they shall see as they are seen and know as they are known. Hence, to approach God's Word and have a right understanding of it, implies:

- (1) A heart condition of teachableness.
- (2) A heart condition of faith in God, as the great Teacher who knows our limitations and who has promised to guide the willing and obedient into all Truth as it becomes "meat in due season."
- An expectation of Divine guidance in the understanding of the Scriptures, even as God has promised, and, expecting this, they may seek for it in prayer.
- (3) An exercise of their reasoning faculties that, while expecting and seeking, and looking in the direction of their expectations, they may thereby approve or disapprove -what is presented to them.
- (4) Great care that they do not neglect these favours of God. They should beware of headiness and highmindedness, lest, having enjoyed the light and the blessing, these should slip from them and leave them again in the outer darkness in which we see the whole world of mankind groping.

To continue in the light and truth and blessing necessitates character-development, for the privilege of the light of knowledge is God's reward for purity of heart, of intention, of endeavour. So may we come into Christ and abide in Him and bring forth much fruit.

News Item. -LONDON,

June 7 (A.A.P.). — General Smuts said today that what was happening in Asia was creating the gravest situation the world had known for hundreds of years.

General Smuts said Asia contained two-thirds of the human race and was developing a new nationalism.

The situation was so big that no one could size it up.

For over a century the people of Asia were led by European men, capital, energy and organising power.

Europeans were now being sacked. What was happening in the West was in comparison very small.

He added: "We are living in a twilight world. I wish someone could tell me whether we are at the end or the beginning.

"There is sense of fear, anxiety and menace which did not exist after the first world war.

You are powerless, frightened and think something is coming. You have got to stand up to what seems to be the danger—the cold war and the underground movements which are sapping our spirit."

The above remarks by General Smuts of South Africa, who is considered one of the leading statesmen of the world, are surely in fulfilment of the words of Christ—"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:26.)

Members Complete the Earthly Way.

IN recent weeks three more of our dear friends have completed the earthly way in the persons of Sister Kirsch of Birchip, Victoria; Sister Kennewell of Adelaide; and Sister R. Martin of Adelaide (recently of Perth). Each of these dear Sisters had rejoiced in the truth for well over thirty years and their faithfulness to the Lord was clearly manifest to all who knew them; they have left behind blessed memories in the minds of the brethren and relatives. While sympathising with the bereaved loved ones, our hearts also rejoice that these dear members have finished the pilgrim way faithfully and entered into their rewards, by the Lord's grace,—*"Finished the toil, the rest begun; the battle fought, the triumph won!"*

The close of a truly sweet, Christian life on earth came to our dear Sister Kirsch on the morning of May 21st, after some years of frailty. It is many years since Sister Kirsch attended the Melbourne Class and Conventions but she corresponded regularly with us and a number of brethren, and also had personal fellowship with a few friends who visited the Birchip home, where the sweet influence of the Lord made such visits sacred and blessed occasions. It has been stated that our dear Sister was always very happy in the Lord and for some years had been a patient sufferer, never complaining. Sister Kirsch's own letters were always full of praise to the Lord; in one, written a few weeks previously, was the cheery statement concerning herself.—*"My heart is very weak, but I have much to be thankful for; I have had the light of truth on my way, to cheer and comfort,—Then let our joys abound, and every tear be dry."* We shall get to the end of the way too, as God sees good." It gave our dear Sister Kirsch much joy that other members of her family are also rejoicing in the truth, and this is a great comfort to them in parting with such a loved Christian mother whom we feel sure has heard our Lord's words—*"Well done, good and faithful servant."*

On the morning of May 26th last, relatives of our dear Sister Kennewell found that she had passed away peacefully in her sleep, having been apparently well on retiring the previous evening. Well known and loved by the South Australian friends and visitors to the Adelaide Conventions, Sister Kennewell had for many years attended at the Gawler Class with her husband, the late Brother Kennewell, and members of her family. In more recent years our elderly Sister had resided in Adelaide and attended the Adelaide Class as regularly as possible, and rejoiced in the truth and fellowship with all the dear friends there. Of a quiet and retiring disposition, it has been stated that her love for

the Lord and the truth with simple faith and self sacrifice was evident at all times. Two members of our dear Sister's family have also rejoiced in the truth for many years, and so "sorrow not as others who have no hope."—"Blessed are the dead who die in the Lord."

Our dear Sister Martin completed her earthly life on the morning of June 4th after a severe stroke three days previously. Well known and loved by the brethren in South Australia, Melbourne and latterly in Perth, our dear Sister spent most of her long Christian life in Adelaide, attending the Adelaide Class, having been for a short time in Melbourne and last year had moved with Brother R. Martin to Perth, W.A., where she attended the Class up to the Sunday prior to her death. It has been stated of our dear Sister that she was always so faithful, true and self-sacrificing, and in meeting her there was at once evident a homely, loveable disposition, the outcome of a life of service to the Lord and His people. While the loss of our dear Sister is mourned, there is comfort and rejoicing also in the assurance that "The Lord knoweth them that are His," and that another dear member will be—"Forever with the Lord."

The poem below by F. R. Havergal has been received with the intimation that it was liked by our dear late Sister. It is entitled—

"Just When Thou Wilt."

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

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

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

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

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

'Tis 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 Great 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 depths 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.
He understands.



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Our Lord's Great Prophecy

(Part 7. Continued from April Issue.)

As In The Days Of Noah, "They Knew Not."

"But as the days of Noah were, so shall also the presence [Greek parousia] 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, . . . so shall also the presence of the Son of Man be."—Matt. 24:37-39.

THE real point of this illustration is overlooked by many who presuppose, without any authority in the Master's words, that the similarity here being pointed out is the wickedness of Noah's day and that of the day of Christ's presence. But while such a comparison might have been justifiable and proper, the fact remains that such comparison was not made, but avoided. The comparison made is similarity of ignorance. Only Noah and his family knew; the people KNEW NOT, but proceeded as usual,—marrying, planting, building, eating and drinking. Similarly, during the time of Christ's presence in the end of this age, and while the great time of trouble is impending, the only ones who will know of His presence or have a clear apprehension of what is coming, or why, or the outcome, will be the Lord's people. Others will "know not."

In Luke (17:26-29) the same lesson is taught; and both Noah's and Lot's neighbours are shown to have been ignorant of their impending troubles in the days of Noah, and in the days of Lot, as people here will be ignorant of the coming trouble in the days of the Son of Man—after He has come and is present. We see this clearly fulfilled about us today. The world is fearful and perplexed; but it knows not of the presence of the Son of Man, and the "harvest" reckoning now in progress. Even though they may approximately surmise the trouble coming, they can not guess the blessing that is beyond it.

"Even thus shall it be when the Son of Man [already present] is revealed [made manifest—first to His watching "virgins", later in the trouble to all men]. In that day, he which shall be on the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field let him likewise not return back. Remember Lot's wife! 'Whosoever shall seek to save his life [by compromises of conscience and staying in Babylon] shall lose it 'and whosoever shall lose his life [sacrifice the interests of the present life] shall preserve it.'—everlastingly.—Luke 17:30-33.

Thus does Luke's Gospel apply these words (already considered, foregoing) to the close of the Gospel age—"the day when the Son of Man is revealed."

"Remember Lot's wife?" is our Lord's pointed warning. How slight would be the appropriateness of this injunction, if applied to those who fled from Judea in A.D. 70; but how intensely forceful it is as a caution to God's people here, in the close of the Gospel age. When we learn that Babylon is doomed, and hear the Lord's message, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues," it is indeed like the voice of the messengers who hastened Lot and his family out of Sodom, saying, "Stay not in all the plain, escape for thy life; escape to the mountain lest thou be consumed; look not behind thee."—Gen. 19:17.

The illustration is heightened when we remember that Christendom is "that great city [Babylon] which spiritually is called Sodom."—Rev. 17:18.

Lot's wife, after starting to flee as directed, "looked back"; coveting the things behind: and so with some now fleeing from Babylon to the mountain (Kingdom) of the Lord; they are more in sympathy with the things behind than with the things before. Only those will run the race to the finish who set their affections on the things above, and not on the things beneath. The perseverance of the saints springs from a full consecration of heart; all others will fail so to run as to obtain the great prize.

One Taken And Another Left.

"I tell you that in that night there shall be two in one bed; the one shall be taken and the other shall be left."—Luke 17:34,—omitted by Matthew.

The Lord, through the Prophet, informs us that though the Millennial morning draws near, a night also approaches. (Isa. 21:12.) It will be a night of trouble in the forefront of which the saints will be gathered out of Babylon. The “bed” here, in harmony with Isaiah’s use of that word (Isa. 28:20), may be interpreted to symbolize human creeds which are long enough for “babes” in Christ, but too short for a developed “man” to stretch himself in it. This is true of the various “doctrines of men,” substituted for but very different from the doctrines of God’s Word whose lengths and breadths surpass human knowledge. For instance, the doctrine of Election, as taught by our Calvinist friends is a quite sufficient “bed” to rest many who are only “babes” in Christ, whose senses have never been much exercised; but as in the light of present day knowledge the babes get awake and grow in grace and knowledge, they will all surely find the old creed-bed too short for comfort; and as each attempts to wrap himself in the promises of God narrowed by an erroneous theology, he cannot satisfactorily cover himself: doubts creep in to chill him with fear that after all he is not certain that he and all his friends are of the “elect”; and by and by such developed Christians find it a relief to get ‘out of such a predicament; and to such God generally sends the light of present truth to guide them to a “large place” of true rest supplied with abundant coverings for all who seek to know and to do the Father’s will. Others however, the vast majority, remain quite satisfied and comfortable in their various little cribs, because they are “babes” and not “men” in Christian knowledge and experience. “One shall be taken and the other left.”

“Then shall two be in the field; the one shall be taken, and the other left.”—Matt. 24:40.

“The field is the world,” our Lord explained; and in this discourse it represents a condition outside the nominal “house”—outside of Babylon. Thus we are taught that not all “come-outers” will be “gathered,” but that the “jewels” will be sought wherever they may be—the Lord knoweth them that are His,” and in this harvest gathering He is making up His jewels,—gathering His “elect,” to be joint-heirs in His Kingdom.

“Two shall be grinding at the mill; the one shall be taken and the other left.”—Matt. 24:41; Luke 17:35.

A mill is a place where food is prepared; the ministers and theological schools do the grinding of the spiritual food for “Babylon,” and turn out very poor grist—not “clean provender.” The complaint is a growing one that the food supplied is largely husks and chaff, which will not sustain spiritual life and strength: and each grinder is obliged to prepare what is given him by his own denomination, and he cannot hold, his position and yet provide the “meat in due season,” “clean provender,” for the household of faith. Hence “present truth” gathers some of the grinders and leaves others—one is taken and another left. Those who are loyal to God and to His flock will be taken; all others will be left. While the world and the nominal church declare this to be a time of union and “confederacy,” God declares it to be a time of separating.—Isa 8:12.

Whither Gathered—The Attraction.

“And they [the disciples] answered and said unto him, Where, Lord? [Where will these be TAKEN?] And he said unto them, Wheresoever the body [the carcass, the food] is, thither will the eagles be gathered together.—Matt. 24:28; Luke 17:37.

The lesson is that in that day, when the Lord is gathering His “elect” from the four winds of heaven—from every quarter of the Church—He will attract them as eagles are attracted, by food, for which they have a keenness of vision and appetite; that in due time the Lord would provide the proper food, and His true people would recognize it and be gathered to it;—the ready and worthy taken and the others left.

The food of “present truth” now provided by our Lord, and the gathering of His saints by and to it, fits the description of this prophecy exactly. The present call is not out of one “mill” into another “mill”; nor out of one “bed” into another of about the same size. It is not the gathering by one man or many men, to him or to them, into a new denomination; but a gathering together unto Christ Himself, the true and only Master and Teacher.

Moreover, it is worthy of note that great human ability, oratory, etc., have been notably connected with other movements, but not with this present gathering to the Lord. Here the truth, the spiritual food which the Lord is supplying, is the whole attraction: human flourish and oratory find little room for exercise here; they are lacking but are not missed. The gathered and gathering ones come together because they “hunger and thirst after righteousness”: and they are finding the satisfying portion which the Lord Himself has provided; and each for himself is eating thereof.

Watch, If Ye Would Know.

“Watch therefore: for ye know not what hour your Lord cometh. But understand this [the reason why the time is so secreted under symbols and parables], that if the householder had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.”—Matt. 24:42, 43.

The “master of the house” or “householder” of the present dispensation is not our Lord, but our Adversary, the devil—the god of this world,” the prince of the power of the air, “the prince of this world,” who now ruleth in the children of disobedience, blinding the minds of all that believe not—whose eyes of understanding have not been anointed with the Lord’s eye-salve. (2 Cor. 4-4; Eph. 2-2; Rev. 3-18.) This adversary is a wily one, and very cunning; and whatever knowledge he has of the divine times and seasons and arrangements he is prompt to use in opposing the divine plan, as our Lord declares in the foregoing statement.

The Heavenly Father’s course toward Satan has been to let him take his own way, except where it would conflict with the divine plan, and so to overrule his evil devices as to use them for the furtherance of the divine plan. Hence Satan, although he has long known the Bible, has understood but half of it, for the same reason that man has not understood it; because written in parables, symbols and figures of speech. And now that these are due to be understood, the understanding of them is confined to such as have the guidance of the holy spirit, which, as our Lord promised, “shall guide you into all truth”, but which the world cannot receive. Satan does not possess the holy spirit

and is not guided by it, and consequently much of the divine Word is foolishness unto him. But he has learned no doubt as the world to some extent has learned, that—"The Secret of the Lord is with them that fear him." (Psa. 25:14.) We may presume therefore that his representatives, the, fallen angels, are frequently present at the little Conferences and Bible studies, etc., of God's truly consecrated people, to learn something of the divine plan.

In what way Satan would have managed his affairs differently if he had known sooner more about the divine plan, we can only surmise; but we have our Lord's positive testimony that such knowledge on Satan's part would have made necessary a different ending of the Gospel age, and a different opening of the Millennial age, than God had purposed and declared. But instead of knowing and setting his house in order, he was taken unawares by the Lord's parousia and the "harvest" work in progress: so that with all his wiles and deceptions, all his simulations of the true light, etc., his "house," present institutions, will suffer complete collapse. As he realizes this, he puts forth the most strenuous efforts to deceive;—even resorting through his deluded servants to miracles of physical healing, although he is the prince of disease, sickness and death. (Heb. 2:14.) But a house thus divided against itself is sure to fall: and great will be the fall of Babylon: it will fall as a great millstone cast into the sea.—Rev. 18:21.

"Therefore be ye also ready, for at such an hour as ye think not the Son of Man cometh."—Matt. 24:44.

Here "ye also," believers, the Lord's faithful, are mentioned in contrast with Satan and his household. The time of the Lord's presence could not be known beforehand, even by the saints. Nor was the fact of the Lord's presence recognized, until His knock through the word of the prophets and apostles, was recognized. Since that time there are abundant outward signs, evidences, of the presence of the Son of Man; and His devoted ones as they are gathered from the four winds of heaven, are taken into His banqueting house and caused to sit down to meat such as the world knoweth not of, and are served, first of all by the Master Himself, and incidentally by each other.—See Luke 12 :3 7.

Dispensing Of Food To The Household.

Matt. 25 :45-51; Luke 12-42-46.

"Who then is a faithful and prudent servant, whom his Master has placed over his household to give them food in due season. Happy that servant whom his Master, on coming, shall find thus employed! Indeed I say to you that he will appoint him over all his stores of provisions."—Matt. 24: 45-51; Luke 12:42-46.

The intimation here seems to be, that at the particular time indicated by the prophecy,—namely during the Lord's presence, and at the time of the gathering of the elect—our Lord, the great Servant of His people, will dispense the meat in due season through His servants to the "household." But the servant is merely a steward, and liable to be removed at any moment, should he fail to fully and duly acknowledge in every particular, the Master,—the great Servant of God, and His people,— "the Messenger of the Covenant,"—Christ.

Faithfulness on the part of said servants (both to the "Master" and to "fellow-servants" and "the household") will be rewarded by their continuance as servants ;—so long as they serve faithfully, they may continue, and may serve the household of faith with things new and old,—meat in due season—to the end; bringing forth all the precious things of divine provision. But if anyone is unfaithful he will be deposed entirely and put into outer darkness, while presumably another would take the place, subject to the same conditions. We may be sure that whoever the Lord will use, as a truth-distributing agent, will be very bumble and unassuming, as well as very zealous for the Master's glory; so that he would not think of claiming authorship or ownership of the truth, but would merely dispense it zealously as his Master's gift, to his Master's "servants" and "household."

Any other spirit and course would surely work a change of servant. This is detailed by our Lord as follows :—"But if that servant shall [become] wicked, and [losing faith] say in his heart, My Master delays his coming; and shall smite his fellow-servants, and eat and drink with the intemperate [of their false doctrines] , the Master of that servant will be present in a day that he looketh not for, and in an hour that he is not aware of, and shall cut him off [from being his servant] and will appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" —Matt. 24:48-51.

* *

Our Lord was the greatest of all Prophets, and His prophecy likewise the most striking. Moses' and Jeremiah's and other prophecies deal chiefly with the rejection and regathering of fleshly Israel. Isaiah's prophecies besides dealing with fleshly Israel show Jesus Christ the sufferer for our sins as also a light to the Gentiles, and ultimately the opening of all the blind eyes of humanity to "that true light." Daniel foretells the coming and cutting off of Messiah, the Pentecostal anointing of the most holy, the history of Gentile powers to their end, and the establishment of Messiah's Kingdom under the whole heaven. He also shows the persecuting power of the Papal little horn, its wearing out of the saints during the age, and the days of waiting for the Kingdom, etc. But no other prophet than our Lord has given us the needed details of this 'harvest' time, connecting these with the prominent events noted by the other prophets.

Our Lord's prophecy, like those of the others, is veiled in symbolic and parabolic language, and for the same purpose;—that "none of the wicked should understand," but the meek, honest and faithful of God's people only,—in God's due time and way.

"Unto you it is given to understand the mysteries of the Kingdom of God: but to others in parables ["dark sayings"]; that seeing they might not see, and hearing they might not understand."—Luke 8 : 10.

(Concluded.)

Berean Bible Institute General Report

ANOTHER year's work for the Berean Bible Institute has been completed with the close of April, and our desire is to express sincere thankfulness to our Heavenly Father for His blessings and guidance upon the efforts of all dear brethren who have so willingly co-operated in this service of the truth, in, this corner of the harvest field throughout another twelve months.

There is no claim of accomplishing "many wonderful works" in the Lord's name, for the efforts of God's people are mainly in the small ways of "holding forth the word of life" for the encouragement of fellow members in the Christian walk, as well as finding others who have ears to hear the joyful sound of the Gospel message—"even as many as the Lord our God shall call." To this end our monthly "Peoples Paper and Herald of Christ's Kingdom" goes its way to our brethren and friends generally throughout this continent and across the seas, and it is encouraging to receive the reports of appreciation of the message of the "Paper," the following extract from England being typical:—"I do enjoy its quiet, simple way of ministering the truth to us who are seeking to know and to do His will."

At this time again appreciation is expressed to our brethren who contribute to the pages of "Peoples Paper" by means of the Convention addresses, etc. Friends having other helpful articles are asked to submit them, as in this way good messages of truth can be passed on to the "household of faith," by the Lord's overruling.

The greatly increased cost of producing the "Peoples Paper" necessitated an increase in the yearly subscription rate to 4/6 six months ago. While this increase is of assistance and additional subscriptions also help considerably, yet there is a substantial deficiency in meeting the full publishing cost which is made up from the General Tract Fund. As considerable numbers of "Peoples Papers" are provided free for general witness work, it is felt that this expense on the General Fund is well used, though additional subscriptions to the "Paper" would make it more self-supporting. Samples of the "Peoples Paper" are gladly supplied free for distribution, and three months' issues are sent out free to all interested people, including all from the radio witness.

During the year quantities of books and booklets have been despatched over a wide area and supplies on hand are sufficient to meet the demands for some time to come. The booklet "The Manner of Christ's Return and Appearing" is proving a valuable piece of literature, and shortly it is expected that the articles on "Our Lord's Great Prophecy," the last of which appears in this issue, will be produced in booklet form. Having the important explanations of our Lord's prophecy pertaining to the harvest time assembled in handy form should prove helpful. Good supplies of "The Plan of God—in Brief": are also available; this booklet and the two above mentioned make a well balanced selection of literature for general use. A special offer of these three booklets will be announced later.

The tracts and Kingdom Cards have been used by various friends for witnessing to the Kingdom message, and these are especially good where other means, such as the radio witness, are not available. The same applies to the coupon advertisements in newspapers from which a number of good responses have been received in the past year. The Consolation Cards for use amongst the bereaved have again proved a means of help to those longing for the message of hope and comfort which is found only in the truths of the Scriptures. It is a privilege to be able to serve the Lord's cause and all friends willing and desiring to co-operate in any of this work should apply for supplies of tracts and cards which are provided free from the General Tract Fund.

Some public lectures have also been held over the year past and the most profitable are found to be those where the message for newcomers is combined with the spiritual truths of God's Word; by this means the brethren are encouraged as well as providing help for seekers after the truth. It is always appropriate to "preach the Word" publicly as well as privately and those Classes and friends who are active in this respect are no doubt blessed of the Lord as they seek to do all as unto Him.

Most of our readers will be aware that the work of the Institute is carried on by the voluntary contributions of all friends desiring to assist in this service of the truth, and the General Tract Fund indicates the good assistance received for the general work, by the Lord's providence. No doubt much sacrifice is represented in the contributions listed, by which all expenses for the year have been met and the small credit balance is in hand for the year ahead.

There is much cause for praise and gratitude to the Lord as we view the fulfilment of prophecy in these last days of the Gospel Age; however, possibly none of the Lord's people can fully estimate the privileges and favours enjoyed while the world at large is in darkness and ignorance of such stupendous events about to come to pass—the establishment of Christ's Kingdom with all the faithful overcomers assisting their Lord in the blessing of all the families of the earth. Such a prospect should surely encourage each one of the Lord's people to use fully all their talents in the service of Christ, assisting their fellow pilgrims and all who have ears to hear while the opportunities are still available in our midst. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." The prayers of our dear friends are requested that the Lord's blessing and guidance may be upon all the efforts of His people, to His praise.

To Credit Balance, 1st May, 1948 ..	1 2 6 11
„Donations	328 19 6

£331 6 5

ByFree Tracts and Deficiency "Peoples Paper"	1	93	1	6
„Advertising, Hall Rents	24	0	6	
„General Expenses (Office, .. etc.) ..	31	6	10	
„Towards Personal and House Expenses ..	142	0	0	
„Postage	33	13	1	
Credit Balance at 1st May, 1949 ..	7	4	6	
	£331	6	5	

The Radio Work.

The broadcasting of the truth message for another year has also been completed and it is with gratitude to the Lord for His blessings on this feature of service that this short review is presented at this time.

There is continued marked evidence of much good being done by the witness over the air through both stations 3GL Geelong (Victoria) and 2KY Sydney, the number of new responses being encouraging, and the benefits to others who have progressed in the truth since first hearing the sessions are cause for rejoicing and thankfulness to the Lord.

It has been found beneficial to continue the offer of printed copies of each broadcast, thus encouraging listeners to obtain these and meditate upon the truths heard, and other literature supplied increases the desire of those who are seeking for the satisfying message of Divine truth. Considerable numbers of the printed Dialogues are also posted out each month with the "Peoples Paper" and in this way the broadcast messages reach many more friends.

The advertising of the broadcasts by the distribution of radio cards has been continued, though more may be possible along this line by those friends able to give some time to this work. The cards are made available free from the Radio Fund to all willing to place these in the hands of people within range of the stations. The newspaper advertising has been on a reduced scale, though some of our friends are doing what is possible in this way. All friends desiring to assist with this witness over the air should apply for information.

Once again the financial support for this work is most encouraging; the voluntary sacrifices of earthly good things enables this witness to go on, and after meeting all expenses the credit balance has been increased to 197/8/- to commence the new year. It is requested that our brethren join in prayer also for God's blessing upon this feature of His work, that His good will may be done in the hearts of all sincere people, "While it is day."

Radio Fund.

To Credit Balance, 1st May, 1948 ..	£ 70	6	2
„Donations	39	1	6
	£467	7	8

ByRadio Stations-3GL Victoria, and 2KY New South Wales, to 1st May, 1949	1	298	6	0
Printing Quantities of Dialogues ..	26	0	0	
Radio Cards, Advertising, Circulars ..	18	13	0	
Recordings and Freight	4	18	8	
Free Booklets, etc.	5	3	6	
„Pilgrim Work, Sundries ..	8	18	6	
Postage.. .. .	7	0	0	
Bank Charges	*1	0	0	
Credit Balance at 1st May, 1949	97	8	0	
	£467	7	8	

The Marriage of the Lamb.

(Convention Address.)

"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife made herself ready." (Rev. 19: 7.)

THE Bible' uses many similes, and as we search it from day to day, we are struck by that fact. Pictures are given of hills and mountains, illustrating to us types of governments; then seas, rivers, trees and men and women are used to picture other things, likewise sowing and reaping, the harvest time, feasts and so on; all these things are used to picture certain great things.

Our text draws attention to the beautiful picture of the marriage of the Lamb. The Lamb, of course, is another picture within this one, with which we are well acquainted—"the Lamb of: God that taketh away the sin of the world." There are very interesting aspects to this picture. If we think of the beginning of our association with the Lamb of: God, we look back to the time when we were without God and having no hope in the world. Then we realised the wonderful love that the Saviour has exercised toward us, in that while we were yet sinners Christ died for us. We wish to draw attention particularly to that love. It was, while we were yet at enmity with God that the redemption was made, and at what cost! The Bible tells us that He loved His own right unto the end, and that is the extremity of the test of love. Surely we realise when we look at the position, that it was indeed a very great love that was shown toward those who were born in sin and shapen in iniquity.

When we consider the life of our Lord, the ministry that took up 3½ years, we see the love that was shown towards those with whom He came in contact; the miracles He performed in relieving the suffering and comforting the sorrowing, even raising the dead. These things showed forth the glory of His kingdom to be set up at a future time. They were just miniature pictures of the great love that He would show to all mankind at a later date.

Surely a responsive chord was struck in the hearts of those who saw our Lord's love during His ministry. So it is with those who are touched by that love now; they want to respond and have a similar love dwelling in their own hearts and minds. The question they ask is that which was asked in the days of old—"Lord, what wilt thou have me to do?" So we begin to feel after God and He draws us near to that wonderful Son of His, as we view the light that shone from Him at that time.

But that is not the full extent of the love shown by Christ. There was opened the great opportunity of being associated with our Lord in His coming Kingdom, the miracles He performed being but a small indication of what He would do in the future. God knew that much assistance would be required for the uplifting and blessing Of mankind, and He set aside a long period of time, now nearly 2,000 years past, in which to prepare and separate a class of people to be associated with Christ in the work of that glorious Kingdom. Seeing it is such a great exaltation to be with the Lord in that Kingdom and share His honour and glory, no wonder a long period was required. We cannot but be interested and inspired as we see the evidence about us of that day being now near at hand when the marriage of the Lamb will take place—when the Bride has made herself ready to meet her beloved Lord. Soon the remaining experiences associated with the preparation of the Bride will be fully accomplished.

There is a great love shown between the Lord and the Bride class from the time when we are engaged to our Lord; that is, we have fully given up our own wills to have the will of God done in us; we have consecrated our all, that we may follow in the steps of our Master. The more we keep in touch with our Lord and Head the greater will that love grow, because "Looking unto Jesus, like Him we would be." If we keep close to the Master, He will be with us in every trial and temptation and provide a way of escape, and as He said to the Apostle Paul, "My grace is sufficient for thee, My strength is made perfect in weakness." Our part is to rely entirely upon Him, having a love for Him greater than for anyone else, or even our own life; because of the love He has shown to us, our confidence in our Lord will naturally increase as the days go by.

It is necessary for us as Christians to make preparations for the time when the marriage of the Lamb will take place. There is much work to be done, because we do not want to have the filthy rags that we had while we were yet estranged from God. We want to have His spirit; we could not expect to be with the Heavenly Father in realms of glory unless we had the Father's spirit, the spirit of our Lord, and in that respect our Father and our Lord are one. We remember the prayer that He made on our behalf, that we should also be one with them; that is, that we would have the same spirit governing our every action that governs the actions of the great Creator and His great Son.

We learn as we walk in His steps that

"Love is the filling from one's own

Another's cup:

A daily laying down and taking up

A choosing of the stony path through each new day,

That other feet may tread with ease

A smoother way."

We want, as is pictured to us in the Psalms, to commence that work of fine needlework, the putting on of those fruits and graces of the holy spirit pleasing to our Lord. We see this exemplified in Him, and we want to have the same character and disposition as He had, doing the same things and having His likeness implanted in our hearts.

-There is a great work to be done in this respect. It is not done just by reading the Bible from day to day. We must act upon our knowledge, and there is comforting assurance given us in the Scriptures, that if we do these things we shall never fail, but an abundant entrance shall be given to us in that great kingdom of our Lord and Saviour. Because of the promises and hope set before us, we are looking forward to the great day, and endeavour to do our best in putting the fine needlework on the robe that has been given us, to the end that we may have the same disposition as our Lord and be meet for the inheritance of the saints in light.

The Church experiences great jubilation because we are living in the days of the Lord's presence now. We see the work that He is doing. Troublous times were foretold for the world preparatory to the complete overthrow of the kingdoms of this world and the power of Satan; and seeing these things being accomplished, we know that our Lord is at work. Soon we will undoubtedly see other great events taking place that will indicate we are drawing near to the end of the Narrow Way. No doubt we will rejoice even in the tribulation of those days, for we are assured that it will be through much tribulation that we shall enter the kingdom. Why should we be downcast, disheartened, because of these things?. The thought before us, that the consummation of our hope, the great marriage feast, is very near, will be a sustaining portion to all those who cast their care upon Him. It will not be long before all difficulties and trials will be past, and the world itself will have the benefits of the tribulation that the Church, the Bride, has been going through. That tribulation will have a refining effect upon them, just as, when gold and silver is refined in the fire, the dross is all burned away.

It is rather wonderful, when we come to think of it, that in the little time of our span of life we can be made ready for that great day. It is not that we will be made perfect in that time, but that our intentions will always be to be like our Lord. Our love for Him will be such that we can trust Him, no matter where we may be.

While the Bride is performing this necessary work, the Bridegroom has a work of which He had told us. He said that in His Father's house are many mansions, and that He was going to prepare a place for us. The Bible assures us that we will be well looked after, because our Lord has been making the necessary preparations and He will have everything ready for us, even to the spreading of the feast and the drinking of the new wine in the Kingdom, as He promised to the disciples.

There will be the bridesmaids also, the virgins her companions who follow her; and what a wonderful time it will be when they are all united at the wedding feast!

We have stated that the marriage of the Lamb is not very far distant. Many things have taken place to indicate this; many prophecies respecting the walk of the Church throughout this age have been already accomplished, and are now things of the past, and as we look upon them we realise that all things do not continue as they were. Large numbers of people seem to think things still carry on as they were, but surely they have not taken heed to the Master's words and been watchful. Those who do watch see many things taking place, one of the most important of recent times being the establishment of the government in Palestine by the Jews. Last year they set up a provisional government over Palestine, notwithstanding that apparently the world was against them, not only the Arab world, which was very considerable. But evidently God has been with them, and He will be with them to a much greater extent yet.

In their work of preparing Palestine before the time of Jacob's trouble there is much to be done; there are many more of that nation to be regathered, and undoubtedly the Church will see much of that work accomplished, although God has promised that the Bride will be saved out of the extreme trouble coming upon the world, which will be about the time of Jacob's trouble. Therefore it gives us great confidence to look into the prophecies and see how they are being fulfilled before our eyes. We realise the day is coming when everything will be at an end so far as the reign of sin and wickedness is concerned.

A harvest work has been going on now for many years with the bundling of the tares and the gathering together of the wheat class. That gathering seems to be almost accomplished, for to-day there are not many who have the hearing ear, the desire to come out from Babylon and consecrate fully to the Lord; they seem to be tied up with a form of Godliness and delight in those things in which God has said He has no pleasure.

Then, too, the rolling together of the scroll of the heavens is taking place in the World Council of Churches. Momentous things are passing before our eyes to-day, and they are well worthy of our notice.

How diligent and earnest we should be in our walk in life as we have these things before our minds. There is not too much time to complete our preparation—we feel that way at all events. It is many years since we first entered into this way, and even now there seem to be many things we would rather not see in our life, the weaknesses of the flesh that still crop up and are manifest possibly to other people much more than to us, because they see things from a different angle. Nevertheless, because of the opportunity of exercising unlimited faith and trust in God, we are counted as being righteous in His eyes, even as was Abraham. That is a wonderful thought, and helps us to overcome that downhearted feeling when we so often fall. As the Scriptures tell us, "A just man failed seven times, and riseth up again." It is only because of the promises and assurances given us that we are encouraged to press on and to walk more closely in the footsteps of our Lord and Head.

So, let us look forward to that time now near at hand, when this marriage of the Lamb will take place. Let us use every opportunity we have of making ourselves ready, and we are sure we will find it will be well worth while, because as the Apostle says, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things God has in reservation for those who love Him" supremely.

"We see the marriage splendour
Within the open door ;
We know that those who enter
Are blest forevermore.
We see our King, more lovely
Than all the sons of men— •
We haste, because that door, once shut
Will never open again."

Correspondence.

Scotland.

Dear Brethren—Loving Christian Greetings. I sent my subscription up to Brother..... and I had word back that he would see to it. Thanks very much for the booklet "The Mystery of Christ." I did enjoy it and if you have them in stock I would like you to send me a dozen. . . I enjoy the "Peoples Paper" very much also ; some of the articles are more outstanding than others. "The Lord's Great Prophecy" has been good. How privileged we are to know these things. I remember all in prayer who are seeking to build up the household of faith, and I ask a remembrance in yours. May we all be kept faithful to the end of our journey here, is my earnest prayer. He is faithful that has promised ; His Word faileth never ; Praise His name. With thanks and Christian love, from your Sister by His grace.

Dear Frank and Ernest—I am a constant listener each Sunday morning, and I am sure many receive help and light

on God's Word as I do ; you make everything so clear. I would like a copy of today's broadcast, which was about the living talking with the dead. . If it would not be too much to ask I would like a few copies to give to friends, but will be thankful for one if no more to spare. Praying God's blessing on your labour for Him, in spreading the light of the Gospel to the world. Yours in Christian fellowship.

Dear Frank and Ernest—After listening to your broadcast this morning I feel that by getting your script it may be as much a blessing to others of my friends as it has been to me, so I would be grateful if you would send it to me, also the small booklet as advertised. . . Hoping the Lord will further bless you in your wonderful radio work. I remain, Yours fraternally through Christ.

Frank and Ernest, Dear Sirs—Would you kindly forward a copy of your Talk on Station 2KY yesterday please, also the booklet "Hope Beyond the Grave" ? I have friends who are spiritualists and I want to show them the truth ; I would really like two copies, one for my mother and myself. Please keep up the good work and thank you very much.

My Dear Friend—Many thanks for your letter, and for the copy of "Divine Plan of the Ages" which you forwarded to me. I think the book is a wonderful production. The copies of "Peoples Paper" and the Dialogues continue to come to hand each month. I much appreciate these helpful services, and am hoping, as time goes on and as a result of study, that I shall be enabled in turn to pass on the knowledge acquired to others. What a lot of wisdom in the higher things of life one misses by failing to study the Scriptures, and what a lot of mistaken ideas they nurse in their minds by just taking things for granted? . . . Enclosed please find a small donation towards the work. . . With all kind thoughts, Sincerely Yours.

My Dear Friends—I am writing to you to thank you for sending me the wonderful literature that I asked for; I can assure you that it will be a great benefit to me to help increase my knowledge of the Bible. There is no doubt that we are living in a world of trouble, chaos and fear. . . Enclosed you will find a postal note for 10/- for your radio work to help you to bring comfort and peace of mind to poor sinners, and may God spare you and give strength to carry on the good work that you are doing. I remain, Faithfully yours.

Dear Frank and Ernest—I would be pleased if you would send me a copy of last Sunday's Dialogue, also "Plan of God in Brief." I would also like you to forward the same literature to the address I will give below. . . I think that you are doing a good work and hope that you will be spared to carry on indefinitely. I would also like two copies of "The Manner of Christ's Return," one copy for myself and the other for the following address. Yours sincerely.



Volume XXXII. No. 5 MELBOURNE, 1st MAY, 1949

Price— Fourpence Halfpenny

Christian Baptism.

IS it not significant that our Lord commenced the comparatively short period of His ministry on earth with the important ceremony of baptism, and right at the close of His sacrificial life He instituted an equally sacred and beautiful ceremony, the Memorial of His death. These two ceremonies pictured, in our Lord's case, the beginning and the ending of His covenant of death which He so willingly made with His Heavenly Father.

Referring to Luke 3:21-23 we read—"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and 'praying, the heaven was opened, and the holy spirit descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself

began to be about thirty years of age.” This was the first opportunity to present Himself to His Heavenly Father, as a man was mature, under the Law, at thirty years of age. So our Lord immediately presented Himself to His Heavenly Father—”Lo, I come, in the volume of the Book it is written of me, to do Thy will, O my God.”

Let us note verse 21 again, where it says, “when all the people were baptized”. Does this mean that there were many people who preceded our Lord in this sacred symbol of water immersion? Perhaps Matt. 3:11 will help in this respect. This is a quotation from John the Baptist, where he says, “I indeed baptize you with water unto repentance.” This thought is emphasized in verses 1 and 2 of the same chapter—”In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand.” He was speaking to God’s chosen people, Israel.

How do we understand, then, our Lord coming to John for baptism of repentance? Reading from Matt. 3:13, “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.”

John’s words, “Comest thou to me?” are surely most significant. John was fully acquainted with his mission, that of calling Israel to repentance. Now he knew that Jesus, the sinless One, surely did not require any baptism that he could give. We realize his astonishment that the Lamb of God should come to him for immersion in the waters of baptism. But Jesus said, “Suffer it to be so now; for thus it becometh us to fulfil all righteousness.” It is rather significant that he uses the word “us” there. What did our Lord mean? He had consecrated His perfect human life to God. He came to this earth to redeem the human race, to taste death for every man. He chose to symbolize His baptism into death by immersion in water, which even John did not understand. “The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

How did the symbolizing of Jesus’ death baptism in the waters of Jordan fulfil all righteousness? We know, first of all, the “Israelites indeed” at our Lord’s first advent were not baptized at all, because they had been baptized into Moses in the sea and in the cloud. They were therefore in heart harmony with God who gave them that wonderful arrangement through Moses, and when Christ came they could be transferred from Moses into Christ, and no further symbols were needed. These included the Apostles, except St. Paul, whose case is stated in Acts 22:16. It is interesting to note this point in regard to Paul, and these are the words Paul gives us as he reviews the occasion, prior to this time, when he was called to repentance by God. “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Paul, then, is the one exception amongst the Apostles who took the baptism for remission of sins. He had gotten out from covenant relationship with God, and now John’s baptism symbolizes his heart’s condition in coming back. Not that John’s baptism washed away sins, any more than Christian baptism can be of value apart from the reality. But John’s baptism symbolized that heart condition of Israel when they had come back to God. Paul, therefore, took that baptism for remission of sins. Back in covenant relationship with God, he could be one of God’s elect as he completely consecrated his life to the service of the Redeemer.

With the Gentile Christians, however, it was different. They had not been baptized into Moses, and our Lord Jesus, knowing that God’s plan provided for a considerable number of Gentiles becoming members of His Body, set this example for these Gentile followers in particular. Yes, our Lord Jesus knew there would be ones and twos here and there in all nations who would gladly enter into the covenant of death, to walk in His steps, to be dead with Him if so be that they might live with Him. So He left them this symbol of water immersion as an example to be followed even to our own day.

Our minds also go to the words of Paul in Rom. 6:3-5—”As many as have been baptized into Christ’s death.” We notice the Apostle is saying nothing about water baptism at all. No, he is speaking here of the real heart consecration to God. “My son, give me thine heart.” The Apostle is referring, then, to baptism into Christ’s death. “If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection.”

Viewing again our Lord’s position at Jordan, we can realize it would have been much easier for Him to have entered into actual death then, instead of pouring out His soul for 31 years. It would also be easier for us if we, in making our consecration, could complete the sacrifice immediately. There would be no great trials to go through; but that is not God’s way. How helpful it is for us, to look back upon our Lord’s 3’ years of “dying daily”, His learning obedience by the things which He suffered, inasmuch as we must also learn full and complete obedience to the will of God during our consecrated sojourn on earth. How beautifully does Paul express this matter in 2 Cor. 4:10-11—”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. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.”

Dear friends, this surely means following in the footsteps of Christ, working out our salvation with reverence and much carefulness. It means taking upon us, by the Lord’s grace and by His spirit, those characteristics that are exhibited in Christ Himself; “that the life also of Jesus might be made manifest in our mortal flesh.” Sometimes we are inclined to say it is impossible, we cannot do it. No, we cannot do it perfectly, but our calling is such that the Lord accepts the heart intention of each consecrated being. He accepts their heart’s desires, in spite of their shortcomings, which will continue to be in evidence to the end of their course. It is the heart’s devotion to the Lord which counts, and because of the merit of Christ’s sacrifice covering their imperfections, God is looking at each member of His consecrated people through Christ Jesus Himself. As they seek to put on desirable adornments of character, surely His life is becoming more and more manifest in them. We are so glad to see something of the likeness of the Master in each one of His dear people. In some it is more pronounced in one way; in others, in another way; but it must be the

desire of each one to allow the Lord to work in them that more and more of the life of Christ will be manifest in their mortal flesh. Surely that means, just as it was with Jesus, learning obedience as they go through their sacrificial life. As they come in contact with various experiences, He works in them more and more of God's good pleasure, and so they become copies of God's dear Son. They are prepared for the glorious life beyond.

As we think over this matter, do we not see how reasonable it is? Could we expect God to take the members beyond the veil ill-equipped for the glorious work ahead? No, their hearts must be in such a condition of full submission, with a desire to bring their bodies into such alignment with the life of Christ that they will be ready to pass over and receive the new spirit body to work perfectly in that glorious kingdom. That is the reason why the Lord gives us the privilege of years in His service, to work out our own salvation by His grace, by allowing His spirit to dwell in us more and more and to accomplish His good will, that He may see in us the likeness of the Master at the end of the journey, and we may hear His "Well done, good and faithful servant."

There is a message of great encouragement to us given by the Apostle John in his first epistle, chapter 5 :3-4—"This is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that overcometh the world, even our faith." It is surely consoling to us to have that declaration that God's commandments are not grievous or burdensome. God's commandments are just what we would expect of a loving Heavenly Father, and those who really love Him and are looking up to Him and catching, as it were, the sight of His eye, are greatly blessed. "I will guide thee by mine eye." That, surely, is the delight of all God's children as they realize that His commandments are not grievous. "This is the victory that overcometh the world, even your faith." Faith is very highly commended in the Scriptures, and if we have enough faith that He will work in us, transform us, that the life of Jesus will ultimately be manifest in us, His commandments are not grievous in the least. It is only when we feel, in our strugglings and strainings, that we have to accomplish the outworking ourselves, that we are apt to feel His commandments are grievous.

At such times we should remember our Lord's words in Matt. 11 :28, to those who were burdened, pressed down with the weight of the Law. "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." His commandments are not grievous. It depends upon how fully submissive we are, as to how we view the experiences through which we pass in our Christian life. Those words of our Master surely strike a very encouraging note within us. "Come unto me, all ye that labour and are heavy laden." There is no one in this world who is not burdened to some extent. Under the Law, the Jews were burdened almost to utter despair. To-day the world is in great turmoil and distress. It is those only who are led of God to Jesus who can hear His words, and find rest in the midst of trouble.

That leads us to the point of justification by faith. We have our Lord's further exhortation to us—"Take my yoke upon you, and learn of me." We are associated with Him in this wonderful privilege of becoming sons of God, yoked together with our Lord; planted in the likeness 'of His death, if so be we may share His likeness in the resurrection.

Dear friends, this surely is a solemn undertaking for us. The Christian way never becomes easy in the sense of relaxation, but it does become easy when one is completely yoked to the Lord; and it surely depends upon how fully yoked we are with Him in the narrow way of sacrifice as to how much rest and peace and contentment we really have as we are seeking to walk towards the heavenly city.

"My yoke is easy and my burden is light." We need, surely, to keep this in mind continually. If we are feeling it is not so easy, maybe we are not doing our share in the yoke with our Lord. Christ gives us a beautiful picture here. In a natural way, animals are yoked together in pairs, and each must pull its share of the burden. So we, as individual Christians, are yoked together with our Lord, and He, being our great Advocate on high, is taking much the larger share of the yoke. But we must walk with Him in full submission to His will. When 'we are doing that, we will surely find His yoke is easy and His burden is light. God's people right down through the centuries have declared the joy and gladness they have had in the hardest experiences because they were yoked together with Christ our Lord.

So, dear friends, we do rejoice with all brethren who have made a full consecration to God, those who delight to become yoked together with their Master. What a privilege it is that we should have the opportunity—even we who were sinners—to become yoked with our dear Lord! We are insignificant beings, yet God looks down on us and draws us to Jesus, if haply we may respond, and give our whole beings to Him without fear of any kind. Henceforth, under the power of His spirit, we have the new life developed within us, until we are fitted and prepared for His heavenly kingdom.

We realize the solemnity of the engagement into which each one enters, and it is only right that it should be so realized. Our Lord would have each one to sit down and count the cost. It is quite a right thing to do. Having counted the cost, He would have each one enter joyfully, gladly. "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) When we analyse the matter, there is nothing more reasonable, is there? To think that we have been offered the prize of joint-heirship with our Lord, just for a few years of full devotion to the One who bought us with His own precious blood! "Since my eyes were fixed on Jesus, I've lost sight of all beside." We all have to admit that that has not always been the case with us. Our heart's desire, though, is that it should be more and more so as the days go by. That would mean, surely, a prompting to holiness and godliness to the fullest extent. We can all bear testimony that the more fully we have our eyes fixed on Jesus, the happier is our state of mind.

We have the example of men of old, who though not begotten of the holy spirit were kept to the extent that they were not in the least perturbed, even by death itself. We have made a covenant of death, to die with Christ, in any way

that God may see to be best for us. We will gladly follow the Lamb whithersoever He goeth. We will be ready to defend His cause. We will be ready to go with Him all the way, and will not shrink from the battle at any time. God grant that this may be the desire of our hearts continually!

We rejoice that our brethren have taken this step in all sincerity, that they have indeed counted the cost. They say, therefore, Most gladly will we take up our cross and follow Christ, resting in the assurance that God's grace is sufficient for us. That is the most comforting thought we can have. God's grace is quite sufficient to enable each one of us to overcome our particular trials; in each case the necessary grace and strength will be supplied. We are over and over again assured on that point. "Therefore shall not we fear, though the earth be removed and the mountains carried into the midst of the sea. God is in the midst of her; she shall not be moved; God shall help her, and that right early. There is a river, the stream whereof shall make glad the city of God, the holy place of the tabernacles of the most High." That stream is flowing out from His Word. Gladness is the lot of the children of God even here in the land of their pilgrimage. They are content to go on in this way for as long as the Lord sees fit, always desiring that His will may be done, and lifting up their hearts as they see the fulfilment of prophecy in the world to-day, knowing that their redemption draws nigh.

We who have symbolized our consecration to God know that it really has a depth of meaning. It is a symbol of a complete burial into Christ's death, and the raising up to newness of life to walk in the steps of the Master by His grace and strength.

Let us then, dear brethren, take courage as we look unto Jesus and that glorious home, Zion, towards which our faces are set. Very soon, the law shall go out from Zion, and the word of the Lord from Jerusalem. So it is not a selfish thought that God is gathering this "little flock." It is such an all-embracing part of God's plan; He is preparing His elect, that they may be able to dispense the mercies of God to the whole of mankind in the age to come.

To think that God has given us this privilege—we need to continually keep it before our minds. By the mercies of God we can serve Him day by day, with an eye single to His glory, that the life of Jesus may ultimately be manifest in our mortal bodies. May this be to each one of us a comfort and consolation, and a resting in the Lord, having taken His yoke upon us, and learning of Him who is meek and lowly of heart. May each one have that rest which the world can neither give nor take away. "Ye now have sorrow," said the Lord to His disciples, "but I shall see you again, and your joy no man taketh from you." That is surely the case with all of God's dear, people.

Truly the wideness and grandeur of God's mercy give us such cause for rejoicing in being yoked together with Christ, suffering with Him now that we may be one with Him to all eternity.

"Thou hast said, O blessed Jesus,
'Take thy cross and follow me!'
'Tis because Thou wouldst have us
Reign for evermore with Thee.
Lord, I'll take it;
Help me so to follow Thee.

While this water now surveying,
Fitting emblem of the grave,
Thee I'd follow, humbly praying;
Life itself I would not save.
So I'll enter
As Thou enteredst Jordan's wave.

Solemn sign, which thus reminds me,
Saviour, of Thy love for me,
And the covenant which binds me
In its lasting bonds to Thee.
O! what pleasure
In this fellowship with Thee!

Though it rend some fond affection,
Though I suffer shame or loss,
Yet the fragrant, blest reflection—
I am now where Jesus was
Will revive me,
When I faint beneath the cross.

Fear Not.

Isaiah 43:1-7.

“Listen, for the Lord hath spoken!
‘Fear thou not,’ saith He!
When thou passest through the waters,
I will be with thee.

“Fear not, for I have redeemed thee;
All my sheep I know;
When thou passest through the rivers,
They shall not overflow.

“Fear not; by thy name I called thee
Mine thy heart hath learned;
When thou walkest through the fire,
Thou shalt not be burned.

“Thou art mine! oh, therefore, fear not;
Mine forever now;
And the flame shall never kindle
On thy sealed brow.

“Thou art precious, therefore fear not;
Precious unto Me!
I have made thee for My glory,
I have loved thee.
—F. R. Havergal.

Convention News from

Adelaide.

OUR praise and thankfulness go up to the Lord again for the good, spiritual feast which He set before us in the study of His Word and the helpful addresses, and fellowship of the brethren assembled in Convention during the Easter season.

During the four days, April 15th to 18th, our minds and hearts were refreshed as we were reminded through the prayers and praises, testimonies, studies and addresses of the loving kindness of our Lord. From the various expressions of the brethren it was evident that blessings and spiritual, help and encouragement had been received.

We were glad of the fellowship of friends from other States, also our country brethren who also contributed to the helpfulness of the meetings.

The highest attendance was about 42 on the Sunday evening which was devoted to a public address—“Is Death So Permanent? What does Easter Sunday Mean to You?” This was listened to with marked interest as the speaker outlined from Genesis to Revelation the state of the dead, and the glorious hope of the resurrection and restoration. The old, old story was also much appreciated by those who already had learned it.

The portions of Scripture selected for the studies were—John 17:1-11; Gal. 3: 1-9 ; Col. 3:12-17 and Isa. 2:1-7.

We were also reminded from one aspect or another of the truth Of God’s Word through the various addresses of the brethren which were as follows:—“God’s Chastenings”; “An Unwritten Book and its Author”; “Wisdom”, “The Fulness of Joy”; “Jesus Christ and Him Resurrected”; “Is Death So Permanent?”; “Fight the Good Fight of Faith”; and “Change”.

The time allotted to fellowship, testimony and hymns of praise was also profitably spent, and throughout the Convention the spirit of order, reverence and love was very evident.

Messages of greeting from many friends were appreciated, revealing a spirit of love and the oneness of mind which the Lord desires among His people.

The greeting from the Convention was taken from Col. 3:15-17 and is sent with love to the brethren in other parts of this great land and overseas. This happy occasion then came to a close in singing the hymns “Blessed be the tie that binds” and “God be with you till we meet again”.

Baptism Service.

IT is a great pleasure to receive a report of a Baptism Service conducted by our brethren in Sydney on the morning of Easter Sunday when three brethren symbolized their consecration to God. We rejoice with these dear members who had been waiting this opportunity to thus witness before the Lord and His people of their desire to walk in the steps of Christ—to share in His death, and also in His resurrection, by His grace. The report is as follows:

The Baptism ceremony was a greater success and blessing than ever we could have expected. The day was one of those fine, pleasant, sunny days such as seldom occurs at Easter time; and it was as if the Lord had reserved it specially for us.

The immersion was done at once in the sea, a Brother guided the brethren into the water one by one, and each was baptized backwards. During this performance we all stood on the beach near the water's edge as witnesses. Then, after the brethren had changed into their clothes we all stood around a table in the reserve and sang the hymn, —Take my life and may it be, Lord acceptable to Thee". Another Brother then gave a short address, we having decided that the lecture should be held when we were back at our meeting place. Then with a prayer this portion of the service was concluded.

In the afternoon the full discourse on Baptism was presented, showing how the immersion is a symbol, but an important one as it purports to show forth the transformation that has already taken place in our hearts, and which is that we are baptized with Christ into His death. When this discourse was finished the three brethren who had been immersed gave their testimonies along the line of the spiritual uplift and strengthening they had received in taking this step, which was followed by a testimony of a Brother as to the joy and blessing received in thus serving the brethren.

After tea we had another discourse also along the lines of baptism, the case of Philip and the eunuch being quoted, also our Lord's baptism into death which rounded off our day of worship and -rejoicing beautifully. We all felt refreshed and built up and thankful to God for so many mercies.

Memorial Observances

Melbourne.

THE brethren in Melbourne gladly gathered on the evening of April 12th to keep the Memorial of Christ's death on the anniversary of its institution by our Lord "the same night in which He was betrayed" and, according to the Jewish reckoning, the same day in which He finished His sacrifice on the

Cross.

These yearly observances in solemn remembrance of Christ our Passover Lamb, held in conformity with our Lord's special request, have a most stimulating effect upon all true followers of our Master. The subject of the Memorial had been examined by the members on the two previous Sundays with much benefit, the explanation given in "The New Creation" being the very helpful guide for thoughts on the Scriptural understanding of this important matter.

During the service, prayers were offered up to God on behalf of all the members in Christ in every place: the hymns 437, 345, 280, 2 and 414 were used from "B.S. Hymnal"; Scripture readings were from Matt. 26:17-53, John 18:12-40 and John 19 1-30; also a helpful address refreshed our minds on both the primary and deeper significance of the Memorial.

In partaking of the emblems each one realised fully the great favour in first of all being justified by faith in the sacrifice of Christ, and on that basis being privileged to participate in His sufferings by full consecration to God, "filling up that which is behind of the sufferings of Christ," in hope of participation in His resurrection, the first resurrection, to be associated with our Lord in the blessing of all mankind in the Kingdom now near at hand. At the conclusion of the hymn " 'Tis finished', so the Saviour cried," the brethren quietly left for their homes, in harmony with the procedure when this Memorial was instituted by our Lord—"And when they had sung an hymn, they went out into' the mount of Olives." (Matt. 26:30.)

Geelong, Vic.

On April 12th at 8 p.m., in a quiet room provided by the Lord through the instrumentality of one of the brethren, a little band again met to accede to the request of our Lord to "do this in remembrance of Me".

A simple service during which the emblems were partaken of, consisted of hymns 437, 345 and 6 (B.S. Hymnal), two readings from Scripture (Isa. 53, and Rom. 8:32-39), and an address on "Remembrance".

Two Bible studies on previous Sundays from 1 Cor. 11:23-34 also helped to prepare our hearts and minds to grasp afresh the awful cost to our dear Lord in providing the ransom sacrifice for us and for all; and the privilege He extended to His disciples to fellowship in His sufferings for righteousness sake, in hope of participating later in the glory of the Kingdom as His joint-heirs.

Surely this rite again increased our desire to serve one another in mutual love as members of His body, thus fulfilling the commandment of Him whom we gathered to remember—"that ye love one another as I have loved you".

Birchip, Vic.

Once again the solemn Memorial season has passed and here in Birchip three of us, two Sisters and a Brother, were privileged to partake of the sacred feast. Our thoughts went back to the beginning of the Paschal ceremony as instituted and described in Exodus 12. By God's grace we can see that "Christ our Passover" is sacrificed for us—that Jesus, "the Lamb of God" was the antitype of the Passover lamb. (1 Cor. 5:7.)

We read Exodus 12 and Luke 22:7-20, and sang hymns 2, 259 and 166 in "B.S. Hymnal". We humbly thanked God for that soul-reviving feast and the privilege of sharing with others in solemn awe; we meditate on that scene in the upper room, and our hearts are filled with love and gratitude to God, our Father, and Jesus our Lord.

Adelaide.

About 25 brethren assembled here to keep the feast of the Passover. Having previously refreshed our minds concerning the significance of the loaf and the cup, which emblems represent our Lord's sacrifice for us, we realised what a great privilege and blessing have come to us because of His faithfulness unto death. It is the desire of each consecrated one to continue more earnestly to follow in His steps, willingly to suffer in doing the Father's will in the same spirit of submission and faith, so that in fellowship with Jesus there will be, unto the end, that communion—common participation in the breaking of the loaf and drinking the cup, as the Lord desired of His people.

Gawler, S.A.

Once again four consecrated brethren at Gawler met together in obedience to our Lord's dying wish that we remember Him. As we read a portion of the account of our Lord's suffering and trials we were impressed with the spirit of submission and faithfulness He manifested even while on the cross. By His willingness to be humbled we receive through faith the benefits of His ransom sacrifice, and invitation to share in His sufferings and death. Each one was again encouraged to press on in His steps.

Sydney,

We gathered together on the evening of April 12th, with 17 members in attendance, and we were a happy company as evidence of the drawing power of our Lord.

The ceremony began with the hymn "When I survey the wondrous Cross". After this the chairman opened with a few words of welcome to the brethren, recalling previous blessed Memorials and the loss of our dear brethren since passed beyond the veil. Then the address followed which first dealt with the typical Passover, showing how by it was foreshadowed the great Antitype in every particular. Before passing over to the part which the Church has in this great Antitype, attention was drawn to three significant cups—1. The cup of trembling for the world; 2. The cup of suffering and sacrifice for the Church; 3. The cup of joy which the Church will drink with the Lord in the Kingdom. It was shown that the cup of suffering and sacrifice was the most important at present, as it was a guarantee of life through the ransom, and that in participating in this cup our bodies must be broken, individually, and as the Church, the Body of Christ. It was also pointed out that the loaf represented Christ whose body was broken for our sake and for the whole world of mankind. It was further shown that our union with Him and with one another in the loaf obligated us to walk in His footsteps and fill up that which is behind of His sufferings, if we would reign with Him. After a few more words of exhortation to self-examination and cleansing of the spirit the Memorial Supper was solemnly partaken of. That concluded, we sang the hymn "And can I yet delay my little all to give", and the little gathering dispersed much edified and uplifted.

Canberra.

Once again it has been our privilege to meet together on this solemn occasion remembering our Lord's death. As the years go by the Memorial seems to be a milestone that is ever dear to us. Recounting the great love shown by our Lord to us, how having loved His own, He loved them to the end. Notwithstanding the pain and ignominy of that last day, He did not falter in pursuing the Father's plan to the uttermost, when He was able to say "It is finished."

Any who seriously "Consider Him who endured such contradiction of sinners against Himself" must respond with a desire and determination to follow in His steps and thus fill up that which remains of the sufferings of Christ, for the great Messiah is not yet complete. We are glad of the opportunity of thus being "co-labourers together with God". So it is with double appreciation that we remember the Lord's death till He come. Our numbers are small but the blessings received in thus "remembering" are great.

Glenbrook, N.S.W.

Once again the sacred season of the Memorial has passed. Four at Glenbrook partook of the sacred feast, some not being able to be present through sickness. Although we were only a small number we were reminded of the dear Lord's words that where two or three are gathered together in My name, there am I in the midst of them.

We had a most solemn, impressive and blessed season with the Lord, remembering in our prayers all the dear brethren known and unknown. The finishing hymn 277 (366 "B.S. Hymnal") was sung with a deep reverential spirit—"Take my life and may it be, Lord acceptable to Thee."

Perth.

Once again the Lord's Memorial has come and gone, reminding us of the supreme sacrifice. Our minds had been well prepared, for one of our brethren had given us an address the second Sunday beforehand on "Israel's Passover Prefiguring Future Events," which was followed by a class study from 1 Cor. 11:23-32 on the Sunday preceding Passover.

We observed our Lord's death on April 12th. The chairman reminded us what it meant for Christ to die the sacrificial death as man's Ransom, and how by grace the Church is invited to follow in Christ's steps, and lay down their lives—"filling up that which is behind of the afflictions of Christ," and have part in the sin offering.

After a graphic explanation of the symbols the 16 brethren present partook of the unleavened bread representing primarily Christ's body, but also including the Church "for we being many are one bread." Then followed the drinking

of the cup representing our Lord's blood, His life poured out, and also our willingness to give our lives in sacrifice. After the friends had sung a hymn they quietly dispersed thanking God in their hearts for such a Saviour and realising too their own "covenant by sacrifice".

Penguin, Tas.

On the evening of April 12th four Sisters assembled at an appropriate home to partake of the emblems of the Memorial of Christ's death and to dedicate ourselves anew to "go forth to Him without the camp, bearing His reproach". We noted the difference in those sacrifices as they were viewed from within the walls of the Sanctuary and from "without the camp".

The following from one of our dear brethren in England, written in expectation of the Memorial, is especially appreciated at this time.

On April 12th we hope to celebrate the greatest event in this world's history, the anniversary of the death of our Lord Jesus, the Redeemer of Adam and his race from the death sentence.

"Christ, our passover, is sacrificed for us; therefore let us keep the feast." We are not only privileged to enjoy the favours of our Lord's sacrifice, but more than this we are invited to share with our Master in the sacrifice and in its glorious reward. "If we suffer with him, we shall also reign with him."

"Christ died for our sins." The sacrificial death of the Saviour of the world which we commemorate was not appreciated in its day, and has not been appreciated since, except by a very few, in all "a little flock." The masses of mankind regarded Him not; His own nation rejected Him; they hated Him without a cause; they knew not the value of the work He performed on their behalf; they could see no purpose in His death. The world behaves to-day in much the same way as it did on the day of His crucifixion, but—"To us who believe he is precious."

"Christ loved the church and gave himself for it." "Love one another," said Jesus, "as I have loved you." How did Christ love His disciples? In His own words, He gave us the measure of His love for you and me—"As the Father loved me; so have I loved you." In Him is the fulness of the divine love revealed to us. His prayer for His disciples is a revelation of His inmost soul. It stamps His utter devotion to the will of His Father, and affords us a glimpse of His passionate love for the whole church. "Christ suffered for us leaving us an example that we should follow his steps."

"Who loved me and gave himself for me." My joy abounds as I pen these precious words. After all, our salvation is a personal matter. We are begotten individually and as units are on probation for life or death eternal. Oh, what a favour is ours, to be identified with the Father and the Son in this grand project, the emancipation of the human race, so near at hand. Think then, much and often of the Great Author of the Atonement and His dear Son, our Redeemer. Say, as you meditate on His life—I too will be meek and patient and self-denying. I too, by the grace of God, will strive more and more to do the Father's will.

"Thy way, not mine, O Lord,
However dark it be!
Lead me by 'Thine own hand,
Choose out the path for me.
Smooth let it be or rough,
It will be still the best,
Winding or straight it leads
Right onward to Thy rest."

Pilgrims Finish the Earthly Way.

THERE is a measure of sadness in reporting the passing of two more of our brethren in recent weeks—elderly Bro. Thompson of Sydney, and Brother Burgess of Digby, Victoria—and yet there is rejoicing also that these dear members have finished the earthly pilgrimage, and entered into the joys of the Lord by His grace. Sincere sympathy is expressed to the relatives of our departed friends.

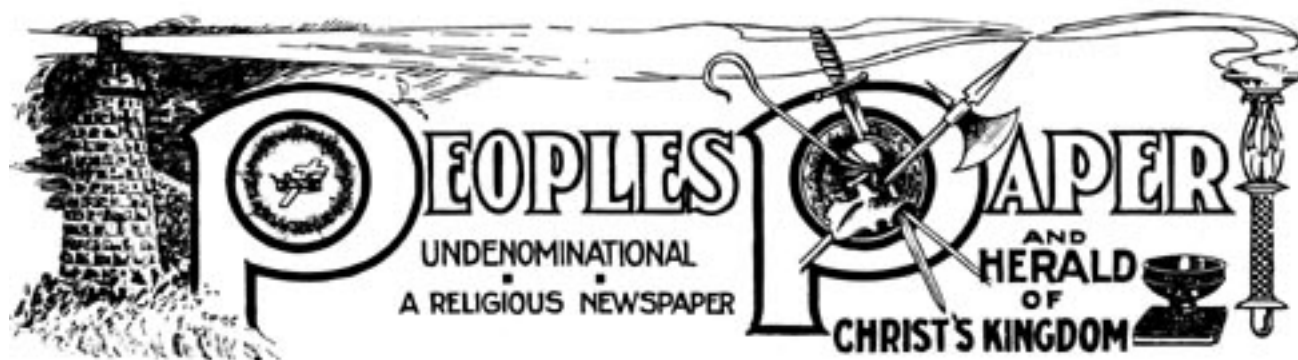
A report from Sydney by one who knew our Brother Thompson for many years is as follows:—"If there is a Brother who deserves the prize of immortality it is our dear Brother Thompson. Our Brother entered this race in the year 1912—just 37 years ago. The Brother who first got our Brother Thompson interested in this race was our dear Brother Walters. They used to meet two or three times a week at Brother Walters' home and stay until the early hours of the morning talking on nothing else but the truth; these meetings took place at Weston, N.S.W. Later, in the year 1913, Brother Thompson made his home in Sydney and attended the meetings right up to the time of his sickness.

"Our dear Brother Thompson was loved by all who came in contact with him. He had a beautiful character, displaying those beautiful attributes of a true Christian. His favourite text which he was always Quoting was in 1 Pet. 1:3. 4. We at the Sydney Class have greatly missed our dear Brother's fellowship. I can with confidence, knowing and meeting all these years with our dear Brother, say he has received that great prize, the crown of life. (Rev. 2 : 10.) "

Brother Burgess of Digby was not known by many of the brethren but his interest in the truths of God's Word

extends back well over 30 years, and it is a pleasure to report that having made the truth his own, by the spirit of the Lord, he has remained firm in appreciation of all which he had learned, knowing of whom he had learned it. Over the years our dear Brother Burgess was associated in close fellowship with our dear Brother Voeg'e who predeceased Brother Burgess by only a fortnight.

One by one the Lord's dear people are passing beyond the veil—"Sown in corruption, raised in in corruption; sown in dishonour, raised in glory; sown in weakness, raised in power." "We shall not all sleep (in the death condition, awaiting the resurrection) but we shall all be changed, in a moment (the moment of death, now that the harvest of the age has come), in the twinkling of an eye, at the last trump.



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Memorial of Christ's Death.

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 subject 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 over nineteen centuries, during which time the Church of the First-born remains covered by the blood.

To appreciate this matter, 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 first-born, 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 first-born, 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 first-born,” or, as the Apostle declares, “the first-fruits unto God of His creatures” we are assured thereby that after-fruits 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 over 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 today, 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 but 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, honour, 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 without 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. 10:16, 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 bath 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 Services

The following Memorial services will be held (D.V.) to which all sincere believers in the ransom sacrifice of Christ are invited.

Melbourne.—Tuesday evening, 12th April, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (Write, or phone Hawthorn 6251 for further information.)

Sydney.—Tuesday evening, 12th April, at 7 p.m., at Child Study Building, 75 Liverpool Street (near George Street) .

Adelaide.—Wednesday evening, 13th April at 7.45 p.m., at Builders and Contractors Rooms, Waymouth Street.

Perth.—Tuesday evening, 12th April at 7.45 p.m., at The Women's Service Guild, Lesser Hall, -Cecil Buildings, Sherwood Court.

Training for Membership in the Kingdom

"Consider the lilies of the field, how they grow." —Matt. 6:28.

IN THE Sermon on the Mount, the Master is teaching His disciples certain important lessons. He is not teaching the world', but those who had come to Him, especially desiring to be taught, desiring to be His disciples. He points out to them that if they would be His disciples, thenceforth their main object in life would be to seek to become members of the Kingdom of God. He Himself is to be the great King; and an elect, choice number from the world are to be associated with Him in that Kingdom. When this election is completed, that Kingdom will be established. Then the blessing of all the world will follow under that Kingdom, in harmony with the promise made to Abraham, "In thee and in thy Seed shall all the families of the earth be blessed."

These, then, who aspire to be members of the Kingdom class should make this the chief aim and object of life: "Seek first the Kingdom of God and His righteousness;" that is to say, the 'righteousness necessary to attain a place in that Kingdom. And all things necessary are promised to be supplied to such aspirants and seekers. Our Lord did not promise rich clothing, fine houses; ease or luxury; nor could we suppose that these would be specially helpful.

Certain training is necessary for membership in the Kingdom. God, the great Husbandman in one picture, the great Overseer in another, would supervise the affairs of each member; and all things would be made to work together for their good. If they needed experience in trials, difficulties and privations, He would see to it that they got those experiences. If they were proud, they would get experiences that would humble them. If they were rude, they would have experiences that would make them polite. It is necessary for them to have these experiences; for if they did not learn at all, they would never get the inheritance to which they have become heirs.

Lessons in Every Experience of Life.

The Master took note of the fact that the majority of people are full of the cares of this present life—what they shall eat, what they shall drink, and wherewithal they shall be clothed. He saw that many of the poor were distressed, not knowing, perhaps, whence the next meal would come. If such were the Lord's people, they should exercise faith. If the Father permitted His children to be in these difficulties, He saw that there was some good lesson for them to learn. They were to seek to learn that lesson, and not to fret about their condition.

This did not mean that His followers were to be negligent, to care nothing about their appearance or about what they

should eat. This is not the way to do; but while appreciating the beauties of nature, of dress, etc., they were to have faith in their Heavenly Father and to realize that the luxuries of life might not be the best for them. But they were to be content—knowing that all things would work out good to those who were rightly exercised.

This matter of taking anxious thought for food and clothing is not confined to the poor. Some of the middle class, as they rise to wealth, find themselves engrossed with the cares of this life, eating, drinking and dressing—saying to themselves, What shall I wear this time, or that time, etc.? Eating and drinking and dressing seem to be the engrossing thoughts of both rich and poor.

The Lord's people are to be content with such things as they have. They are to seek to provide things honest and decent. But honest and decent things are not extravagant things. The Lord's people are not to be inclined to use money in self-gratification. As they look about and see others of the Lord's children, they see that they must not take too many of these blessings for themselves, but that they should use their money with economy. They should use their money as a part of their stewardship, and know that they are to give an account of it.

We are to seek first of all the interests of the Kingdom. If the interests of the Kingdom need money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. Presumably this is the reason that the Lord has left the interests of the Kingdom in a condition of semi-poverty—in order that His people may forward the interests of that Kingdom. Our God is very rich. All the gold and silver are His, and the cattle on a thousand hills; and if it was for the interests of the Kingdom class, He would forward them money in abundance. Things are left as they are, then, that we may practise economy, may have an opportunity of denying ourselves present blessings for the interests of the Kingdom.

Lessons Learned From The Lilies.

In this connection, our text comes in, illustrating the thought by the lily of the field. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but He chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interest.

This does not mean for the plant to be idle; for if it were idle, it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, “even Solomon in all his glory was not arrayed like one of these.” So is it to be with God's children. When the Father begets us as His children and we are placed under present conditions, we may be sure that He who so placed us made the necessary arrangements for us; that He is not unwise; that He has not put us in conditions that are unfavourable for us. They are all of Divine arrangement.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of His providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the holy spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that He who began the good work in us is able to complete it unto the Day of Jesus Christ.

Devout Contemplation Of The Divine Character Helpful.

Our Lord calls attention to how such simple things in nature should be studied, be considered. The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint of faith in the Creator, and a realization that He is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive—perfect in Justice, perfect in Wisdom, perfect in Power, perfect in Love.

The heart that thus considers, makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things, is hindered from a proper consideration of God and from a proper appreciation of His Plan, and thus from a proper appreciation of His Character.

A Soldier of the Cross.

WORD was received early last month that our dear Brother Voegel of Digby, Victoria, finished his earthly course in the early hours of March 1st, having passed away peacefully in hospital where he had been taken two days previously.

Our dear Brother was truly a faithful and humble follower of the Master and rejoiced greatly in the truth for more than twenty years past. He will be greatly missed by the friends where he resided, and all the brethren who met him at the Melbourne and Adelaide Conventions over the years will feel a sadness at his passing, and yet will rejoice in his faithfulness and zeal, and to know that all trials and sufferings are ended and now he has entered into his reward.

‘The addresses given by our Brother at the Conventions reflected the sweet and fragrant character developed by the spirit of the Lord. The trials and testings over the years had such a mellowing effect; our dear Brother was truly loved by all those of like precious faith. Of a deeply poetic mind, our Brother Voegel was gifted with a memory for retaining and expressing the choice Scriptures and the helpful writings of Christians of all times. We feel sure that the helpful associations and the many pleasant memories of our dear Brother in Christ will greatly assist all fellow pilgrims who knew him to become more like the Master, as they think on these things.

The opportunity is taken to present below an address given by our dear Brother Voegelé at the Melbourne Convention some years ago. It is based on the words of Paul in Phil. 4:7—"And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus," and is, entitled—"Peace."

PERHAPS we could read those lovely words in Numbers 6:24-26—"The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." No wonder they are such favourite verses with Bible students! It was the climax of the Jewish benediction.

We have Jesus presented to us in prophecy, as mentioned in Isaiah—"Of the increase of His government and peace there shall be no end." Peace was the theme of the angels that announced our Saviour's birth. It was the chosen salutation of all, "Peace be unto you." "Peace be to this house." It was Jesus' dying legacy to His own. In thirteen Epistles Paul prays that those to whom he wrote might have peace. In 2 Thes. 3:16, he writes, "Now the Lord of peace Himself give you peace always by all means."

There is perhaps a difference between the peace with God and the peace of God. In Rom. 5:1 Paul tells us, "therefore being justified by faith, we have peace with God through our Lord Jesus Christ." This is the peace of reconciled relations, because Jesus Christ having made peace by the blood of His sacrifice, the believer has only to accept it by faith as the definite work of his Redeemer. Peace is found first in justification, and is perfected by the believer's daily and hourly obedience to the Divine will. Our text says, "God shall keep your hearts and minds in peace." Isaiah says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

When I was looking over these beautiful texts of peace, especially the perfect peace of God, I felt the position that I have a task which I can never do myself. Not many months ago I experienced disappointment which I felt rather acutely. I blundered, and I failed someone who had depended upon me, and so failed the Lord. Was it the Lord's will that I should have that experience, or had I failed? One night a comforting little Scripture came back to my memory—"Be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord." The peace of God, the peace of Christ, who can estimate its value? And yet how easily we may injure our peace of mind as the Apostle says, doing the things we should not have done, and not doing the things we ought to have done.

- I just thought I would give a few opinions and experiences of those whom I love to read about—how nicely they put their failures.

"It is not the thing you do,
But the thing you left undone,
Which gives you the bitter heartache
At the setting of the sun.
For we pass through life but once, and never more
Can we come back just the same way
To get more out of life, to undo the wrong,
Or speak love's words we knew and did not say."

The past can never be recalled. Regrets are futile: I can only give due honour to the Lord, whose compassion filled me; whose faithfulness reaches unto the clouds, 'and whose mercy is as wide as the seas. Memory is a distinct aid to peace, which never changes. Let us forget the factious, irritating things that are in our daily lives. Let us remember more the gentle word that moved our heart when all the world seemed wrong.

Oh how lovely are the messengers that bring the Gospel of peace! Especially if they come to us when hope is gone and the heart is troubled. There is a little verse I would like to read, I think I have read it to you before

"All day long it looks so white and forlorn,
That love at night which springs new born,
Making Thy gracious plan a sacred shrine
Of memories and love divine."
"So may I in fashion liken to this sweet flower
That when the evening shadows fall,
When fear and loss so many hearts appal,
Make of my life a gracious fragrant power
That other hearts so care-worn and oppressed
May find in me refreshment from a heart at peace with
thee."

"A heart at peace with thee." There seems to be such a lovely Scripture for that in Malachi 2:4, 5—"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of Hosts. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name." What a lovely Bible character of peace to stay our mind upon! Can we live up to it? Surely the Lord does expect us also to walk with Him in peace. Levi was only human, only a man of like passions as we are, and it is the little things that count; surely we can be filled with peace, God means us to be.

There is a saying that the good we do to others always recurs on ourselves, and it is true in the matter of peace. For as we do good unto others so shall be done unto us, and as our Master says, "A cup of cold water given in the name of a disciple shall in no wise lose its reward."

Frances Ridley Havergal said it was the little things she did in which God blessed her most, not her masterpieces of literature and music. I often think as I read her life how she could value these little texts—"He forgetteth not the cry of the humble," and "He giveth grace unto the lowly."

"Vessels it may be, not costly or gold-
Vessels it may be of quantity small—
Ready for service all simple and lowly,
Meet to be used for the Master above."

This same writer had her battles and disappointments. She knew the Christian walk in its every avenue. Although amid stress and strain, it is favour, it is calm, it is peace. She writes:

"And now I trust Him for His grace
Which meets so perfectly my place;
And peace through every trial flows,
Because I know that Jesus knows."

Then there is another lovely poem I would like to read to you:

"The sun never sets in the land of delight,
Where love's glorious impress is given;
And brighter we shine as we walk in the light
On the pathway that leads up to heaven.

The burdens of earth-life are lighter today
As we lean on His life-giving Word
For the joy of the Lord is our strength on the way,
And His smile is our precious reward.

"Our praises ascend as sweet music to join,
Then mingle and swell round the throne,
From the fetters of earth to love all Divine,
That seals us forever His own.
We're waiting to hear it, the summons to come,
To share in the glory prepared;
Whether waking, or sleeping, we'll reach to our Home,
With each broken tie healed and restored."

Dr. Matheson had a wonderful experience. As he writes in his own words—"One night I sat .unhappy and sad, suddenly these words came to my mind:

"O love that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

"I had the impression that the words were being dictated to me, and in a few moments the whole four verses were complete." They were never corrected. He was known in Scotland as the author of the matchless hymn.

There are some lovely words in Daniel 10:19"O man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong." How exquisitely loving and gentle! God sends a messenger to his perplexed and bewildered child. He is the same yesterday, today and forever, and that peace is still available for you and as it was when those words were spoken for the strong-souled Daniel centuries ago. God means us to have His peace.

In our Lord's last long talk with His disciples, it is one of the gifts He gives to men. It has never left the earth. Remember we are in the school of Christ, and Satan, the adversary, would tempt us. The Lord tests us for love's sake. Unexpected trials may overtake any one of us—trials perhaps where the circumstances seem inexplicable and mysterious, but the Lord means His people to have His peace always. "The Lord will bless His people." "The Lord God will give strength unto His people, the Lord will bless His people with peace." "Though the hills be removed and the mountains be cast into the midst of the sea, yet my loving kindness will not depart from thee, nor the covenant of my peace be removed." What lovely Scriptures to draw us along!

Isaiah says, "Thou wilt keep him in perfect peace whose mind is stayed on thee." The surface of the sea is agitated and driven by storms and tempest-tossed, but deep down there is a part of the sea that never stirs. I was reading something on that; it seemed to be such a wonderful illustration of the peace of God which passeth understanding. There is an eternal calm and he who has the peace of God enters into that eternal calm.

The peace of God is a peace of the mind, which rests upon a settled conviction. If I do not know the truth or do not believe it, it is impossible to have that deep peace, that tranquil hiding place where you will always find a place of the utmost assurance and rest. This peace is the rest of a heart which has found its home in God.

God never meant that we should find permanent rest for our hearts even in the love of human creatures, who may be gone tomorrow. It is a rest of the will which has fully resolved upon obedience to God. Just as the magnetic needle

keeps moving from side to side of the compass until it settles toward the pole star, so does mind and heart and will until they are fixed on God.

Now I will just leave three Scriptures with you. "Blessed are they who hear the Word of God and keep it." (Luke 11:28.) "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Prov. 1:33.) "In the fear of the Lord is strong confidence: and His children shall have a place of refuge." (Prov. 14:26.)

"The joy of the Lord is our strength on the way
And His smile is our precious reward."

Our Lord's Great Prophecy.

(Part 6. Continued from March Issue.)

Proximity of the Kingdom of God.

"Now learn a parable of the fig tree: When his branch is yet tender and putteth forth leaves ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it (the Kingdom of God—Luke 17:21) is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled." "Heaven and earth [the present ecclesiastical and social order] shall pass away: but my word shall not pass away."—Matt. 24:32-35.*

UNBELIEVERS have seized upon this passage claiming that it manifestly has not been fulfilled, and hence proves our Lord to have been a false prophet. They apply the prophecy wholly to the troubles connected with the fall of Israel's national polity in A.D. 70, and contemptuously remark that that generation and many more passed away without seeing the fulfilment of "all these things." Our answer to this, of course, is that our Lord's prophecy is not understood,—that it referred only in part to the trouble upon Israel which culminated in A.D. 70.

But to meet the objection, certain Christian writers have been led to claim that the words "this generation" really meant, "this race," the Jews, shall not pass away until all these predictions have been fulfilled.

But we must dissent from this interpretation for several reasons :—

(1) Although the words "generation" and "race" may be said to come from a common root or starting point, yet they are not the same and in Scriptural usage the two words are quite distinct.

Notice that in the New Testament when the word "generation" is used in the sense of race or posterity, it is always from the Greek "gennema" (as in Matt. 3:7; 12:34; 23:33; Luke 3:7) or from "genos" (as in 1 Pet. 2:9). But in the three different records of this prophecy our Lord is credited with using a wholly different Greek word (genea) which does not mean race, but has the same significance as our English word generation. Other uses of this Greek word (genea) prove that it is not used with the significance of race, but in reference to people living contemporaneously. We cite in proof,—Matt. 1:17; 11:16; 12:41; 23:36; Luke 11:50, 51; 16:8; Acts 13:36; Col. 1:26; Heb. 3:10.

(2) Our Lord could not have meant the Jewish race, and it would have been improper to have used a Greek word signifying race, because the Jewish race was not the subject of the apostles' inquiry nor of (* *The Hebrews divided their year into two seasons, Summer and Winter.*) our Lord's prophecy in reply. Israel is barely referred to in the prophecy, and to have said, This race will not pass away until all be fulfilled, would have left the matter open to the question as to which or what race might be meant, for no particular race is indicated. It would, therefore, if the word meant race, be as proper to say that it meant the human race as to say that it referred to the Jewish race.

But understanding "genea" here, as elsewhere, to mean generation, and recognizing that our Lord's words were) a prophecy covering the entire Gospel age, we have no difficulty in understanding the statement to mean,—*"This generation [which will witness the signs inquired for by the Apostles and just enumerated by our Lord—namely, the darkening of the sun and moon and the falling of the stars, etc.,]—this generation shall not pass away until all these things be fulfilled."*

A further important consideration is the correct understanding of the words, "till all these things be fulfilled." The following statement on this point from "Bible Students Monthly," of some years ago, is enlightening:—"It is generally understood that the word 'fulfilled' should have the same meaning as the words 'accomplished' or 'completed.' But the word used by our Lord does not mean 'come to pass' in the sense of being ended; but 'come to pass' in the sense of beginning to happen, or beginning to take place.

"One Greek scholar and writer says on this word that the Lord concludes this special prophecy of the tribulation by adding, 'Verily I say unto you, this generation shall not pass till all these things begin to take place.' He then explains that the Greek word 'genetai' used by our Lord here is a derivative of the Greek 'ginomai,' which has a wide variety of meanings, few of which are so definite as the thought in our word 'fulfilled.' He further says, 'The word is 'genetai' from 'ginomai' and means, to begin to be, to come to be; and is quite different from 'pleroo' which does mean, to fulfil.' In Luke 21:32, which is the parallel passage, we have the former word 'begin to be,' while in verse 24, we have the latter word 'fulfilled' (referring to the Times of the Gentiles). Professors Young and Strong, in their concordances verify this suggestion regarding 'ginomai.' Young shows it to be translated 'be'—(the verb 'to be') 249 times; 'come to pass' 82 times, and many other forms which show a present and not a past fulfilment. Strong says 'ginomai' (to cause to be; 'to become') is used with great latitude. He then gives a list of words which include 'arise,' 'be assembled,' 'be,' 'brought to pass,' 'continue' and many more indicative of a present happening. As an instance we may note a form of 'genetai' in John 13:2, which in our Authorised Version is translated 'and supper being ended.' It is quite clear from verses 26-28 that supper was not ended but was only just beginning. The Revised Version renders it 'and during supper.' The Diaglott translates it 'as supper was preparing . . . ' What our Lord really meant was, 'This

generation shall not pass till all these things begin to happen.’ –

The sprouting of the fig tree was surely not a casual remark. The peculiar circumstances narrated of our Lord’s curse upon a fig tree which bore no fruit, and which withered away directly (Matt. 21: 19,20) , inclines us to believe that the fig tree in this prophecy is intended to signify the Jewish nation. If so, it is being signally fulfilled, especially, since 1918 and including recent events with the setting up of the Jewish State in Palestine.*

It is suggested that a “generation” might be reckoned as equivalent to a century (practically the present limit) or one hundred and twenty years, Moses’ lifetime and the Scripture limit. (Gen. 6:3.) In any case it can be truly said that the generation observing the progress of the harvest work through some considerable part of the last century has also seen “all these things begin to happen,” namely, the great falling away in the systems of religion (the sun and the moon darkened, and the stars falling) , the false Christs and false teachings abroad in the world, the budding of the fig tree (the great progress made by the return of the Jews to Palestine) and the intense clouds of trouble that have encircled the world since 1914, and especially in the last few years.

The implication is that “this generation” need not necessarily see “all these things” accomplished or completed, but having seen them “begin to come to pass,” then their fulfilment is sure within a further reasonable period of time. The words of Luke 21:28 agree with this understanding of our text, as well as being one of the most encouraging and comforting messages from our Lord for His people living in the harvest of the age. “And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.”

“But of that day and hour knoweth no man; no not the angels of heaven, nor the Son, but my Father only.” (Matt. 24:36, Sinaitic MS. Compare. Mark 13:32, 33.) “Take ye heed, watch and pray, for ye know not when the time is.”

To many these words seem to imply much more than they express: they think of them as though they put a lock upon and made useless all the prophecies of the Bible;—as though our Lord had said, “No man shall ever know,” whereas He merely said, “No man [now] knoweth,” referring only to the persons who heard Him—to whom the exact times and’ seasons were not due to be revealed. Who can doubt that the “angels of heaven” and “the Son” now know, fully and clearly, matters which have progressed so nearly to fulfilment? And if they are not now hindered from knowing by the statement of this verse, neither now are God’s saints hindered or restrained (* *The fulfilment of prophecy in relation to the Jewish hopes is presented in the booklet “Chosen People” supplied at 1/3 post paid.*) by this verse from seeking an understanding of all truth “written aforetime for our learning.” Our Lord delineated the course of events, and assured them that if they would watch and pray and thus continue faithful, they, at the proper time, would not be left in darkness, but would see and know.

God, through His Prophet Daniel, pointed out that at this time “the wise shall understand” the vision and prophecy, and merely that “none of the wicked shall understand.” (Dan. 12:9, 10.) To this the Apostle Paul adds his testimony, “Ye brethren are not in darkness that that day should come upon you as a thief,” although it shall come thus upon all the world. “Watch ye, therefore [that in due time ye may know] , and pray always that ye may be accounted worthy to escape all these things that shall come to pass.”

(To be continued.)

Correspondence.

Dear Frank and Ernest—I would like to let you know how much I enjoy your Sunday morning broadcasts. I find them very interesting and helpful. Not always am I able to pick you up on my set however, and if it could be at all possible, I would appreciate the copies sent to me weekly. If Feb. 27th is still available could I have a copy,

Enclosed is a 10/- note—a small donation towards your work. Thanking you, I remain, A friend in Him.

(Printed copies of the broadcasts are gladly supplied, upon request--B. B. Institute.)

Frank and Ernest, Dear Sirs—I was very pleased that you took for your subject this morning conditional immortality. I have been a firm believer in it for the last 40 years but it is a subject you can’t very well make much headway with, as the orthodox teaching of your immortal soul seems to be the most believed. However, I have been having a talk on the subject with a Baptist minister here who says he never had it brought to his notice before, but he would look into it. Now, I wonder if I could have a copy of this morning’s talk which I would like to put into his hand, and I will be so thankful to you. I am, Yours in the soon coming One.

Dear Frank and Ernest—I have pleasure in enclosing P.N. for .E1 in payment of “Peoples Paper” and donation towards your radio sessions which my wife and I appreciate very much. I should have sent this much sooner but have not been in good health for some time. I will be pleased if you can let me have a copy of “Hope Beyond the Grave.” I remain, Yours sincerely.

Frank and Ernest, Dear Sirs—Please send me your book entitled “Hope Beyond the Grave.” I am a regular listener to your Sunday morning session and enjoy it very much. Wishing you every success in your good work. Yours faithfully.

Frank and Ernest, E.4, Vic., Dear Sir—I am interested in your session over station 2KY which I came across by the merest chance this morning. I would be very pleased to receive 3 copies of this morning’s scrip as two of my friends

are also interested.

I would state that I love the Lord Jesus Christ as my Saviour and “hold fast the Risen Head.” Any other literature which you think may be of interest I would be interested to read. Yours in His love.

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Christ Made Unto Us Sanctification.

(1 Cor. 1:30. Convention Address.)

WE notice that our text assures us that it is “of God” that we are in Christ Jesus. This also agrees with our Lord’s words in John 6:44, 45. The Heavenly Father is the Author of our salvation and He has appointed His Son, our blessed Lord, to be our Helper. (See 1 Cor. 8:6.)

Sanctification signifies a setting apart, or separating for a holy purpose. All who are sanctified, set apart, fully consecrated to God, must first be washed or justified. 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 His 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. (John 1:13; Heb. 5:4.) 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,” (Col. 2:19), and we perceive that such a recognition of Christ Jesus, 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.

In order that we may be sanctified our Lord points out the 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.” (John 15:4.) “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.) The Apostle points out this same necessity for abiding in Christ; saying, “It is a fearful thing to fall into the hands of the living God.” (Heb. 10:31.)

In Eph. 5:25, 26 we read, “Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word.”

In the typical arrangements of the Law Covenant given to Israel, the priests were obliged to wash themselves and put on new, clean linen garments before consecration to their office and work as God’s typically set-apart, or sanctified priesthood. Their cleansing and new clothing represented justification—the appropriation of Christ’s righteousness instead of the filthy rags of their own unrighteousness, as members of the fallen race.

This shows that justification precedes consecration. The seal or mark of their consecration was a totally different one, and followed the cleansing ceremony, as consecration should in every case follow justification. The sign or mark of consecration or sanctification was the anointing with the holy oil, which symbolized the holy spirit.

The anointing oil or symbol of consecration was poured upon the head of the high priest only, but the under-priests were represented in the members of his body, even as Christ is the Head over the church which is His body, and altogether constitute the royal priesthood. So the holy spirit given without measure to our Lord and Head applies to us (His body) through Him. The Father gave the spirit to the Son only; all of the anointing oil was poured upon the Head. At Pentecost it ran down from the Head to the body, and has continued with the body ever since, and whoever comes into the “body” comes thereby under the consecration influence—the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of the truth. (Acts 2:4.)

But in consecrating the typical priests the blood was not ignored. It was put upon all, upon the tip of the right ear, upon the thumb of the right hand and upon the great toe of the right foot, thus showing that the hearing of faith, the

work of faith and the walk of faith must all be touched and made holy by an appreciation of the precious blood of atonement—the blood of Christ. (See Lev, 8:22-24.) We note that when Moses slew the “ram of consecration,” he took its blood and put it upon each of the priests (under-priests as well as high-priests) separately. This shows that our consecration is an individual work. Thus by our consecration we are enabled to have the “hearing of faith,” and to appreciate God’s promises as none but the consecrated can. Our hands are consecrated, so that whatsoever our hands find to do we do it with our might as unto the Lord. Our feet are consecrated, so that henceforth we “walk not as other Gentiles” but “walk in newness of life,” and even “as we received Christ, so walk in Him.”

The choice portions of the ram, its inwards and fat, represented our heart sentiments, our best powers. These were taken in the hands of the priests and “waved”—passed to and fro before the Lord—representing the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted of Him as having finished our course. Also the seven days of consecration (Lev. 8:33, 35) showed that we are consecrated to God’s service, not for a part of our time only, but for all of it.

The antitypical consecrating of the antitypical priests is confined to the present (Gospel) age. It has progressed steadily since our Lord and Forerunner “offered up Himself” and will be complete before this age has fully ended.

The question arises—To what end or service are God’s people, the Royal Priesthood, consecrated or set apart? Some may be inclined to answer—To live without sin, to practise the graces of the spirit, to wear plain clothing and in general to live a rather gloomy life now, hoping for greater liberty and pleasure hereafter.

We reply, This is the common but mistaken view. True, God’s people do seek to avoid sin, but that is not the object of their consecration. Before consecration, they learned the exceeding sinfulness and undesireableness of sin, and saw Christ Jesus as their sin-bearer and cleanser. Consequently, they had fled from sin before consecration. When consecrated they will still loathe and abhor sin, and that more and more as they grow in grace and in knowledge; but we repeat that to seek to live free from sin is not a proper definition of consecration or sanctification.

It is true also that all of the consecrated will seek to put on the graces of Christ’s spirit and example, but neither is this the object of our call to consecration under the Gospel high-calling. It is true, also, that our consecration will lead to plainness of dress, and bring upon us suffering for righteousness’ sake in this present evil world, but these are not the objects of our consecration. They are merely incidental results.

The object of God in calling out the Gospel church, and providing for the consecration or sanctification of its members, is a grand and worthy one; and when once clearly seen by the eye of faith it makes all the incidentals which it will cost, such as self-denials in dress, loss of friends and companionships, and even persecution for the truth’s sake, etc., to be esteemed but light afflictions, not worthy to be compared to the glorious object of our consecration, which is that we may become “partakers of the divine nature,” and “joint-heirs with Christ,” and together with Him bless the world during its day of judgment—the Millennial Age.

God in His wisdom and foreknowledge knew that sin would enter this world and bring its blight—sorrow, pain and death. He foreknew that after their experience with sin, some of His creatures would be, not only willing, but anxious to forsake sin and return to His fellowship and love and the blessing of life everlasting. It was in view of this foreknowledge that God formed His plan for human salvation.

In that plan Christ Jesus our Lord had first place, first honour. As He was the beginning of the creation of God, so He was the chief of all God’s creatures thus far brought into being. But God purposed a new creation—the creation of a new order of beings different and higher than men, angels and archangels—higher than all others, and of His own divine essence or nature.

The worthiness of anyone accepted to that great honour should be recognised not only by God Himself, but by all of His intelligent creatures. Hence, God, who well knew the character of His first-begotten Son (our Lord Jesus), decided to prove or test His well-beloved Son in a manner that would prove to all of His intelligent creatures the worthiness of the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing.” (Rev. 5:12.)

But the exaltation of our Lord, who already was the chief of all creation, was even less remarkable than another feature of the divine plan, fore-ordained before the foundation of the world, (1 Pet. 1:2; Eph. 1:4); namely, that God would make to some of His human creatures (of the race sentenced as unworthy of any future life, but redeemed from that sentence by Christ’s sacrifice) an offer of joint-heirship and companionship with His beloved Son, in the order of the new creation (of the divine nature) of which He has made the worthy Lamb the Head and chief, next to Himself. (1 Cor. 15:27.)

This offer is not made to all of the redeemed race, but to many. “Many are called.” The called are only those who in this age are justified by faith in Christ’s atoning sacrifice. Unbelievers and scoffers are called to repentance and faith; but none are called to this high calling of participation in the divine nature (2 Pet. 1:4) until they have forsaken sin and laid hold upon Christ as their Redeemer.

If the worthiness of the Lamb was necessary to be shown, the worthiness of those whom He redeemed to be His joint-heirs (called also the Bride, the Lamb’s wife) would also need to be shown, proved, manifested before angels as well as before men, that God’s ways may be seen to be just and equitable.

It is for this reason that God calls upon those whom He does call, to consecrate themselves to Him not in dress or word merely, but in everything. It is not a consecration to preach merely, although all the consecrated will delight to use every opportunity in telling to others the good tidings of God’s love. It is not a consecration to temperance

reform, social reform, political reform, or any other work of reform, although we may and should feel a deep interest in anything that would benefit the fallen race. But our devotion should be as that of a maid to her mistress, or of soldiers to their officers, or better yet, as that of a dutiful child toward a beloved parent—swift to hear, quick to obey, not planning or seeking our own wills, but the will of our Father in heaven. Just such an attitude is implied in the words sanctified or consecrated to God. It takes hold of the will, and therefore rules the entire being, except where uncontrollable obstacles hinder. And since our call and acceptance are based upon the ransom-sacrifice of Jesus Christ, which accepts a perfect will on the part of those trusting in the precious blood, and does not demand perfection of deeds, it follows that all of us, no matter how degraded by the fall, may be acceptable, to God in the Beloved and make our calling and election sure.

The trial of the justified and consecrated consists in the presenting to them of opportunities to serve God and His cause in this present time, when, because of sin abounding, whosoever will live godly and hold up the light will suffer persecution. Those whose consecration is complete and of the proper kind will rejoice in their privileges of serving God and His cause, and will count it all joy to be accounted worthy to suffer in such a cause, and thus to attest to God the sincerity of their love and of their consecration to Him. Such consecrated ones, pure in heart (in will or intention) realising the object of present trials, glory in tribulations brought upon them by faithfulness to Christ and His Word, realising that their experiences are similar to those of the Master, and that thus they have evidence that they are walking in the footsteps of Him who said, “Marvel not, my brethren, 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 its own. but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” “Be thou faithful unto death, and I will give thee a crown of life.” (1 John 3:13; John 15: 18, 19 ; Rev. 2:10.)

Furthermore, they glory in tribulations because they realise that the Lord will be near them while they endure faithfully, and that He will not permit them to be tempted above what they are able to bear, but will with every temptation provide some way of escape; because they realise the necessity of forming character, and that tribulation worketh patience, and patience experience and experience hope—a hope that maketh not ashamed; and because they realise that all of these favourable results of tribulation follow, on account of a genuine consecration in which the love of God has been shed abroad in the heart, displacing the spirit of the world, the spirit of selfishness. (1 Cor. 10:13; Rom. 5:3-5.)

If any justified and consecrated child of God commit sin it will be, at most, only partially wilful—largely of weakness or deception. He may feel his shame and weep bitterly, as did Peter; but all such penitence would but prove that his sin was not of the wilful kind that would mark him as “of the devil”. No, so long as the seed of the truth, and of his consecration, remains in him, he cannot sin (wilfully) . But if any trespass under deception or weakness, and not wilfully, he has an Advocate with the Father—“Jesus Christ the righteous” one, whose merit is applicable for all unwilful errors of such as abide in Christ. If he confess his sin, God is faithful and just to forgive him--because Christ died. (1 John 1:7, 9; 2:1.) But if we should say that we have no sin, no imperfection, we deceive ourselves, make God a liar, and disown the Advocate whom God provided; for we are weak through the fall, and liable to deception and error at the hands of the world, the flesh, and the devil. (1 John 1: 8, 10.)

Christ Made Unto Us Redemption.

The word redemption here is used in the sense of deliverance, salvation, as the outcome of the redemptive work—the result of a ransom, or corresponding price given. The thought contained in the word carries us down to the full end of the Church’s victory, the full-birth condition of the New Creation; although in our text it may very properly be applied also to the intermediate and incidental deliverances of the faithful all along the narrow way, culminating in salvation “to the uttermost” in the glory, honour, and immortality of the First Resurrection.

Our Lord, pointing us forward to the salvation to be brought unto us through the First Resurrection, says to some living at the end of the age, who discern certain signs of the times, “Lift up your heads; for your redemption (deliverance) draweth nigh.” (Luke 21:28.) The Apostle, speaking to the same class of New Creatures, exhorts them, saying, “Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption.” (Eph.

4: 30.) In these texts we are referred not to the work of redemption accomplished in the sacrifice of our Lord, but to the results of that work as they shall be accomplished in the perfecting of the Church, which is His body, in the First Resurrection. In the same Epistle (Eph. 1 : 7) the Apostle declares, “We have redemption through His blood.” He here refers evidently to the blessings we enjoy in the present time through the merits of our Lord’s sacrifice, covering our blemishes, and working out for us a far more exceeding and eternal weight of glory by working in us to will and to do God’s good pleasure. The thought we would like to emphasize is that Christ is made unto us deliverance in the present time, giving us the victory in present conflicts, as He shall ultimately give us the complete victory by making us perfect in His own likeness.

This thought is still further brought out by the same writer, who assures us (Rom. 3: 24) that God’s grace has justified us freely (and continues to maintain our justification while we abide in Christ) “through the redemption which is in Christ Jesus,” and which will reach its completion, so far as we are concerned, when we shall be made like Him, and we shall see Him as He is, and share His glory in the day of redemption (deliverance) . In the same Epistle (Rom. 8: 23) the Apostle speaks again of the completion of our redemption or deliverance, and of how we must wait for it until God’s appointed time. After pointing us to the fact that “the whole creation groaneth and travaileth in pain together . . . waiting for the manifestation of the sons of God” (the glorified New Creation), he adds, “And not only they, but we ourselves also (called and begotten to the New Creation) which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption (son-ship) , to wit, the redemption (deliverance) of our

body--the body of Christ, the Church. of which Jesus is the Head and we prospective members. This will be the end of the redemptive work with us; for although we share many blessings and advantages through the redemption in the meantime, we will not attain our redemption in full until then. (Rom. 8:20, 23.)

Concerning our present condition the share in the redemption which already is ours—our Lord declares, “He that believeth on Me hath everlasting life” (John 6:47) , and the Apostle also states, “He that hath the Son hath life.” (1 John 5: 12.) We are not to understand this believing to be merely a mental assent to some facts connected with the divine plan of salvation, but a faith in the atonement sacrifice and conduct in accord with its opposition to sin—a living faith which manifests itself in obedience of heart. Likewise we are not to understand the meaning to be that believers have everlasting life in the full sense of the word—in the sense that it shall be theirs eventually, through a share in the First Resurrection. Rather we are to understand that consecrated believers are begotten to newness of life, have the new life begun in them in the sense that their wills are accepted of God as beginnings of the New Creatures which they shall be in the First Resurrection.

We are to understand these statements in full harmony with the Apostle’s declaration that “we are saved by hope”—by faith--reckonedly saved, not completely saved. Hence it is that we are to wait with patience for the completion of the good work which God has begun in us—to wait for “the grace (salvation) that is to be brought unto you at the revelation of Jesus Christ,”—“when He shall come to be glorified in His saints.” (1 Pet. 1:13; 2 Thes. 1:10.)

The redemption (deliverance) which is in Christ Jesus—that which we enjoy now, as well as that which shall by and by be completed in us—is everywhere in Scripture identified with the sacrifice which our Lord made on our behalf. While His death constituted the price of our penalty, His resurrection was essential; for a dead Saviour could not aid the redeemed to get back to that which was lost. And our Lord’s own experiences in connection with the sacrifice, we are assured, qualify Him all the more for the great work of delivering the groaning creation purchased by His blood. The Apostle declares, “In that He Himself hath suffered being tempted, He is able to succour them that are tempted”—able to deliver them from temptation, which otherwise might overpower them. “He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape.” He may suffer us to stumble, but so long as we trust in Him He will not suffer us to be utterly cast down—to fall in the Second Death. (Heb. 2: 18; 1 Cor. 10: 13.)

Permitting us to stumble may be His means at times for teaching us valuable lessons respecting our own weaknesses and our need to look unto Him as our Shepherd as well as our Redeemer, and to feel our own weaknesses, that thereby we may become strong in the Lord and in the power of His might. He is held out before us as our High Priest, capable of being touched with a feeling of our infirmities, while possessing full power to succour us in the hour of temptation. He is specifically mentioned as having “compassion on the ignorant and on them that are out of the way,” and as being able to save “to the uttermost” those who approach the Father through His mediation and who continue to abide in Him in living faith, which implies obedience to the extent of ability. Thus we are to rejoice in our Redeemer as a present Saviour, Deliverer, as well as the by-and-by Deliverer from the tomb, by a resurrection;—the Finisher of our faith. (Heb. 2: 17, 18; 4:15, 16; 5:2; 7:25, 26.)

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They Reigned with Christ a Thousand Years

IT has been suggested that a short article in these columns on the reign of Christ and His church, in contrast with the harvest of the Gospel Age when the faithful members are gathered to the heavenly inheritance, would be of general benefit at this time. A short quotation from an able writer on the Scriptures is as follows:—“Messiah’s Kingdom repeatedly referred to throughout the Old Testament was the centre of all Jewish hopes. But the fact that it will last a thousand years was not mentioned; it was merely Messiah’s Day. The holy spirit by St. Peter first declared, ‘a day with the Lord is as a thousand years.’ St. Paul did not mention the thousand years, but merely proclaimed Messiah’s Kingdom, and that He would, reign victoriously until He shall have put down all opposition to God’s will. (1 Cor. 15.25.) It is in the book of Revelation that we have the clear statements that Messiah will reign for a thousand years; with His faithful Bride will reign with Him a ‘Royal Priesthood’ ; that during that thousand years Satan will be bound and the whole world will be granted a judgment or trial, the result of which will be life-eternal or death-eternal.”

The above statement that “Messiah will reign for a thousand years, and that His faithful Bride will reign with Him,” is important and fully attested in such Scriptures as Revelation 20:4.. “And they (faithful overcomers) lived and reigned with Christ a thousand years” ; in 2 Tim. 2 :11, 12 and Rom. 8:17, “For if we be dead with Him, we shall also live with Him: If we suffer, we shall also reign with Him . . . If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together” ; and also in Rev. 3 : 21, “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.”

It will be noted that the reference to the faithful Bride reigning with Christ points to the time when there really will be a Bride—at the close of the harvest of this Gospel Age when “the marriage of the Lamb is come, and His wife hath made herself ready” (See Rev. 19:6-8.) It seems very clear, then, that the reign of Christ could not commence until the

full gathering in of the members of His Body, and this Home-gathering or harvest of the faithful church takes place during “the days of the Son of Man”—the days of His presence (Matt. 24: 31, 37-42) *—and also described by the prophet as “the day of his preparation.” (Nahum 2: 3, 4.)

It is of much interest to students of God’s Word to find that our Lord, by His own words and through the Apostles, clearly presented the truth that His second advent would be accomplished in progressive stages. The Greek word “parousia”, meaning presence, is used in respect of the earliest stage of the second advent, while the words “epiphania”, meaning bright shining or manifestation, and “apokalupsis”, meaning revelation, uncovering, unveiling (as of a thing previously present but hidden) relate to the same advent later;—not that epiphania and apokalupsis relate to another or a third advent, but merely to a later feature of the second advent.

A full list of the Scriptures where the word “parousia” is found, is given in the booklet “The Manner of Christ’s Return and Appearing”, and the passages where the words “epiphania” and “apoka lupsis” are used are also enlightening, especially in relation to the subject of the reign of Christ and His church.

The Greek word “epiphania”, rendered “appearing” and “brightness” occurs in five Scriptures, and we quote as an example 2 Tim. charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his ‘appearing’ and his kingdom.” It will be noted that the “quick” (the saints—Eph. 2:1) , are judged at the “epiphania”, while the “dead” (the world of mankind) are judged at the time of His Kingdom—following the exaltation of the Bride class, at which time “the saints shall judge the world” with Christ (1 Cor. 6 : 2) , reigning with Him in Kingdom power and glory.

Another passage in which the word “epiphania” is used is Tit. 2 :13—“Looking for that blessed hope and the glorious ‘appearing’ of the great God and our Saviour Jesus Christ.” This shows that while the Apostle and the Lord’s people generally earnestly desired the second advent of Christ, it is the epiphania stage of the Lord’s presence that would complete their “blessed hope”—the union with Christ of the full number of the Bride of the Lamb. The three other passages in which “epiphania” appears are—1 Tim. 6 :14, 15 ; 2 Tim. 4:8 and 2 Thes. 2:8.

The Greek word “apokalupsis”, meaning uncovering or unveiling, is rendered revealed, revelation, appearing, coming and manifestation in various Scriptures. The name of the last book of the Bible is from the same root—Apocalypse or Revelation. As an example of the use of this word we quote Rom. 8:19—: ‘For the earnest expectation of the creature (mankind) waiteth for the ‘manifestation’ (apokalupsis—revealing) of the sons of God (the Church) .’ It will be the manifesting or revealing to the world of mankind that the sons of God, the Church, are exalted and reigning with Christ that will fulfil the earnest expectations or desires of all races, which at the present time they are unable to accomplish by their own imperfect and selfish governments. This manifestation of the “new heavens” (2 Pet. 3:13) cannot take place, of course, until the Bride of Christ is complete, and following the great levelling process which will thoroughly humble mankind, as expressed by the prophet—“For thus saith the Lord of hosts . . . I will shake all nations, and the desire of all nations shall come.” (Haggai 2: 6, 7.)

It would seem clearly established from God’s Word that during the harvest of this Gospel Age. the gathering in of the firstfruits unto God (James 1:18) our Lord is still the sacrificing High Priest. while being present as the Chief Reaper of the harvest. (Rev. 14: 13-16.) However, with the completion of the “fulness from the Gentiles” (Rom. 11:25) , and the passing of the present “heavens and earth” (2 Pet. 3:10) , the time will be due for the reign of Christ and His Church to commence—“and they lived and reigned with Christ a thousand years.”

Our Lord’s Great Prophecy.

(Part 5. Continued from February Issue.)

“And then [at that same time] shall appear the sign [evidence, proof] of the Son of Man,” the proof or evidence of the second advent of the Son of Man.

WE should not lose sight of the fact that this entire prophecy is given in answer to certain questions, one of which was, “What shall be the sign of thy presence” at the second advent? Having in mind the fact that few recognized the Messiah at His first advent, and that they themselves had doubts and fears on the subject for a considerable time, they wished to know how they would be sure to recognize Him. At the first advent our Lord showed Himself, and was attested by signs—by His wonderful words and works, and by John the baptizer. What sign should they expect to indicate His second presence? was their pointed question.

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.” It will be sufficient for the faithful, watchful people of God, but is not intended for others. It was this class that saw and understood the signs or proofs of His first advent, while the masses of nominal Israel could not discern the signs of their times, and God did not wish that others should discern them; hence many of the wonderful words of life were spoken in parables and dark sayings, that seeing they might not see, and hearing they might not understand, being unworthy of the light then due to the faithful only. And so it will be in respect of the sign or evidence of the Lord’s second presence. It will not be manifested to all mankind: it can be recognized only by Israelites indeed, and they must be honest—without guile.

The word sign (verse 30) is in the Greek “seemion” and has the significance of proof or evidence as illustrated in the following cases:

“And many other signs truly did Jesus.”—John 20:30.

“The Lord . . . granted signs and wonders to be done by their [Paul’s and Barnabas’] hands.”—Acts 14:3.

“Tongues are for a sign . . . to them that believe not.”—1 Cor. 14:22.

“Truly the signs of an apostle were wrought among you in all patience, in signs.” etc.-2 Cor. 12:12.

Hence, “Ye shall see the sign of the Son of Man,” does not signify that the Lord’s disciples then living will see Him, but that they will have an indication or evidence of His presence at that time. The signs of our Lord’s second presence will be found in harmony with, and corroborated by, the testimony of the prophets, as was the case at the first advent.—Luke 24:44-46.

”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 same heaven which the preceding verse tells us shall be so terribly shaken as to shake out its stars. It is in this 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 recognize 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;” and it means confusion and consternation among the Doctors and Chief Priests of the present time, as they attempt to reconcile their doctrines, practices and faiths, as it did to the Pharisees and Priests and Doctors of the Law at our Lord’s first presence;—even though the presence was denied then, as now.

But at the first presence the humble Israelites indeed, whom God accounted worthy, were not confused, but enlightened, so that our Lord could say to them, “Blessed are your eyes, for they see; and your ears, for they hear: for Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.- (Matt: 13:17.) So now in the second presence of the Son of Man, the opening up of the divine Word, the discernment of the divine plan showing as well the divine times and seasons, and the confusion upon “Babylon” are satisfactory proofs of the presence of the King.

“Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven.”—Matt. 24:30.

The tribes of earth will not see the sign or proof of the Lord’s presence given only among the “heavens,” the at least nominally spiritual—the churches—and appreciated only by the guileless of these. Nor will they ever see the Lord Himself by natural sight, for He is no longer flesh and to be seen of the fleshly.* Our Lord’s words should be remembered,—”Yet a little while and the world seeth me no more.” (John 14:19.) And the Apostle’s words to the Church are also to be kept in memory,—that we all must be “changed,” and made spirit beings like our Lord, before we can “see Him as He is.” (I Cor.’ 15:51-53; 1 John 3:2.) The tribes of earth, on the contrary, will see the clouds of trouble and confusion incident to the shaking of the “heavens,” and realize it to be a storm which will shake the “earth” also (See Heb. 12:26, 27) , and at that time also there shall be a general mourning of all, incident to that great time of trouble; and eventually all mankind at the close of the storm shall discern, recognize the new King with the eyes of their understanding and shall mourn for sin, and that they ever in blindness rejected Him;---the Jew first.—See Zech. 12 :10-12.

“And he shall send his angels with a great trumpet and he shall gather his elect from the four winds, from one end of heaven to the other.” (Sinaitic MS. omits “sound.”)—Matt. 24:31.

This work will be in progress in the interim, the “harvest.” The angels (messengers of the new King of earth) will do a separating work, not between the church and the world, but a separating work in the nominal church—among nominal professors, the present “heavens.” This work is represented under various symbolic descriptions,—it is the gathering of the wheat from the tares into the barn (Matt. 13: 30) : it is the gathering of the good fish into baskets and the casting of the unsuitable fish caught in the gospel net back into the sea (Matt. 13:47-49) ; it is the gathering of His jewels (Mal. 3:17) ; it is the calling of “my people” out of Babylon (Rev. 18:4) ; it is the midnight cry to the virgins, which separates the wise from the foolish (Matt. 25:6) ; and in this prophecy it is the gathering of the “elect” from all the non-elect of Christendom, from the four winds—from every quarter.

We are not to expect spirit-angels to appear with wings and to fly through the air blowing a great trumpet, and here and there catching away some of the saints;—no more than we are to expect to become literal fish and to be put into literal baskets, or literal grains of wheat to be put into a literal barn. The angels or messengers used by our Lord in this harvest gathering will, we believe, be such messengers as He has used in His service throughout this age—earthly servants, begotten of His holy spirit—”new creatures in Christ Jesus.”

The “great trumpet” we understand to be the seventh trumpet,” as symbolic as the preceding six (Rev. 11:15-18) , none of which ever made any literal sound. It has been symbolically sounding since last century, and will continue to the end of the Millennium. With the beginning of this trumpet began the “harvest” and the reaping and separating, which must continue until the “elect,” the “wheat,” are all gathered out of the present heavens (ecclesiastical systems)—unto the Lord. The “angels” (messengers) are those who carry the message of the Lord’s Word which produces the separation and gathers His elect to Himself.

It is the privilege of the faithful people of God who are now translated out of darkness into the marvellous light—who are permitted to see and hear, to be co-workers with their Lord as His angels—messengers or servants—in this as well as in all the other features of the work, throughout the age. By His grace such have plowed and sowed and harrowed and watered, and now the same class may also reap with the Chief Reaper.

(To be continued.)

Correspondence.

Germany.

Dear Brethren in Christ--The peace of our great God and Father and the love of our dear Master and Redeemer be with you always. •

Many, many thanks dear brethren for your kindness of giving me a subscription of your very good and welcome "Peoples Paper and Herald of Christ's Kingdom." "The Herald of Christ's Kingdom" I have already read before the year 1933.

During the Nazi dominion we also were forbidden and persecuted and all our literature has been confiscated by the Gestapo robbers, "Manna Book," old Towers before 1916, Bibles, the Six Volumes and Hymn Books etc.

We are here in Kiel about 30 brethren and are growing more and more. The most of them, also myself, were formerly Watch Tower, and know the truth how we got it from our dear Lord by our dear Brother Russell since the first world war, and was baptized in 1918.

The Lord has been always with us also in the now passed second world war; it was a horrible time. I myself and other brethren lost all possessions, habitation and furniture, etc., by bombs; 80% of all buildings here in Kiel are destroyed. I myself am dwelling, sleeping, cooking, etc., with my dear Sister in one room.

But in spite of all these trials we are in good hope in the Lord, because we have saved our faith (1 Pet. 1 :5-7) , and we know that our Heavenly Father who has begun the good work in us, will also perform it.

It is winter here upon the north globe, but the Lord our God may give, that in our hearts it may be always summer, and the Sun of grace of our great God and Father may always shine into our hearts, that fruits of the spirit, love, kindness, meekness and all the other qualities may grow and ripen, in order to hear one day the very welcome word of the Lord—"Well done, thou good and faithful servant, enter into the joy of thy Lord."

This to bear in mind, I send you and all dear ones of your class and country hearty greetings. Your thankful Brother in Christ, Sister and all brethren of our class.

Germany.

Dear Brethren all, in the same precious hope.—It was some time ago already when we received your "Peoples Paper," all issues from January to October 1948. We so heartily thank you for it ; we enjoy your little "Paper" so much. Recently "The Mystery of Christ" arrived together with one issue of your "Paper."

I had a very busy time, sometimes I really felt overburdened with all sorts of work. I now know that I often did works which need not be, worldly hasting and running often overwhelm us that we feel fastened to the earth, instead of feeling free like eagles.

Some months after I had written my first letter to your country I received some hearty letters from several brethren. I am very happy now and I thank you with all my heart that you gave my name and address to the friends. It is so very, very helping and encouraging to exchange experiences and opinions with friends in far away countries; to recognize that all over the earth our Lord's children are being prepared for future days, every one just as he specially needs the preparation. What for oneself not at least mean any difficulty to overcome, gives much trouble and pains to the friend. Oh yes, our Father knows what every one of His children needs and so He leads the events; He brings the good and the hard days for us that every one might prove his faith in the circumstances which surround him.

There is now a great activity to be seen in our destroyed towns. Ruins are being removed, houses grow up like mushroom, dredges are busily at work to bring away all rubble to make people forget the days of war . . . Money is very short in Germany now, prices climbed high and pays did not follow; people need clothings and furniture and all sorts of things for the household, and with their money they just reach to buy their food and the most necessary things . . . Germany must distinctly feel that it lost a war. All houses which were not destroyed by bombs will now become taxed; their owners must supply a good part of the money which those shall receive that lost all they had. I thought this would perhaps interest you . . .

We like to direct our eyes to Palestine; the State of Israel often takes our interest—fulfilled prophecy. Aren't we very blessed and favoured that we can recognise all these things; we have much reason to be thankful and to serve our Lord with joy. I think that it is very late on the clock of the world and that we must more earnestly than ever before strive to become ready and Christlike in heart and mind. What is the good of all knowledge and wisdom when our inner heart did not hold step with it, when we are lacking love and kindness.

I heard of many different opinions among the brethren . . . we and the brethren near us (we are only few that are of the same faith) are convinced that our Lord is already present, breaking down the old world order ; better said: sending this breakdown and teaching His faithful ones that they will have sufficient oil for the days in the dark to come . . .

My dear mother and I so heartily greet you in the love which combines all our Father's children. We remember yours before His throne of grace; may He constantly bless your work and service. We again thank you for your love towards us. I shall from time to time come to you on the pen and paper way. Lovingly your Sister.

Dear Brother—For the past week I have been teaching a young man at work, and he told me his mother and father were Seventh Day Adventists. This gave me the opportunity to point out to him where they were trying to do the impossible; that we were now under Grace, and that Christ, by keeping the Law, showed to the Jews how far short of perfection they were. As the Law was perfect, it took a perfect man to keep it, and Christ was the only man who was

able to keep it. I pointed out to him that in trying to keep the sabbath they were putting themselves under the Law, and how Christ by His sacrifice done away with the Law by nailing it to His cross, and it was only a “schoolmaster” to bring them to Christ, who had broken down the middle wall of partition. I quoted that passage of Scripture which states—“Let no man judge you in meat, or in drink . . . or of the sabbath days.” (Col. 2:16.) Having the 6th Volume with me at the time I read a portion of it dealing with the Law and he was rather surprised and asked me if I could get him a 6th Volume. I told him I could and would write straight away to Melbourne for it, and he would have it in about a fortnight’s time. So if you could send me a 6th Volume in small edition I will be obliged and will send you a money order covering cost of same.

Well, dear Brother, I trust you are well and that the Lord will richly bless you and strengthen you. Give our love to all the dear ones in Melbourne and we are still in the race and looking unto Jesus who is the Author and Finisher of our faith. Yours in His service.

FRANK & ERNEST BIBLE TALKS

Geelong, 3GL, 222 Metres - 10 a.m.
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God's Workmanship.

(Convention Address.)

"We are God's workmanship." (Eph. 2:10.)

"He worketh in you that which is well pleasing in His sight, through Jesus Christ." (Heb. 13:21.)

"Having begun a good work in you He will also finish it." (Phil. 1:6.)

THE thought in workmanship is to manufacture, to produce; for instance, Adam was the immediate workmanship of the hands of God, or, as stated in the text just quoted, the Church, the New Creation is especially the workmanship of God. What agencies He may employ to accomplish this is another consideration. Nevertheless, the Scriptures are very definite that all things originate from Him the Supreme Being.—"For of Him, and through Him, and to Him, are all things." (Rom. 11:36.)

Jesus said, "My Father worketh hitherto (or till now) and I work." (John 5:17.) Jesus, even before He was made flesh, was Jehovah's faithful workman. For God by Him created all things that were created.

The meaning of work is: to labour, wrought, or carry out operations; to produce effect by action and influence. The Lord's workings or operations are such as to subdue all things unto Himself, in His own time and way, and such as will not be subdued shall be destroyed by His power, through laws which He has established—the irresistible law of cause and effect. "He worketh all things after the counsel of His own will," and none can hinder or thwart His designs.

The Scriptures assure us that God has determined that He will perform all His good pleasure, and His pleasure is to glorify and exalt righteousness everywhere in His vast dominion. "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (Isa. 62:1.) He is zealous for righteousness—"Righteousness and judgment are the habitation of His throne."

In ages past it has been His good pleasure to create heaven and earth. The heavens declare His glory, and the earth exhibits His handiwork, in thousands of different ways and varieties—"Great and marvellous are Thy works Lord God Almighty." Take, for instance, the construction of the human eye alone, Dr. Harold Wilson states as follows: "It

is estimated that the human eye is capable of distinguishing 100,000 different colours and hues, and twenty shades or tints of each hue, making a total of 2,000,000 colour sensations which may be discriminated. If we consider the infinite variations in colour of earth, of plants and their blossoms, of clouds, in fact of all natural objects, such an estimate as this hardly seems excessive."

The Psalmist often thought upon God's wonderful works. "I will meditate of all thy works, and talk of all thy doings." (Psa. 77:12.) And when we consider the numberless multitude of all the heavenly host, their orderly grouping in various constellations, their continual, yet never conflicting movements, their perfect harmony and benign influence, they surely do speak to us of the great power, majesty and wisdom of the Creator, inspiring us with awe, reverence and admiration. God's book of Nature can be read by the thoughtful in all nations, for all the shining heavenly hosts silently testify to the skill, goodness and glory of the Master Workman.

God originally provided for the happiness and comfort of the first human pair by planting a garden eastward in Eden. This being the work of the Creator we can imagine it being a perfect beauty spot, containing all things that could be appreciated by the five senses, for all His work is perfect. At this point sin was permitted to enter into the scheme of things, not to bring about the destruction of His benevolent designs but to exhibit to angels and men, now and in the future, a further development and display of His mighty works. "He works in a mysterious way His wonders to perform."

It is the special privilege of the Lord's people now to trace the meaning of many of the Lord's mysterious ways, for, says the Apostle Paul, "He has now made known unto us the mystery of His will, which He purposed in Christ." And we do receive much comfort, strength and joy, and attachment to the Lord becomes more vital when we turn our minds upon Him and what He has graciously revealed concerning His works and dealings on behalf of His ancient people who trusted in Him. "I will remember the works of the Lord; surely I will remember Thy wonders of old. I will meditate upon all Thy works, and talk of Thy doings." (Psa. 77:11, 12.)

It is encouraging and a stimulus to our spiritual life when we meditate upon God's wonders of old—the time and manner He has dealt with those who placed their trust in Him. There are all the Ancient Worthies placed before us for our consideration and how the Lord dealt with them; take Moses for instance. There is also the history of the chosen nation Israel and the demonstrations of His mighty power on their behalf, in their blessing, guidance and protection, as also in their punishment and corrections. At times He prospered them and punished nations who opposed them; at other times bringing their enemies against them as a flood, overwhelming them, leading them away captive, and then raising up individuals and nations to bring about their restoration again.

"See the mystic Weaver sitting
High in heaven—His loom below.
Up and down the treadles go.
Takes, for web, the world's dark ages.
Takes, for woof, the kings and sages.
Takes the nobles and their pages,
Takes all stations and all stages.
Thrones are bobbins in His shuttle.
Armies make them scud and scuttle—
Web into the woof must flow :
Up and down the nations go!
At the Weaver's will they go I
"Calmly see the mystic Weaver
Throw His shuttle to and fro;
'Mid the noise and wild confusion,
Well the Weaver seems to know
What each motion, and commotion,
What each fusion, and confusion,
In the grand result will show !
Glorious wonder! What a Weaver!"

God's workings on behalf of Joseph is another outstanding example for our encouragement. Many circumstances and people were involved in His works of old concerning Joseph, and yet the Lord could not show these wonders in His dealings with Joseph unless he had submitted in cheerful patience and faith to the experiences the Lord was supervising on his behalf. If anyone therefore desires the Lord's assistance, such must co-operate with Him in the work or scheme the Lord is operating and arranging, The Apostle Paul gives us that thought when he says, "We are workers together with God." Oft times, though, the greatest work He wants us to do at a certain time, is to do nothing, but wait—lie still—or stand still. On one occasion when the enemy was in hot pursuit of the nation of Israel, and Israel appeared to be trapped and barred by the sea before them, Moses calmed the agitated and distressed people, saying, "Stand still, and see the salvation of God." God's mighty works were seen, the sea receded and Israel went through to safety, but the Egyptians were engulfed in the waters and destroyed. St. Paul speaks to us also when he said, "Having done all, stand."

We must be passive in God's hand, manifested in patience, submission and endurance, and by this attitude under trial the Christian character is refined and strengthened; this in turn inspires hope. There is a beautiful hymn well worth considering here—

“Lie still and let Him mould thee.
' Oh Lord, I would obey;
Be Thou the skilful Potter
and I the yielding clay.”

This lying still is another way of saying, “Submit your will to Mine, and let Me have My way with you.” Are we ready to respond, “Oh Lord, I would obey”?

The illustration is that of the clay and the potter. In some respects we are like the clay. We, as individuals, are just small fragments taken out of the mass. The skilful potter chooses the kind of clay for his particular purpose. It must be moistened, kneaded and prepared, so as to be in a proper, plastic condition to readily yield to the bending and moulding—it must yield to the hand of the skilful potter. Are we like the yielding clay? Are we lying still? Are we letting Him do His wonderful work—completing the final touches in order to produce the vessel fit for the Master's use? Or are we rebellious, irritable, hard to control, wanting our own way? It is sad if this should be so; we could hardly sing with appreciation and understanding the chorus of this hymn, could we?—

“Bend me, oh, bend me to Thy will
While in Thy hand I'm lying still.”

In this phase of our Christian life and experience our attitude toward our Creator must be that of lying still. This, of course, suggests submission of our will into His—co-operating ‘with Him in the circumstances in which He has placed us. If that is so, then we can thank God as Paul did when he recognised that the Roman Christians were yielding to the instructions. He says, “God be thanked that though ye were the slaves of sin, yet you obeyed from the heart that mould of instructions into which ye were delivered.” (Rom. 6:17, Diag.) There is only one mould of instructions into which all saints must be cast, namely, the revealed will of God. This alone can produce a New Creature.

The figure used here is not that of the potter and clay, although the same results are obtained. The figure here used seems to be taken from the art of casting of metals. The ore is crushed and heated and refined and while in a liquid form is poured into a prepared mould or casting, and when set and cooled and taken out of the mould, the desired pattern of the mould is impressed on the metal. By yielding ourselves to God in obedience to His will, we are being moulded and this produces upon us the character likeness of His beloved Son, as verse 4 of the hymn expresses it

“Impress Thine image on me
fulfil Thy blest design,
Till others see upon me
that beauteous face of Thine.”

That is our heart's desire, is it not? Only by being cast into that perfect mould can we bear His image and likeness.

We ask Him to fulfil His blessed design, and the Lord has a design for each life that is given over to Him without reserve. We are not in doubt as to what that design is, are we? But the operations which produce this are not the same upon each member of the Body of Christ; different characters need different treatment. “There are diversities of operations but it is the same God which worketh all in all,” says the Apostle Paul (1 Cor. 12:6), and this design will be completed. Paul confidently expressed himself to the Philippian Christians that the Lord having begun a good work in them would perfect it (Phil. 1:6.)

“Fulfil Thy blest design,” we sing, and yet so often we make our experiences harder than they need be, simply because we cannot “Lie still and let Him mould us.” We are impatient and because of self-interest the clay is marred upon the wheel and the lesson must be repeated.

There are some helpful lessons in Jer. 18:1-6. Although the lesson taught here was given to Jeremiah for his comfort and encouragement while speaking for the Lord as His prophet, and declaring to Israel the Word of the Lord in a message of threatening judgment to fall upon that nation and also their restoration again, yet, aside from this, we, as members of spiritual Israel, may draw helpful lessons for our encouragement from the lesson of the potter and the clay. We, like Jeremiah, must observe and consider the manner in which the potter formed the vessel. He took a lump of clay from the mass beside him, and after kneading it for some time to remove the air pockets, he placed it upon the wheel or disc which he worked with a treadle causing it to revolve horizontally, also using his fingers and instruments to fashion it. Gradually the lump begins to take shape, and when almost completed, suddenly, through a flaw in the clay, the vessel falls to pieces. “The vessel that he made was marred in the hands of the potter.” Naturally, one would think that the potter would cast this aside and select another lump of clay from the mass, but, no; the pieces are gathered up, pressed together and worked over, “and he made it again another vessel, as it seemed good to the potter.” At this point the message of God comes to us as it did to Jeremiah, “Cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in my hands, saith the Lord.”

One lesson for us to keep in mind is suggested by the thought that just as the human potter had before his mind the particular kind of vessel he purposed to make, so the Divine Potter has constantly in mind the kind of vessel He intends us to ‘be. The pattern is before Him—“conformed to the image of His Son”—and He is especially preparing these for future use. This means, then, that each vessel is especially the Lord's workmanship and that He has a purpose for each one of us. Each of His people is important and precious to Him, and through Isaiah the Lord declares—“I have engraven thee upon the palms of my hand.” (Isa. 49:16.)

We may not know just what position we will occupy in the Body of Christ, but we know it will be glorious—joint-heirship with Jesus in His glory, honour and kingdom. Many are called to this high and honoured station, but few at last will stand finally approved. May we each here be found worthy.

Another important lesson suggested by the potter and the clay is in the use of the wheel. This may correspond to our daily round, the common task, which the Lord uses for our development. From the human standpoint many circumstances are commonplace, repetition and monotonous; because of this we are apt to become discontented, impatient, ill-tempered with our surroundings. This will cause restlessness, complaining, and if not overcome will end in disappointment and failure, and hindering the work of the Divine Potter, these may become stumbling stones to others—not vessels fit for the Master's use.

Paul says, that every man wherein he is called should abide with God. (1 Cor. 7:20.) He reminds us, though, in this same connection, that if we can justly and honourably be made free from a condition not congenial to ourselves, we can take the liberty to free ourselves, but this of course is also placed before the Lord first, asking Him to work it out for our highest spiritual welfare. The circumstances and environments in which we are placed are evidently permitted by Him for a period to demonstrate our mistakes or weaknesses, or in order to produce within us certain qualities of character with which we will need to be equipped in order to meet successfully other experiences further along the way, as verse 3 of the hymn says

“I need not fear to trust Thee,
Thy love and skill are such,
New lessons Thou wilt teach me
while yielding to Thy touch.”

Most of the potter's work upon the vessel is done (with his fingers. This may suggest the communication of God's power—His spirit upon the vessel. “A manifestation of the spirit is given to every one.” The wheel corresponds to the circumstances in which we are placed, so that God's spirit within us, cooperating with the circumstances without, finally produces the vessel fit for the Master's use in the Heavenly Temple. “Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit.” (2 Cor. 5:5.) We may be sure, therefore, that if God undertakes our discipline and fashioning, He will complete the end He has in view—our sanctification.

It seems that the potter gathered together the pieces of the broken vessel and made it over again another vessel, and there are some helpful thoughts in this. Perhaps the second vessel was not quite so fair or beautiful as the first, perhaps one of less honour. Nevertheless, it would be a good vessel and fit for some kind of use. We behold in this the patience of the potter and that he is not wasteful in the use of material, also we see his practical ability to make use of clay which seemed naturally unsuitable. “Cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.” The same consideration may apply to us.

Who is there that is not conscious of having marred and resisted the touch of God's moulding hand? Who is there that has not lamented opportunities of service and helpfulness which were lost through carelessness or stubbornness of will, hardness or selfishness of heart? Who is there who would not like to be made again as seems good to the Potter? Have we not sometimes felt like the prophet Isaiah of old,—“But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O Lord, neither remember iniquity for ever.” (Isa. 64:8, 9.)

We have placed ourselves in the hands of the Divine Potter to be moulded and fashioned, but who does not feel that we have sometimes marred God's plan of life for us? What might have been our joy, our peace, our fellowship, just for the want of lying still—content—in the Potter's hands, allowing Him to work upon us. Perhaps service for others has been a failure, because of lack of submission or readiness to accept the providences the Lord has arranged for us. So the Lord has to bring us face to face with the results of our perverseness, so that we may humbly see ourselves as we are, just clay—that's all, and there is plenty of that,—as individuals we are just a small fragment of it. But the skilful Potter wants us to be something more than just clay, doesn't He? Do we desire that too? Or have we become disheartened or imagine the great prize is not for us. It might seem easy to others; they are being fashioned into vessels comely and useful, but this is not for me; chances came and were missed—better be flung amid the waste which is ever accumulating around the furnace of human life! Ah No! Not that! Listen —“He made it again another vessel.” “Come unto me all ye that labour and are heavy laden.”

The Divine Potter can again take us up, and a seemingly useless product of clay may be made use of again—fashioned and moulded into a useful vessel to serve some place in the Divine Temple of the future. And for our encouragement we have recorded in the Scriptures characters who were made over again. There was one character associated with our Lord in His ministry, zealous, impetuous, confident of his own strength and loyalty to his Master, who, on one occasion directed and advised the Lord as to His experiences, but the Lord told him in no uncertain way that he was an adversary while in that frame of mind. Then, later, when the test of loyalty came he denied the Lord, denied that he had any association with Him. Poor Peter, just clay, wasn't he? Yes, the knowledge of himself broke him up—he wept. But following the resurrection morning the Lord made Peter over again, didn't He? “Simon Peter, lovest thou me more than these?” “Lord, thou knowest that I love thee,” was the response. This zealous disciple was indeed moulded and fashioned by experience and he became Peter the Rock, the Apostle of Pentecost.

There is another character, not so prominent as Peter, but at one time of good service to Paul and Barnabas. For some reason, evidently not a good reason, he deserted the Apostle in his preaching tours —“Mark went not with them to the work.” Paul and Barnabas had a sharp contention because of him, but later we have Peter referring to him as his

son

(1 Pet. 5:13), and Paul refers to him again as a fellow labourer (Philemon 24), and as profitable to him in the ministry. (2 Tim. 4:11.) The Divine Potter made John Mark over again.

The waywardness or unfaithfulness of a disciple may give rise to sharp contention; perhaps this too has some use and bearing upon the fashioning of such a disciple for his ultimate good, his recovery. Be that as it may, one thing is certain, namely, that nothing is lost in humbling ourselves under the mighty hand of God; indeed, this is absolutely essential if the Lord is to undertake to remodel us again. -Let everyone who names the name of the Lord renounce all wickedness. Now in a great house there are not only vessels (articles) of gold and silver, but also others of wood and of earthenware; and some are for honourable, and others for common use. If therefore a man keeps himself clear of the latter, he will be for honourable use, consecrated, fit for the Master's service, and equipped for every good work." (2 Tim. 2:20, 21.)

We have been looking at this illustration of the potter and the clay which presents merely one angle of the Christian character, that of submission, patience, long suffering—passive qualities. But there must be more than these in a Christian character; there are other angles from which we must view other qualities necessary in the overcoming life—active qualities. For instance, we are urged to work out our salvation with fear and carefulness, for the perfected Church will be presented to the King in raiment of needlework which she has patiently worked into her robe. "Her clothing is inwrought with gold." (Psa. 45:6, R.V.)

For us to work out our salvation means of course "to effect by endeavour." The Lord expects us to be workers together with Him. Our work must be a work of faith; our labour, a labour of love; our patience, a patience of hope; our fruitfulness, every good work, effectually working toward all, especially toward the brethren and sisters in Christ. What we do, or do not unto them, we do, or do not unto our Lord. Where there is a cause there must be effect. Every member or part in the Body worketh effectually. What is that effect? Paul says, "The edifying of itself in love," and love is the most desirable quality; it is Godlikeness. This can be successfully fixed in our hearts only if we fulfil our part of being co-workers together with God. "For it is God who worketh in you both to will and to do." (Phil. 2:12, 13.)

When life draws to a close, when the moulding of the vessel is about complete, what then? What shape and beauty is there to be seen; are the lines of beauty more clearly defined? Has the vessel been fashioned, fired in the oven of experience? Has the Master given it the final touches of colour and beauty—the sweetness and purity of holiness?

A delicate vase

Of wonderful beauty and exquisite grace.

Was it once the vile clay? Ah yes! yet how strange

The Potter has wrought such a marvellous change."

Has experience and association with others done its work, and impressed and fashioned upon the vessel submission, full resignation to God's will, sweetness and ripeness of character, thoughtful consideration for others, self-sacrifice, in honour preferring others, working for their interests, for their advancement and happiness? If so, then we are, as Paul says, "A sweet fragrance of Christ in every place."

Within my hand I gently hold the Garden's Queen, a rose—

The softly-sighing summer wind about it faintly blows.

And wafts its wondrous fragrance out upon the evening air.

And as I gaze upon the rose, so perfect and so fair,

In memory's halls there wakes, the while, a legend, quaint and old,

How once upon a time, one day, a sage picked up. we're told,

A lump of common clay, so redolent with perfume rare,

He marvelled, and the question wondering asked, "Whence dost thou bear

Such fragrance, O, thou lump of clay?" In tones of deep repose

There came the sweet reply, "I have been dwelling with the rose."

The while the legend stirs my soul, within my hand still lie

The petals of the rose, and from my heart of hearts I cry,

"Thou lovely Rose of Sharon, may I ever dwell with Thee,

So closely that the fragrance of Thy love shall cling to me.

Oh, fill me with the spirit of Thy sweet humility,

Then all shall see and know, dear Lord, that I have learned of Thee;

And let mine earthly pilgrimage, until, its blessed close,

Each day and hour bear witness, I've been dwelling with the Rose!" (G.W.S.)

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While it is our intention that these columns be used for teachings strictly in accord with sue 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.

Melbourne.

IT is with much gratitude to the Lord for His blessings upon the gatherings of the Annual Convention, held in Melbourne over the Christmas period, that this review is presented, giving a brief outline of the many helpful sessions throughout the four days of happy dwelling together in spiritual fellowship by the brethren from near and far.

It was a joy to the Melbourne friends to welcome brethren from three other States and parts of Victoria, and the participation of these visiting friends in the Bible Studies, Addresses and fellowship contributed much towards making the assemblies, really spiritual feasts of the truths of God's Wordy.

The Bible studies were particularly helpful, even though the time allotted did not allow full discussion on some points; however, the main features were well brought out in each of the Scriptural passages, and there was proof that upwards of fifty brethren can participate with great profit under the guidance of a capable chairman. At these studies there is the opportunity of manifesting the Christian quality of "preferring one another" in giving expression, while being alert to present thoughts briefly at the appropriate time, allows the best use of the time available. The passages examined were 1 Thes. 5:16-23; Rev. 3 :713, and Rom. 8:14-23. (Psalm 102:15-22 was also studied on New Year's Day, while some of the visiting friends were still present.)

Addresses by the 'brethren were most profitable and a wide range of subjects were ably dealt with by each speaker from the Scriptures. The topics for the addresses were:—"Love is the Fulfilling of the Law"; "Christian Fellowship": "The Rock of Salvation"; "The Marriage of the Lamb"; "Despise Not, Faint Not"; "Working According to a Plan"; "God is Able"; "The Ministry of Healing"; "Behold a King shall Reign in Righteousness"; and "God's Workmanship." The last named address appears in this issue of "Peoples Paper" and others will be printed as space permits, and by this means some of the good things from this Convention will reach all our readers.

On the closing day of the gatherings a Baptism Service was held during the afternoon, and this was very encouraging and uplifting as all assembled witnessed four dear friends symbolise their consecration to God, to be dead with Christ, if so be that they may reign with Him. There is always great joy to the Lord's people to find other members coming into God's family by presenting their lives a living sacrifice, through the merit of Christ's sacrifice (Rom. 12:1) , and this occasion demonstrated the fact that God is still calling those of sincere heart condition who delight to walk in the Master's steps.—"If we be planted together in the likeness of His (Christ's) death, we shall be also in the likeness of His resurrection." (Rom. 6:5.)

At the three Fellowship Meetings opportunity for praise and testimony to God's goodness, and "Hymns we Love and Why" provided helpful sessions of a more informal type, and the time available was well used. A Question Meeting was also held at which some good questions were answered briefly by the friends in similar manner to the Bible studies.

The attendance at this Convention was good, and it was evident that all present received a rich blessing from the Giver of every good thing, which will no doubt be stimulating in the days ahead as we seek to call to mind the many encouraging lessons and exhortations, and thus be the better fitted for the Lord's service, both now and in the glorious time to come.

Messages of greeting were gladly received from Classes and friends over a wide area, and were much appreciated at the Convention, and thus was manifest the considerable number of brethren who were thinking of these gatherings and praying for the Lord's blessing to attend them. The Lord answered these prayers very fully, and the brethren in Convention offered prayers also on behalf of the Lord's people everywhere. The greetings from the Convention sent to the brethren in every place with Christian love, are found in Col. 3:1-4 and Psalm 100.

The closing Love Feast, during which the hymns "Blest be the tie" and "God be with you till we meet again" were sung, and prayer of thankfulness to our Heavenly Father, brought to conclusion one of the most profitable seasons of refreshing experienced by the Lord's people in Australia.

Perth, W.A.

The Convention held in Perth from Dec. 25th to 27th is now over, and while the attendance was small, the sweet spirit of the Master was in evidence—the smiling faces, the sincerity, the earnestness and zeal of all are hard to express in words.

Christmas Day, spent at Kalamunda, was doubly enhanced by the beauties of our surroundings. It was a foretaste of the garden of Eden, and our study on the Beatitudes was in keeping. Surely we were blessed. The word beatitude means "to make happy, to bless, supreme blessedness:" this was indeed the experience of all, and this blessedness continued throughout the Convention,

The discourses too were very helpful, by way of bringing to our minds the most important things in

our Christian life, namely, love and zeal for the Lord, and the importance of making our calling and election sure. Our prayers are that the Lord's blessings—the inspirations, encouragements,—may continue with us and all His people, that thus the work of grace may abound more and more to the praise of God, and that these seasons of refreshing from the presence of the Lord may bring fresh love and joy and zeal.

We sincerely believe that the testimony of all would be, "It was good to be there." The Lord fulfilled His promise of opening the windows of heaven and poured us out a blessing, for which we thank Him. Together with our Christian love the greeting we send from this Convention to one and all is found in Hebrews 13:20, 21.

Our Lord's Great Prophecy.

(Part 4. Continued from December Issue.)

AS we have seen, God has recognised or appointed twelve apostolic stars for the Church. From these and the moon and the sun all the enlightenment of the Church was to proceed.* And from these the true light, which has blessed the true Church, has proceeded. But Papacy, assuming ecclesiastical lordship of earth, has placed or "ordained" various stars, lights, "authorities," "theologians," in her firmament; and the various Protestant denominations have done likewise, until the whole number is innumerable. But God, while providing helps, evangelists and teachers to His true Church, has not ordained them with the authority of lights or stars. On the contrary, all of His faithful followers are instructed to accept as light only those rays of truth seen to proceed from the sun and moon and twelve stars ordained for that purpose.

All the others of God's people are during this age to be burning and shining lamps, and are not to put their lamps under a bushel, but to so shine as to glorify their Father in heaven. The word star (Greek aster) is not used respecting any of the faithful (outside the apostles) in referring to them in this present life; but it is used with reference to those who depart from the truth, and become "heady," false teachers, "vainly puffed up," aspiring to be considered authorities in the same sense as the apostles, and who are styled "wandering stars," "false apostles."—2 Cor. 11:13; Rev. 2:2; Jude 13.

On the contrary, the Scriptures everywhere hold out the promise that the faithful, humble lamp-lightshiners of this present time shall by and by with Christ be the glorious and honoured seed of Abraham—"as the stars of heaven." But not in the present "heavens" which shall shortly pass away with great commotion, will these shine;—no, but in the "new heavens"—the new ecclesiastical kingdom of the Millennial age. Of the same class, and of that same resurrection time, the Prophet Daniel (12:3) says. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The Apostle Paul also speaks of the Church's future glory in the first resurrection, saying that their glories will differ "as star differeth from star in glory."

Now if God ordained only twelve stars as lights for His Church, as represented in Revelation (12:1), is it not a great mistake for popes and bishops to regard themselves as successors of the apostles,—stars also? And is it not a fact that certain of the so-called "higher critics" regard themselves and are regarded by others as the equals or indeed the superiors of the apostles, as light-shiners, stars? And do not they and others show this, by preaching their own ideas, shining out their own light of various subjects, without [*For an explanation of the symbols "sun," "moon" etc., see December 1948 issue of "Peoples Paper," copies of which are obtainable.] considering it necessary to consult or to give as proof the words of the inspired apostles? And if they quote or refer at all to the light of the true stars, the twelve apostles' teachings, is it not rather to have them confirm their views or light, rather than to show that the teaching is light from the apostolic stars? And indeed the light of these false stars, "wandering stars," is usually so opposed to that of the inspired twelve, that they can scarcely so much as find a suitable text from their writings.

In our Lord's prophecy these true star-lights are reckoned in as part of the gospel sunlight, darkened, withdrawn from shining; while the false stars, the worldly-wise, man-ordained lights of the present heavens are represented as making a great display in coming down to earthly conditions;—abandoning their once somewhat spiritual eminence, and in their teachings coming down to the level of earthly moralists and philosophers—to the Christian-citizenship-politics level.

The shaking of the symbolic ecclesiastical heavens mentioned in the same connection has somewhat to do with these lights of Christendom coming to a lower plane of public teaching. This shaking would signify just what we see on every hand—a shaking up of the creeds and dogmas of Christendom, which, because of their admixture of errors, produce confusion whenever referred to,—as, for, instance the doctrine of elect and non-elect infants; the doctrine of the eternal torment of all who are not saints, over-comers, etc.

As a consequence, many of the worldly-wise men who are starring before the public are already making every effort to distract attention from all such subjects. What other subjects can they find than either the true or the false doctrine of election; and the true or the false idea of God's provision for the future life of mankind? Not knowing of the true, divine plan of the ages, and not wishing to awaken controversy along the lines of hell and infant damnation, what can these star preachers preach, that will attract to them the attention of the world?

They can abandon spiritual themes entirely and descend to the plane of the natural man, to moral and political reform questions. They can go "slumming," and preach the anti-slum gospel. They can join in Christian-citizenship Crusades, etc. And these things will more and more engage these pulpit stars; while others will create sensations by outdoing the most celebrated Infidels in statements of what they do not believe; in making sport of the Bible record of an Adamic fall into sin, and the idea of being saved out of something which is a myth, according to their Evolutionary theory.

Who cannot see these signs fulfilling on every hand today! But the sun and moon and twelve stars are only partly

obscured as yet; and comparatively few of the false stars have fallen from every pretence of gospel shining to the level of the comprehension of the masses to whom they shine.

Coincidentally, Luke (21:25, 26) adds other signs of this time: "Upon the earth distress of nations with perplexity; the sea and the waves [the restless and lawless elements] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth [society] : for the powers of heaven shall be shaken."

The roaring sea and waves symbolize the restless masses of humanity, curbed, but not fully restrained, by the laws and regulations of society. Every one has heard some of this "roaring" for the past forty years, with occasional stormy outbreaks dashing like tidal-waves against the earth [social order] and seeking to swallow it up. Restrained for a time, these waves are gathering weight and force; and, as prophetically shown, it is only a question of a few years until all the mountains [kingdoms] are "removed and carried into the midst of the sea," in anarchy. (Psalm 46: 1, 2.) Every newspaper, not under the control of wealth, voices the roar of the restless "sea" class; and the others, though unwillingly, must give the echo of the roaring as matters of news. This it is, that in a period of proclaimed peace, is causing "distress of nations with perplexity."

And it is as men begin to realize that the sea-roar and unrest is due largely to the wane of superstition and of ecclesiastical influence, and as they more and more see the powers of heaven [sectarian creeds and systems] shaken, that their hearts are failing them for fear,—in apprehension of the things coming upon the earth [society] ; but the strenuous efforts now being made to re-establish and unify sectarian power and influence, will be in great measure successful only for a short time; for it will surely disintegrate completely.

(To be continued.)

Correspondence.

Dear Brother—Just a few lines trusting to find you and the other friends well. I am enclosing <£.2, to pay up for my "Peoples Papers" and Frank and Ernest work. Will you please send me 1,000 of the advertising cards as early as you can, and one of "Plan of God in Brief." . . . That little book "The Mystery of Christ" I think is really wonderful, a beautiful explanation, and the articles in "P.P." are excellent. With Christian love to all, Your Brother, by the grace of God.

Frank and Ernest, Dear Sirs Mrs. and myself have been following your addresses on Sundays for some time and enjoy the lectures very much. Both of us are up in years and delight to hear the Word of God explained. Would you kindly forward a few of your books dealing with the coming of Christ; thanking you in advance, Yours sincerely.

Dear Sir—I received your literature on different subjects some time ago, and I now thank you for the same; could you send me those entitled "Where are the Dead?" and "What is the Soul?"

Thanking you and praying that your Talks on 3GL of Frank and Ernest will be a blessing to many. Yours faithfully.

Frank and Ernest, Dear Sirs—I do not often get an opportunity to hear your session, but from what I have heard your interpretation of Scripture teachings seems more correct in my view than some that are put out by others. I would value a copy of this morning's broadcast and also the book entitled "God and Reason." I am, Yours sincerely.

Dear Frank and Ernest—I apologise for the delay in sending you this 2/- for the two copies of "Plan of God in Brief." I have given them to those who are interested but do not know as yet what they think. I think it is a marvellous and condensed exposition of the plan, which is not generally set out as clearly by any of the churches, and will mean a great deal of light where people get confused. The accompanying paper—"Weep Not"—I found very helpful too; it contains the only kind of comfort any good to Christians bereaved of each other or their children; also it gives light on the tragedy of Bethlehem—the abuse of power in the wholesale murders, and the safety of those who were killed. I hope you will be much used of God and like Matthew your pen will provide food for millions of readers in this and the next age. Yours faithfully.

To Frank and Ernest, Dear Sirs—Would you let me have a copy of the last two Sunday radio broadcasts at 8.15 a.m.? I would like to meditate with them. I listen every Sunday and have my breakfast in the room so I don't miss your message each Sunday morning. We are certainly living in very stirring times, watching and waiting for our Lord's return, who only can solve the world's troubles. Thanking you in anticipation.

To Frank and Ernest—Enclosed please find p.n. for 5/- and many thanks for the splendid parcel of literature received. It has been most carefully read and passed on to others to read. Concerning the book mentioned in "Dawn" magazine, "The Conversion of Christendom," where could we obtain a copy ? Can you send us "The Answer to Seventh Day Adventism"? We tell all our friends to listen in to your Sunday morning broadcasts over 2KY. Thanking you again, Yours sincerely.

Frank and Ernest, Dear Sirs—I would like a copy of your address and booklet "Plan of God," if you would kindly send it to me. I listened in to your broadcast last Sunday from 2KY and was very interested. Would you please send a

copy to my sister in the country as well, and oblige. Thanking you. Yours faithfully.

Dear Frank and Ernest—Please send me your booklet on “Hope Beyond the Grave.” Your talks on Sundays are very comforting and helps one to keep going and face the trials of this life. Would you take it as a signal of the end, the trouble in Palestine? Thanking you, Yours sincerely.

(The articles in “P. Paper” on “Our Lord’s Great Prophecy” will contain references to events in Palestine in the next issue or two.—B. B. Institute.)

Dear Frank and Ernest—As one of your many listeners I enjoy listening to your most helpful discussions. I am writing to ask if you would send me a copy of today’s Talk, also the booklet “God and Reason.” Thanks very much; Yours truly. Mrs.--, Tasmania.

I Wish Thee Gladness!

I wish thee gladness !—gladness, strong, uplifting ;
A true, sweet gladness with each fresh-born day;
A gladness which, while land-marks all are shifting.
Remaineth firm : to ne’er be swept away.

I wish thee gladness!--gladness deep, abiding;
Which comes when eyes of faith behold the Lord.

The gladness of a prayerful heart-confiding,
And daily dwelling on God’s precious Word.

I wish thee gladness!—quiet, but yet telling;
A gladness which will mark both tone and face;
A gentle gladness, fount-like, inward swelling,
And overflowing into streams of grace.

I wish thee gladness! Yes, through all life’s sorrow;
The gladness which, supreme, o’er all can rise;
A gladness which, however dark life’s morrow,
Doth have its springs beyond earth’s clouded skies!

J. Danson Smith.



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Our Lord’s Great Prophecy.

(Continued from November Issue)

The Darkening Of The Sun And Moon As Signs.

IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.”—Matt. 24:29; Mark 13:24, 25.

The tribulation “of those days” should be clearly distinguished from the tribulation at the end of those days, in which this age and harvest will close: put this is not so clearly manifest, in the accounts by Matthew and Mark as when we compare Luke’s record:—which seems to briefly summarize the events of the Gospel age, and, omitting the “tribulation of those days,” refers only to the other tribulation with which the age will be closed. He says,—

“And they [Jews] shall fall by the edge of the sword and be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles shall be fulfilled. And there shall be signs in the sun

and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking forward to those things which are coming upon the earth."—Luke 21: 24, 25.

The fact is that the entire Gospel age has been a period of tribulation referred to in Matt. 24:9-12, and now in verse 29. (1) The early Church was persecuted by civil Rome, while later, when Papal Rome got control, all who refused to approve her abominations were persecuted by her (Jezebel) directly, or indirectly by the civil powers to which she was wedded (Ahab). And they were given into her power, and she wore out the saints of the Most High for a time, times and a half time—1260 years—until A.D. 1799. And this long persecution, in which "many were purified and made white and tried," and in which the Mother of Harlots was "drunk with the blood of the saints and the martyrs of Jesus" (Rev. 17:6) ended practically in 1776 and actually in 1799 when the Pope and his authority were humiliated before the World.

Understanding clearly, then, that it is signs that will follow the tribulation "of those days" that our Lord refers to, we inquire respecting the very definitely described signs;—the darkening of the sun and moon, and the falling of the stars. Are these signs to be regarded as literal or as symbolic? and have they yet been fulfilled?

We answer that they have had a literal fulfilment, and are now having a symbolic fulfilment much more momentous.

On 19th May, 1780 (still "in those days," the 1260 years of Papal power, but after that power had begun to wane and the brunt of the tribulation had passed) a phenomenal darkening of the sun occurred, for which scientists of that time and since have never been able to account. That this was no ordinary occurrence is sufficiently established by the following competent testimony:

The noted astronomer Herschel, says:--

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."

Webster's Dictionary, 1869 edition, under the head of Vocabulary of Noted Names, says:

"The dark day, 19th May, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open-air for several hours together, Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree of duration in different places."

The Connecticut Legislature was in session that day and adjourned. The "Journal of the House" notes the matter as follows:

"A solemn gloom of unusual darkness before ten o'clock—a still darker cloud rolling under the sable curtain from the North and West before eleven o'clock,—excluded the light so that none could see to read or write in the House, even at either window, or distinguish persons at a short distance, or perceive any distinction of dress in the circle of attendants; wherefore, at eleven o'clock adjourned the House till two in the afternoon. Friday, 19th May, 1780."

A minister of that time, and an eye-witness, Rev. Elam Potter, preaching on 28th May, nine days after it, is reported to have used the following language

"But specially I mention that wonderful darkness on the 19th of May, inst. Then, as in our text, the sun was darkened; such a darkness as was probably never known before since the crucifixion of our Lord. People left their work in the house and in the field; travellers stopped; schools broke up at eleven o'clock; people lighted candles at noon-day; and the fire shone as at night. Some people, I am told, were in dismay, and thought whether the day of judgment was not drawing on. A great part of the following night also was Singularly dark. The moon, though in the full, gave no light, as in our text."

The darkening of the moon at its full the night following seems to have been little less remarkable than this darkening of the sun; a witness, Judge Tenney, of Exeter, N.H., is quoted as follows:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."

This unaccountable day, except as a sign from the Lord, is reckoned to have extended over 320,000 square miles—an area about twenty-five times the size of Palestine, to which the signs of the first advent were limited. Indeed, the fact that these signs were chiefly confined to New England and Middle States need not surprise us, when we remember that the first movement amongst the "Virgins" (Matt. 25:1-5) was chiefly in the same locality. And that God should use the "land of liberty" for sending the message of these signs to the world, is no more wonderful than that He has been pleased to send from the same quarter many of the modern blessings and inventions and lessons, recognized by the whole world, and aptly emblemized by- the gift of the great French artist, Bartholdi, to New York harbour — the statue of "Liberty Enlightening the World."

The Falling Stars.

Half a century passed before the next sign appeared, the falling of the stars from heaven, as when a fig tree casteth her unripe fruit when shaken of a mighty wind. Our Lord's words found a fulfilment (though not their complete and only fulfilment, as we shall see later) in the wonderful meteoric showers of the early morning of. 13th November, 1833. Those inclined to quibble by urging that "the fixed stars did not fall" are reminded that our Lord said nothing about fixed stars falling, and that fixed stars could not fall: their falling would prove that they were not fixed. The

Scriptures do not distinguish between stars and meteors as is commonly done in our day.

Shooting stars, and even meteoric showers are not uncommon every year, and some years more than others. It is computed that 400,000 small meteors fall to our earth annually. But these are nothing in comparison to the great shower of 13th November, 1833, in which millions on millions fell.

Professor Kirkwood, in his work entitled "Meteorology," says,—“Until the close of last century they [meteoric showers] never attracted the attention of scientific men.”

Prof. D. Olmstead, LL.D., of Yale College, wrote:—

“Those who were so fortunate as to witness the exhibition of shooting stars on the morning of 13th November, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history. . . . This is no longer to be regarded as a terrestrial, but a celestial phenomenon, and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.”—New Haven “Press”.

We quote the following account from “The American Cyclopaedia,” Vol. XI, page 431 :—

“The year 1833 is memorable for the most magnificent display on record. This was on the night of 12th November, and was visible over all the United States and over a part of Mexico and the West India Islands. Together with the smaller shooting stars which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fire-balls, which darted forth at intervals, describing in a few seconds an arc of 30 degrees or 40 degrees. These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them, seen in North Carolina, appeared of larger size and greater brilliancy than the moon. Some, of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light. At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was Leonis Majoris ; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth towards the East. The source whence the meteors came was thus shown to be independent of the earth’s relation, and exterior to our atmosphere.”

Prof. von Humboldt devotes fifteen pages of his work, “Personal Narrative,” to this phenomenon ; and declares that it was visible over an area of eleven million square miles.

The phenomenon was to a limited extent repeated in 1866, but the event of 1833 seems to have accomplished the purpose of the sign; and indeed, in connection with the preceding sign, it evidently had considerable to do with the first arousing of the Virgins to meet the Bridegroom, prophesied in the next chapter.—Matt. 25 :1-5.

The Symbolic Fulfilments,

While these literal signs served their designed purpose in drawing general attention to the Time of the End, we believe that the symbolic fulfilments are no less striking and even more interesting to those whose mental and spiritual percepts are awakened so as to enable them to appreciate them.

The sun as a symbol represents the Gospel light, the truth—and thus Christ Jesus. The moon as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or reflection beforehand of the Gospel. The stars as symbols represent the inspired teachers of the church—the apostles. The heavens, as already shown, represent the ecclesiastical powers of Christendom. A combination of these symbols is found in Revelation (12 :1) where the “woman” symbolizing the early Church is represented as clothed with the sun, that is, resplendent in the full, clear light of the unclouded Gospel. The moon under her feet represents that the Law which supports her is nevertheless not the source of her light. The twelve stars about her head as a crown represent her divinely appointed and inspired teachers—the twelve apostles.

With this outline of the meaning of these symbols before our minds, let us examine afresh this feature of our Lord’s great prophecy of the signs which are to indicate the end of this age.

Wherever we look we can recognize the fact that while God’s consecrated people are being specially fed and enlightened at the present time, yet with the nominal church it is not so. Its sun is being darkened; its moon is being turned into blood: and its stars are falling. The centre of the gospel light has from the first been the cross of Christ, the ransom ; and however boldly Papacy set up the competitive sacrifice of the Mass, the saints of God have always held fast to this blessed centre of all God’s promises and of all His people’s hopes. They have held to it, even though its philosophy has been almost entirely hidden from their view.

True, there have been a few all along who, not understanding the ransom, and unable to harmonize it with other truths, and especially with their errors, rejected it. These, however, were rare exceptions to the rule. But since the latter part of last century the stumbling here has made great progress, until to-day only a small minority of the professed ministers of the cross recognize its value or preach it. On the contrary, much of the teaching now aims to disclaim and disprove that we were “bought with a price, even the precious blood of Christ,” and substitutes for this the theory of Evolution, claiming that Christ’s value to the sinner consists in His words and example merely.

Thus the sunlight of the gospel is daily becoming more and more obscure; and although this denial of the value of the precious blood as our redemption price has not so generally extended from the pulpit to the pew, yet, false doctrines long held sacred, together with reverence for leaders and learning, have made the way so easy that a large majority of all who get sufficiently awake to consider the subject fall an easy prey to this doctrine of Evolution, which

denies the Scriptural doctrine of a primal fall and of a ransom from it. The Scriptures variously forewarn us of this great falling away, as well as of this darkening of the faith of the Church at this time; so that the Son of Man when He cometh will find the faith very scarce on the earth. (Luke 18 : 8.) A psalm describing this period declares:—"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee [the faithful saints, members of the body of Christ, whose elect members will now shortly be completed] ."—Psalm 91:7.

As the sunlight of the ransom becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. It is no longer uncommon for public teachers to refer to the bloody sacrifices of Israel, required by their Law. as barbaric. Once, when they saw by the true light of the Word of God, they appreciated the Apostle's statement that Israel's sacrifices were foreshadowings of "better sacrifices" for sin; but now, refusing the antitype, the ransom, and denying original sin, and all need therefore of sacrifice for it—the typical sacrifices are repudiated also and esteemed barbaric. Thus the darkening of the gospel sunlight results in the darkening of the moonlight. "The moon shall be turned into blood." And Joel (2:10) adds that "the stars shall withdraw their shining, "which signifies that when the gospel light is obscured, and the Law becomes to be regarded merely as a meaningless and barbaric ceremony of blood, then the teachings of the God-ordained twelve stars of the Church (the apostles) will also fade from view,—cease to be recognized guides or lights.

(To be continued.)

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The Radio Work.

AT this time it is a pleasure again to present a brief report on the witness of the truth over the air for the past six months to the close of October, together with the Balance Sheet for this feature of the work, covering the same period of time.

It is with thankfulness to the Lord for the privilege of being able to sound forth in this manner the joyful message of His truth, which means so much to all who are walking in the Christian way, that responses have continued to come from many listeners over a wide area of Victoria, New South Wales and parts of Tasmania. Also in the Perth area there has been some response to the same witness there.

Looking back nearly six years since this branch of the work was commenced it gives great pleasure to realise that a goodly number from the hundreds of enquirers are now rejoicing in the truth very fully, by the Lord's grace. The majority found in this way had belonged to one or another of the present day churches, and the feature of the messages to appeal mostly has been the love and mercy of God's, plan for the salvation of all mankind in due time—as many as will accept salvation when they have the opportunity in Christ's Kingdom. This all-embracing message of the Gospel—"Good tidings of great joy, which shall be to all people"—at once touches the hearts of all longing for such truth, and of course leads the fully sincere ones to grow both in grace and knowledge of the Lord, and to delight to enter into full consecration in hope of the heavenly Kingdom. In this way, there can be no doubt that the words of our Lord in Matt. 24:31 are having fulfilment in this corner of His harvest-field "And he shall send his angels (messengers) with a great trumpet (message of truth) and they shall gather together his elect from the four winds, from one end of heaven to the other," (from the nominal church, to the Lord Himself). (Luke 17:34-37.)

The use of the radio cards for advertising the sessions over the air has been continued, and supplies of cards may be obtained by willing workers who can distribute where the broadcasts can be heard. The giving of some time in this way may be the means of bringing much blessing to others who have not yet been brought into contact with the truth message. Even where friends cannot manage the distribution on a regulated scale, they can carry a supply of cards for passing out as they come into conversation with people. Also every one who really loves the Lord and His truth may participate in this work in other ways as they have the talent; one way in which all may join is shown by the words of our Lord—"Pray ye the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. 9:38.)

The Balance Sheet below shows how well the financial support for this work has continued, by the Lord's providence. The voluntary contributions represent sacrifices of much of this world's goods, but the blessings to many listeners of a spiritual kind, which money cannot buy, are very good dividends. Also the Lord counts all things done in the interest of His truth as unto Himself; thus, our dear friends are demonstrating how they would serve the Lord personally, had they the opportunity. The credit balance of £84/12/10 will enable this feature of the work to continue in the months ahead, and the guidance and blessing of the Lord is desired and sought that all may be done to His praise and glory.

Radio Fund.

To Credit Balance 1st May, 1948	£70	6	2
„ Donations	197	10	10
	267	17	0

By Radio Stations-3GL and 2KY to 1st						
November, 1948	L1		54	19	6	
„	Printing Quantities of Dialogues ....	..	13	10	0	
„	Radio Cards, Freight		6	18	8	
„	Free Booklets, etc.		2	16	0	
„	Travel and Sundries		4	5	0	
„	Bank Charges		0	15	0	
„	Credit Balance at	1st November, 1948	84	12	10	
			£267	17	0	

Christmas Conventions.

Melbourne.—The Melbourne brethren extend a hearty invitation to all friends able to attend their Annual Convention from Saturday, 25th December, to Tuesday night, 28th December, also New Year's Day, to be held in Masonic Hall, 254 Swan Street, Richmond. During these gatherings a Baptism Service will be held, and Christians desiring to symbolize their consecration to God should make early application for this service. Additional information and programmes are available from the Class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Perth.—For the three-day Convention to be held from Saturday, 25th December, to Monday, 27th December, arrangements have been made for the first day's meetings to be held at Kalamunda in the grounds of "Pasadena." On the 26th and 27th of December the meetings will be held at The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Perth, and an invitation is extended to all friends able to attend these special gatherings. Further information and programmes may be obtained from the Class secretary—Mrs. V. Bateson, 62 Bulwer Street, Perth.

In Heaven on Christmas Day.

Under the above heading a short article appeared in the Christmas "War Cry" of twelve months ago, and after referring to the heavenly host that would be interested in the birth of Christ, the following is stated:—"First of all, surely Eve, the mother of the human race, would rejoice to know that the Son of God had left His throne . . . She who had been instrumental in bringing sin into the bloodstream of the race, was most vitally concerned in the birth of Him who was to pay the price for it."

What guesswork is indicated by the above statement as to who would be in heaven at our Lord's first advent, or since for that matter. Our Lord's words in John 3:13 are sufficient to guard against such error—"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man." Not only is it untrue that Eve was in heaven at the time of the birth of Christ, but all who lived prior to our Lord's day could not be invited to the heavenly inheritance, inasmuch as there was no heavenly way opened up until Christ rose from the dead. Eve, along with all mankind, is still in the death condition and will be resurrected to the earthly inheritance during the "times of restitution of all things." (Acts 3:20, 21.)

Question Box.

Question.—(a) Under what Covenant are the saints of the Gospel Age brought into the relationship of sons of God?

It is evident from Romans 12:1, and Psalm 50:5, that it is as individuals that the Lord makes a covenant with His people of this Gospel Age, and from Gal. 3:16, 17 we read—"Now 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." This shows that Christ was the Seed intended of God (the spiritual part of the Seed) when He made the Covenant with Abraham. Then follows verse 17—"And this I say, that the Covenant, that was confirmed before of God (the Abrahamic Covenant), the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." This reveals that though the Law Covenant was provided long after the Abrahamic, when it had served its purpose up to our Lord's first advent, and was no longer recognized of God, then the original Covenant (the Abrahamic) continued to operate. Thus it is very clear that the followers of Christ are developed under the Abrahamic (Sarah) Covenant and not the Law Covenant. As for the New Covenant it is not even mentioned by St. Paul in Galatians, showing that the New Covenant has nothing to do with the Lord's people of this Gospel Age, but will commence to operate in the Millennial Age.

Also Gal. 4:22-26, 28, 31 is very instructive, showing that the Lord's people of the Gospel Age were typified by Isaac who was the child of promise—"We brethren, as Isaac was, are the children of promise." Heb. 6:13-19 explains the matter further.

(b) Have they needed a mediator at any time in being brought to such relationship?

In John 6:44 we have the plain statement—"No man can come to me (Jesus), except the Father which hath sent me draw him; and I will raise him up at the last day." This clearly shows that God has no mediator operating when He draws some to Jesus. The usual thought with nominal Christians is that Jesus is the one to draw to the Father, but these words of Christ show the opposite to be the truth. God draws those in right heart condition to Jesus, that they may see Him to be their Saviour; on accepting Jesus in heart and mind as their Redeemer, they are justified by God (Rom. 8:33) through faith in the blood of Christ. Then they are invited to present their justified bodies a living sacrifice to God, through the merit of Christ. (Rom. 12:1:) This, however, has no reference to a mediator. Rather the Lord's people

have Christ as their Advocate—this is quite different from the office of a mediator.

The meaning of the Advocate is that of consoler, one standing alongside to assist those who are not opposed to God but wish to serve Him faithfully.

The meaning of the mediator is that of a go-between for two opposing parties. So the world will need a mediator in the Kingdom Age when the New Covenant comes into operation, because they will be opposed to God until such time as they progress to perfection of human life.

Thus it is very clear that the Lord's people of this Gospel Age need no mediator, but rather they "have an advocate (consoler) with the Father, Jesus Christ the righteous." (1 John 2:1). The text in Timothy which states "There is one mediator between God and men, the man Christ Jesus," refers to the general plan of salvation for mankind as a whole, without reference to the High Calling,—"God will have all men to be saved and to come to a knowledge of the truth"—this will be when "all men" of the world will need, will have the mediator to assist them.

So the Lord's spiritual children are developed under the Abrahamic (Sarah) Covenant. and have no mediator, need no mediator, inasmuch as God approaches them and draws them to Jesus—as many as He sees are worthy of being drawn,—that they may have the opportunity of running for the High Calling of God in Christ Jesus.

Evil.

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do 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. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not 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 Hall.

Communion with Our Master.

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 dear,
And fills my heart with love.

Though from my gaze He hides His face,
My soul, from self apart,
Hath found its happy resting place
Close to His loving heart.
—Lizzie C. Ramsdell.

Bible Study Meetings.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street) —Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.--Sundays 3 p.m. and 6.15 p.m.

Sydney.-75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

Seek to have the Lord God in your hearts and sanctify Him there. He shall make them strong, and carry them through all dangers.

—Leighton.

New Price List- of Bible Helps.

In view of the greatly increased cost of all printed matter, the following prices, will apply for publications, thus cancelling all other price lists. These prices are for single copies, post paid.

"Foregleams of the Golden Age"-2/9.

"Divine Plan of the Ages," pocket edition, blue cloth, 2/6. In red cloth, ordinary size, 1/6.

"Battle of Armageddon"-(4th vol. Scripture Studies) in pocket size, blue cloth, 5/6.

"Atonement Between God and Man"-(5th vol. Scripture Studies) pocket size, blue cloth, 5/6.

"The New Creation"-(6th vol. Scripture Studies) pocket size, blue cloth, 5/6.

"Daniel the Beloved of Jehovah."-Complete exposition by R. E. Streeter. Well bound in cloth, 493 pages, 4/6.

"Revelation of Jesus Christ," Vol. 1.-Exposition by R. E. Streeter of first half of Revelation ; most helpful and instructive, 570 pages, 4/6.

Emphatic Diaglott.-New Testament, English and Greek, blue cloth, semi-flexible covers, 16/-.

"Daily Heavenly Manna"-Vest pocket size, cloth bound, 2/-.

"Chosen People."-Helpful explanation of the Jewish hopes in the light of prophecy, 1/3;

"The Promise of His Presence."-A helpful explanation of Scripture relating to the Second Advent, 1/2.

Bible Students' Hymnal.---462 hymns, words only, blue cloth, 2/3.

"Plan of God-in Brier-1/-

"Tabernacle Shadows"-1/8.

"The Beauty of Holiness."-60 pages, 10d. "Some of the Parables"-9d.

"Parables of the Kingdom"-6d.

"God and Reason"-5d.

"Hope Beyond the Grave"-5d.

"Hell, Death, Spiritism"-5d.

"Where are the Dead?"-4d.

"A New Dictator"-4d.

"The Greatest of These is Love"-4d.

"Times of Refreshing and Christ's Return"-4d. "The Offerings for Sin"-4d.

"The Day of Judgment"-4d.

"Good News"-4d.

BEREAN BIBLE INSTITUTE

19 Ermington Place, Kew. E.4, Melbourne, Aust.

Correspondence.

Dear Brother-Once again I feel I must write a few lines in appreciation of an article in the "Peoples Paper" of October and November issue. I refer to. "Our Lord's Great Prophecy." These articles have so far proved of great enlightenment to me and have provoked some very deep thought in my mind. I think they will eventually lead me to take steps with regard to my former church life that is going to take a lot of courage. Such thoughts have often come to my mind, but in the hurry and bustle of everyday life, I just did not seem to be able to find time for further study. Well, perhaps God has helped me in this direction, though in rather a strange way. I had to undergo an operation about a fortnight ago, and though I have made excellent progress, some time has to be put in bed . . . However, while lying here, I have taken the opportunity of studying out for myself many of the booklets, etc., I have obtained from you from time to time, and the more I read and study them the more convinced I become that they indeed give the true teachings of the Scriptures. I would like to get a more modern translation of the Bible or New Testament. . . . I notice you often refer to Emphatic Diaglott translation in the "P.P." Are you able to supply; if so, please let me know the cost.

I would like you to send me two copies of "God and Reason," one of "Hope Beyond the Grave" and one of "Times of Refreshing and Christ's Return." I think the booklet "The Manner of Christ's Return and Appearing" is certainly one every person seeking an explanation of present world affairs should read, yet it is amazing how many otherwise good Christians look with suspicion on any so-called new ideas of Bible understanding. The fact that so many refuse to alter fixed ideas shows the power of Satan over the human mind. Perhaps we are all afraid of the courage it takes to alter those ideas once they are proved false. One of the hardest things to-day I think is to convince believers in Christ that if they would understand the problems of the present day they must seek to understand Bible prophecy. The great majority are apparently convinced that the world will go on as at present for many years to come. I fear that many will lose their faith in God during the next few years if they go no further than that,

May God help us all to work out these things for ourselves by prayer and study, thus increasing our faith in His care and protection. I am enclosing £1 in payment for above booklets and the four copies I got some time ago of "Manner of Christ's Return." Please use the balance towards Radio Fund as I feel sure those Frank and Ernest Talks cannot but do good. With Christian love, Yours sincerely.

(The reprint of the articles on "Our Lord's Great Prophecy" will be continued to complete the series, and may also be produced in booklet form next year if the call for such is sufficient.—B.B. Institute.)

Berean Bible Institute, Dear Sir—Many thanks for your letter and the copy of "Tabernacle Shadows"; the booklet "Manner of Christ's Return" and copies of Dialogues and "Peoples Paper"—for all of which I am very grateful.

I cannot just express how much I appreciate the exposition of Biblical facts by the Berean Institute. . . There is so much enlightenment thrown on Scriptural quotations which (to me at any rate) have throughout the years been just a mystery. In conjunction with Bible reading, these various references unearth facts and phases which open up wonderful avenues for the "seeker after truth."

Whilst I appreciate the fact that without the churches of various denominations we would be at a "dead end" . . . yet I do say in all sincerity that there is much that we ought to know yet never hear from the pulpits regarding salvation in its correct setting—restitution, redemption, sacrifice, and God's plan as a whole through the prophecies The gospel message is, to my mind, robbed of a tremendous lot of its power through a lack of the application and appreciation of sin and the consequences of sin right from the outset away back in Genesis. Many people are exhorted to be saved, but they do not seem to fully grasp what they are to be saved from. They are not taught the basic principles of spiritual laws and natural laws, and the entanglements involved in the breaking or the violating of those laws. Under those conditions one is more or less groping in the dark (as I have been myself, although 'a member of the Baptist denomination).

One often hears the remark that the churches are lacking in enthusiastic members and it is a literal truth, but I, personally, think that this is because they follow a stereotyped programme as set down by theological courses at the training schools, rather than an individual study of the Scriptures—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The first Psalm also suggests this, and if we could, as a people, concentrate on Bible study, how much better off we would be in these days of "gross darkness which covers the people"?

Enclosed please accept a small donation per postal notes. If you have a spare copy of "Chosen People" and a copy of "Plan of God in Brief," I should be glad to have them. Would also like to inquire what is the cost of the more comprehensive book "The Divine Plan of the Ages." With all good wishes, I am, Sir, Yours faithfully.

(It is very clear from the Scriptures that the Lord has "spued out" the Laodicean church—the religious systems existing during the seventh (present) period in the history of the Gospel church on earth (Rev. 3:14-17)—and "the forms of godliness" explained by St. Paul in 2 Tim. 3:5 do not satisfy the Lord's true people, who hear His call—"Come out of her (Babylon) My people," (Rev. 18:4)—and respond, being gathered to Himself prior to "the heavens (church systems) passing away with a great noise." (2 Pet. 3:10.) These find no "dead end" in leaving the denominations, but rather delight to assemble with other alert Christians, and find liberty, development and progress in grace and knowledge of the Lord as they walk in His steps in spirit and truth.—B.B. Institute.)"

To Frank and Ernest—We are always interested in your Biblical Dialogues each Sunday morning and request that you forward (as advertised over 3GL) last week's Dialogue and to-day's, and the booklets "Chosen People" and "Where are the Dead?"

You recently gave talks on the Sin in the Garden of Eden but I've forgotten the title; perhaps you'll know to which I refer and forward same please. Thanking you in anticipation, Yours faithfully.

Dear Frank and Ernest—My wife and I are interested in your broadcasts and would welcome some literature concerning some of your recent Talks. We feel we would like to know more about Bible prophecy in relation to world events to day. I am, Yours faithfully.

Frank and Ernest, Dear Friends—I am forwarding £2 for "Peoples Paper" and the balance will do for broadcasting or whatever you need it for mostly. . . • We listen to the broadcasts every Sunday and think they are splendid and a very good way of spreading good tidings. I am, Yours sincerely.

Dear Brethren—Greetings in the precious Name of Jesus. I have been greatly interested in your Bible Talks of a Sunday morning heard over radio 2KY, so I am writing to ask if you would be good enough to send me copies of the booklets that you have spoken about during your addresses, also some copies of the lectures that have been given during the past few weeks.

Praying that God will bless your work and that the shed Blood of Calvary will wash and cleanse many a sin-burdened soul. I remain, Yours sincerely.

To Frank and Ernest—Having heard you over the air, I was greatly impressed by all I heard respecting the

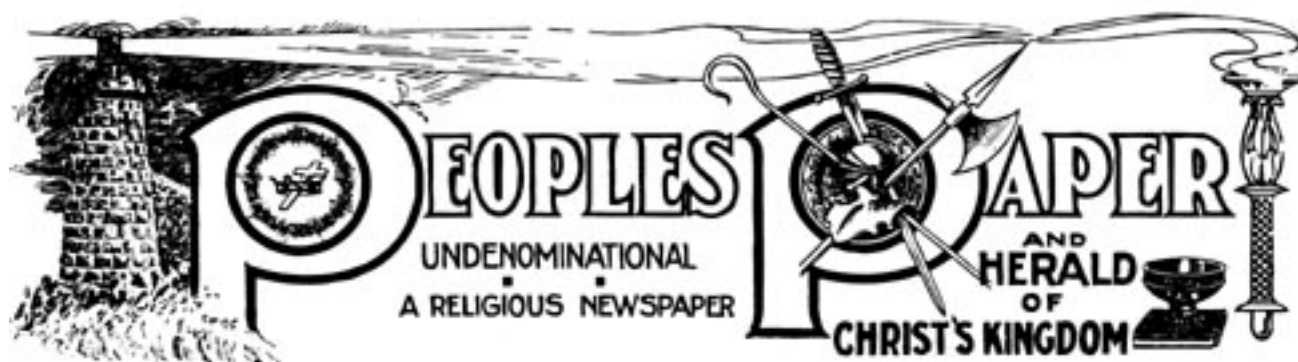
enlightenment of God's Word, so I am writing for a copy of "The Day of Judgment" you mentioned and would be pleased to send any cost attached. Yours faithfully.

Frank and Ernest, Sirs—I take a keen interest in your Dialogues each Sunday a.m., and would like you to send me some literature, especially the "Book of the Parables" and any others you care to send as they are all interesting. Thanking you in anticipation.

To Frank and Ernest—According to your invitation, I am writing for a copy of your last Sunday's Talk, and hope to be able to tune in for more of your sessions. I found that it was so plainly composed that it did not burden either the speakers or listeners and I am sure it was of good profit, and will have been a real eye-opener to many. Yours faithfully.

P.S.—Please send two or three if you can; others are interested.

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Price— Fourpence

The Sealed Ones and the Great Multitude.

"I heard the number of them that were sealed; and there were sealed an hundred and forty four thousand, of all the tribes of the children of Israel." (Rev. 7:4.)

OUR Lord Jesus, before He came into the world, was the Son of God on the Heavenly plane, the Only Begotten of the Father—Jehovah's only direct creation. (Col. 1 :15 ; Rev. 3 :14.) When in the flesh, He was still God's well-loved Son. This is the One who when on earth as a man gave Himself in consecration to do the Father's will, even at the cost of His own life, that He might purchase back from death the fallen human race. For this, the Father highly rewarded Him, by raising Him from the dead a Divine Being. Our Lord has had three natures, being now a partaker of the nature of Jehovah—the Divine. "Him bath God supremely exalted, and given Him a name above every name."—Phil. 2:9-11.

This perfect obedience on the part of our Lord Jesus was the basis, then, on which God raised Him to His present high position. God might have let Him take at once His power as King of kings and Lord of lords, and begin His great work of blessing mankind. But God's plan was different. In His purpose the Father not only foreknew the Lord Jesus for this work, but foreknew also that certain ones chosen from the human family would gladly become fellow-sufferers with Jesus that they might be fellow-sharers in His glory to follow. How could God arrange this? The answer is that they may have a part in this arrangement by marriage, by becoming united to Christ Jesus as His bride, His body, which is to be composed of 144,000 members.

How These Are Of The Tribes Of Israel.

St. John the Revelator tells about this 144,000 from each tribe of Israel. How does the Church, the Body of Christ, come to be of the twelve tribes of Israel? In this way: God laid out the entire programme of the Gospel Age on the Jewish basis. Provision was made for choosing the total number of the Bride class out of natural Israel—12,000 out of each of the twelve tribes. God foreknew, however, that fleshly Israel as a nation would not receive Jesus as Messiah, and that those who would receive Him would be only a small remnant from all the tribes. But the elect

Church was to number 144,000-12,000 from each tribe.

Of those of Fleshly Israel who came into the Gospel Church we do not know the proportion from each of the tribes. All twelve tribes were represented in Palestine when our Lord Jesus came, though chiefly Judah and Benjamin. During the Jewish Age harvest there were probably no more than about 25,000 gathered to the Lord from Palestine and adjacent countries—an average of a little over 2,000 from each tribe. So there was not nearly the required number. Therefore, after the close of the 70 symbolic weeks of favour (Dan. 9 : 24) promised to the Jews, God turned to the Gentiles, to fill up the number lacking from the various tribes. (Acts 13 :46 ; see also Rom. 11:17-23, Gal. 3 :29.) When we were received into Christ, the question was, Where would we be put? We do not know, however, where the Lord has put us; some will be in one tribe, and some in another, as God wills. But His decision will satisfy us.

Another Company—"A Great Multitude."

After we are told about these 144,000 from the twelve tribes, who are to be of the Very Elect, who are to stand with Christ on Mount Zion (Rev. 7: 1-8; 14 : 1-5) , and who only will be able to sing the song of Moses and the Lamb, mention is made of a much larger company. This Great Company say that they will never deny God's name or His cause. But they have not been living in harmony with their vows. Therefore they will not receive the reward coming to those who are ready to meet the Lord at any moment, those whose lamps are trimmed and burning.

This unfaithful class are the ones mentioned in the Revelation as having soiled their garments—those who have failed to keep "unspotted from the world." He says, "I looked, and behold a great multitude, whose number no man knows, of all nations and kindreds and people and tongues; and they stood before the Throne and 'before the Lamb.'" (Rev. 7:9-14.) These are the Spiritual Israelites who are not of the priestly family. As in Natural Israel the Levites were far more numerous than the priests, so in Spiritual Israel.

The angel said to St. John, "Who are these, and whence came they?" He replied, "Sir, thou knowest." So the angel said, "These are they who have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Nothing but the blood of Jesus will ever take away these sins. They must all be cleansed in "a time of trouble such as was not since there was a nation". This class will have their portion with the hypocrites, because they have failed to live up to their covenant with God. They hesitate to step forward boldly and say, "I am striving to be a footstep follower of the Lord Jesus Christ."

But here is our opportunity to take a stand before the world and to lift up the banner of the Lord. Let the people know where you stand! If you say, "Of course I am religious, but I do • not wish to be extreme," then your worldly acquaintances will say, "That is right. Don't be extreme; come in and have a game of 'cards!'" Such Christians get themselves into trouble at once.

Some of this class become so besmirched that they plunge into wilful, deliberate sin. This course would merit the Second Death, as far as we understand the Word of God. But others say, "I will never go deliberately into sin. I am no saint, I know; but I will never deny the Lord; I will never deny the principles of righteousness." There is considerable good character manifested here, even though that person is not living up to the covenant made with God. Such are still loyal at heart. Some of them have been weak through fear of loss of worldly favour, or have been hindered by the cares of this life. This is the class that will be in the second company, the Great Company.

How They Lost Their Crowns.

You ask, "How do they get into such a condition?" We answer, There are various ways. The following illustrates one of these: Suppose you as a child of God should get angry, should speak a bitter word. Afterwards you felt that this was something against you. You hastened to the Throne of Grace, and said, "O, Lord, forgive! Cleanse me from my iniquity, and I will never do this again!" Perhaps a day or two afterward you made the same mistake; and you felt, oh, so abashed! It was more difficult to go to the Mercy Seat the second time; but you went and said, "Lord. I am so ashamed, so sorry! I will try not to do this again!" But perhaps in a week, or perhaps in an hour or two, you had repeated the transgression. You were almost discouraged. You feared to go to the Lord. When you were preparing to retire at night, and the time had come for reviewing the events of the day, you said to yourself, "I cannot go to the Lord to-night, and own that I have failed again!"

You succeed in putting the matter off, but you are anxious. You try to get it out of your mind. The next morning you go about your duties, but you have not made the matter right with God. During the day something happens that causes you again to transgress. In distress you say, "I will not think about it. Everybody commits sins. There may be some who can overcome, but I cannot. There is no use to try." So it goes on, the trespasses accumulating. From time to time you offer prayer; but it is largely a formality. If this condition of things is not rectified by the proper steps, you will certainly lose your Crown and go into great tribulation.

All down the Gospel Age there have been some of this class; but the Revelator pictures those now living. "Judgment must begin at the House of God" (1 Pet. 4:17) and those slothful ones must answer for their unfaithfulness. But after their sore chastisement in the coming great trouble, they will realise that it has worked good to them, and will say, "Let us be glad and rejoice. Let us glorify God that we were finally delivered. We have not been faithful; we have allowed things to hold us back. But now the Marriage of the Lamb has taken place. Our robes have been cleansed, and we are invited to the Marriage Supper, even though we have missed being of the Bride class. What a pity that we did not yield ourselves up wholly to the Lord." See Rev. 19:6-9.

Not Many Wealthy, Great Or Wise Called.

God's faithful ones love to meet together and encourage one another in the good way. The association of the Lord's true people is like a bed of coals. One coal will not keep warm alone; but when many coals are brought together each

warms the others. Therefore, the Apostle exhorts, "Forsake not the assembling of yourselves together . . . and so much the more as ye see the Day approaching."— Heb. 10:25.

It is not money that draws us together. There is not a millionaire amongst the saints, so far as we know. Whoever wishes to get into a club of millionaires will not find it in the Church of Christ. The true Church are not as a rule wealthy, nor are they as a class the most learned, the most talented, the most refined, to be found. If these things are what you are seeking in the Church of Christ then you are looking in the wrong place. On the other hand, whoever is ashamed of the brethren of Christ is accounted as ashamed of Him.

We are not to be ashamed of the brethren of Christ or of His Truth. Our Lord says, "Whosoever shall be ashamed of Me and of My Word, of him shall the Son of Man be ashamed, when He shall come in His own glory and His Father's." (Luke 9:26.) In other words, He will not have him in the Bride class. That Great Company is represented as eventually getting the palms of victory and as serving God in His Temple. But so far as you and I are concerned, we are looking for something better---the Crown of Glory---immortality. The class that will receive this great exaltation with Christ is the class that "follow the Lamb whithersoever He goeth."

"He Cometh Now To Reign."

In Psalm 45:3, 4, the Psalmist tells us of the majesty of our Lord Jesus when He comes to reign on earth. "Gird Thy Sword upon Thy Thigh, O most Mighty." Our Lord here girds on His sword, that with it He should smite the nations. During all these eighteen hundred years He has not until now girded on this sword. But now the time has arrived. The Great War was the beginning of the work of disintegration. In two World Wars we saw a general spirit of partisanship, even amongst professed Christian people. We who are members of the Bride of Christ are to forget that we are British or German or French, etc. We are to be rid of all bias and false expectations, and thus be better able to see God's view of the whole matter.

The Lord wishes to have a judicial class. We are preparing to be the judges of the world. "Know ye not that the saints are to judge the world?" (1 Cor. 6:2.) But we are not to attempt to be judges now.

Let us, then, as true disciples of Christ, help each other. Let us all be peacemakers and point others to the Kingdom of God's dear Son, which is soon to be inaugurated upon the ruins of the present evil order, and which will prove to be "the desire of all nations." Then wars and all other calamities will be made to cease forever; for nothing will be permitted to hurt or destroy in all God's holy kingdom :—Isa. 11:9.

Brethren Finish Pilgrim Way.

Early last month word was received of the passing of our dear elderly Brother H. Collis Brown of Tasmania, who had for many years walked in the steps of the Master in full appreciation of the truth. Sincere sympathy is extended to the relatives and members of the Lord's people in Tasmania who will miss such a faithful Christian very much. However, we rejoice that our dear Brother has entered into the heavenly Home after a life of devoted service to the Lord's cause.

The following expressions are from those who associated in fellowship with our dear Brother over many years past :--

"We are going to miss him very much, but by God's grace we shall go forth and worship God, leaning upon the staff which we made in yesteryears. We had a nice little service at the graveside which the dear Brother had previously arranged, and even though we sorrow not as do others, we could not but feel that it would have been nice if we could have all gone Home with him."

"We have lost our dear Brother and will miss him very much. To be changed in the twinkling of an eye; how lovely for him. He worked up to the last and died while having a bath on the Sunday morning. The rest of the journey will be lonely without him; he has been a dear Brother and has not spared himself at any time. What lovely memories he has left us; we love to think of the lovely times we have had together."

We have just recently learned of the passing beyond the veil of Brother D. Murray of Dundee, Scotland, who had been in constant touch and appreciated greatly the truth literature received over many years, and extend our sympathy to Sister Murray and to all the brethren of the Ecclesia at Dundee. One of our brethren knew Brother Murray personally and writes as follows:

"It was a privilege to stay in the home of Brother and Sister Murray while Sister Murray senior was still there some twenty years ago and that visit is still one of the sweet memories of that time.

"Brother will be greatly missed; he seemed to fill a large place, not on account of any public service such as speaking, but rather because of what is also important, a happy, helpful and encouraging influence to fellow pilgrims in the narrow way, and by letting his light shine that others seeing his good works might glorify God.

"In this time of 'distress of nations'—earth's dark night that is to precede the morning of a better day—one thinks of the words of Jesus prior to the trouble coming on Jerusalem, 'Weep not for me but for yourselves.' Those now passing away are no doubt saved from much trouble, and we do not sorrow as those without hope. We rejoice in the assured hope of the morning of joy. 'I shall be satisfied when I awake in His likeness.' 1 John 3:1, 2."

"Peace Desired—War Continues."

The booklets of the above title are now ready. Containing 24 pages, the present world outlook is reviewed, and the only hope for peace set forth in the light of God's Word. The price is 4d. per copy or 3 / 6 per dozen, post paid.

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The above is the title of a very good book of Bible Stories for children published by the brethren in U.S.A. Containing 376 pages, comprising 49 stories, it covers the whole of the Bible in a most interesting and instructive manner. There are six full-page pictures and numerous smaller illustrations; also two very good maps and a list of questions for teachers. Well bound in cloth and with gold title this book is supplied at 14/- post paid.

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Convention Items from U.S A.

Bible Students of Australia, C/o Berean Bible Institute, Melbourne, Australia.

Dear Brethren. As the Committee of Arrangements for the 1948 General Convention of Bible Students, which was held in Chautauqua, Ohio, August 1-8, it affords us great pleasure to forward to you the following resolution which was unanimously adopted by the brethren assembled:

"To our dear brethren in Christ, our co-workers in Great Britain, France, Switzerland, Germany, Poland, Denmark, Sweden, Norway, Roumania, Hungary, Greece, India, Italy, Newfoundland and Australia:

"Greetings! We, your brethren assembled in General Convention at Chautauqua, Ohio, August 1-8, send you our Christian love in abundant measure. Though separated by the great span of the sea, we assure you that we share with you in like joy, in like trial; we share the same hope, we have the same truth; and as you show forth the praises of our Lord and King there, we do also here. May we therefore assure you of our constant prayers on your behalf, and may the God of all grace, who hath called you and us unto His eternal glory, make you perfect, stablish, strengthen, settle you in Christ."

Yours in the one hope,

The 1948 General Convention Committee.

The following brief extracts from addresses given at the above Convention, quoted from "The Dawn", will no doubt be appreciated by our readers:

"There are four Scriptural rules of conduct which, if used as a guide in our Christian lives, will help us to walk circumspectly. Rule 1: Let us resolve to mind our own business—we are not to be busybodies in other people's affairs. Rule 2: We should exercise great patience with others—especially the brethren. Rule 3: We should endeavour not to be 'touchy' and easily offended. Rule 4: God's people should beware of pride and avoid it as a deadly plague."

"Patience smoothes the way for every other grace. (Gal. 5:22.) If we are disturbed by all the 'little noises' of life we can have very little joy or peace."

"The underlying principles of consecration are (1) enlightenment of the mind which leads to (2) control of the heart's affections, leading (3) to the making of a covenant by sacrifice with the Lord which is of a permanent character."

"The consecrated life is concerned not only with the mastery of self, but also with service for others."

"Just claiming that what we are doing is in His name is not enough—we must be sure that we are doing God's will. Avoid the spectacular. Do not lose your humility."

"Speaking of Jesus' visit in the home of Mary of Bethany, every home of consecrated people not only needs the visits of Jesus, but should see to it that He constantly abides there."

"The successful Christian life is not one that is allowed to drift haphazardly along. We should not take the attitude that we will witness for the Lord if an opportunity happens to come our way, but should rather seek opportunities and make plans for laying down our lives in the service of the Lord and His truth and the brethren. 'We should plan our work, and then work our plan.' The faithful discharge of the obligations imposed by our consecration vows should be the constant and studied objective of life—'My earliest thought I desire shall be, What shall I render unto the Lord?'"

Peoples Paper Subscription 4/6 per annum.

Costs of producing the "Peoples Paper" have continued to increase since early in the year when the subscription was raised to 4/-, so it is found necessary to increase the subscription rate to 4/6 per annum. It is felt that all subscribers will understand that the further increase is unavoidable, especially as the General Tract Fund already makes up some deficiency in the publication of the monthly "Paper." The new rate will apply from the 1st of this month.

Jesus' Blood and the Blood of the New Covenant.

THE Scriptures repeatedly mention the fact that we are justified by faith in His blood—in the blood of Jesus. They also speak of "the blood of the covenant wherewith we were sanctified." (Heb. 10:29.) And again in Heb. 13:20, 21 we read, "Through the blood of the everlasting covenant make you perfect." How shall we understand this? Do these Scriptures all refer to the same thing?

No, these Scriptures do not refer to the same thing. The first one relates to us as natural men, sinners, before we made our consecration to the Lord and became New Creatures. We, as members of the fallen race, were first justified

by faith through the merit of Christ's blood. This justification lifted us from the plane of sin and death condemnation, to a standing of harmony with God. From this standpoint we were invited to become joint-sacrificers with Jesus Christ our Lord—sharers with Him in His great work for mankind, namely, the sealing of the New Covenant with His blood, and ultimately the blessing of the world during the Millennium under the conditions of that New Covenant. So, then, it was after we had been justified by faith in the blood of Jesus that we were sanctified, set apart, consecrated through or in connection With “the blood of the New Covenant”-----by our consecration to be dead with Christ, to be buried with Him by baptism into His sacrificial death—to drink of His cup of suffering, ignominy, shame, death—to partake of or share His blood—set apart or devoted to the serving of the New Covenant for Israel and the world. It was on account of our entering into this great engagement that the Heavenly Father sanctified us or set apart, separated us from the world by begetting us to a new nature through His holy spirit. “Ye are not of the world, even as I am not of the world.”—John 17;16.

The last text cited, “The blood of the everlasting Covenant make you perfect,- refers not to a perfecting of the flesh—not to anything which refers to us as natural men. It refers to us as new creatures who have been begotten of the holy spirit; because, after we were justified through faith in the blood of Jesus, we presented our bodies living sacrifices, holy and acceptable to God, and, under the Headship of Christ, to be associated with Him in His sacrifice for the sealing of the New Covenant and by and by to be associated with Him in the glorious work of establishing that New Covenant, after it shall have been sealed for the blessing of Israel and the world. It is through our obedience to our Sacrificial Vow to “be dead with Christ” as joint-sacrificers in connection with the sealing of the New Covenant that we may become members of His body. It is this sacrificing with Him which will make us perfect as new creatures and give us a share with our Lord in His glory, honour and immortality. Thus we see that justification by faith in the blood of Jesus is the first step, by which believers separate themselves from the world according to the will of God; and that participation with our Lord in His sacrifice is the second step of sanctification. There could be no such step of sanctification, no perfecting as new creatures of the “divine nature” had it not been that God granted us the privilege of sharing with our Lord in His sacrificial death, in His work of sealing the New Covenant with His blood.

The majority of Christians, of course, have gone no further than the first step of justification through faith in the blood of Jesus. Failing to go on, to “present their bodies living sacrifices” and to thus share with Christ in His sacrificial death, they are not privileged to understand “the mystery of God” (Rev. 10:7) , which is “Christ in you the hope of glory” (Col. 1 :27)—your membership in the body of Christ, your share with Him in present sufferings and future glory.

When the disciples James and John said to the Master, “Lord, grant that we may sit, one on thy right hand, and the other on thy left hand, in thy kingdom,” they were already consecrated, in the sense of agreeing to take up the cross to follow after Jesus in the narrow way. But the Father had not yet accepted their consecration, and set them apart, and did not do so until Pentecost. Our Lord Jesus, therefore, addressed them not as New Creatures, but as justified men, when He answered their request. saying, “Ye know not what ye ask! Can ye drink of the cup that I drink of and be baptized with the baptism (into sacrificial death) that I am baptized with?”

Here we see that drinking of the cup—drinking and partaking of the blood of the New Covenant shed for us and for all for the remission of sins and being baptized with Christ's baptism into a sacrificial death — was a wholly different matter from justification by faith. They were already justified by faith, but could not sit on the throne unless they would be sanctified by participation in Christ's death.

Able Ministers Of The New Covenant.

In what sense was our Lord Jesus “the Messenger of the Covenant” and in what sense are we the “able ministers (or messengers) of the New Covenant” ?—Mal. 3:1; 2 Cor. 3:6.

Our Lord was the Messenger of the New Covenant by a divine promise. Israel was aware that their Law Covenant under its mediator Moses had not brought to them the long-expected blessings implied in the Abrahamic Covenant. God had promised that at a future time He would make a New Covenant with them (Jer. 31:31) , thus implying that they were right in not expecting much from the Law Covenant. Of course, a New Covenant would imply a new Mediator for that covenant.

This Moses himself had foretold, saying, “A prophet (teacher, mediator) shall the Lord your God raise up unto you of your brethren like unto me” (but greater) . (Acts 3 :23 :) They understood that this great Prophet or Mediator would be Messiah, and they consequently longed for and delighted in the prospect of His coming.

This is the thought behind Malachi's prophecy, “He shall come, even the Messenger of the Covenant, whom ye delight in.” Of course at that time our Lord had not yet become the messenger or servant of the Covenant, hence this was merely a prophecy respecting His future work. He became the Messenger or Servant of the New Covenant at Jordan, when He consecrated His all unto death as the ransom-price for the world (its application in due time). He there began to serve the New Covenant by providing the price, the blood, which should ultimately seal the New Covenant or make it effective. The laying down of His life was not the sealing of the covenant, however, but merely a preparatory work. He there became the “surety” or guarantor that in due time the New Covenant would be sealed and made effective. In His sacrifice of Himself our Lord was serving a Covenant not yet sealed, but merely promised or guaranteed.

Similarly the Lord is now gathering His church, a “little flock,” to be members of the antitypical Prophet, Priest, King, Judge, Mediator between God and the world of mankind during the Millennium. These called, chosen, spirit-begotten ones, are “able ministers of the New Covenant,” after the same manner as their Lord—walking in His steps. They minister or serve the New Covenant as an attorney serves in drawing up an agreement or covenant. It will not

be a covenant until sealed, but, while it is in process of preparation it is spoken of as a covenant, and, in writing the agreement, the attorney is serving that agreement by putting it into shape, arranging for its sealing, etc. So Christ and His members are able or qualified ministers or servants of the New Covenant which God has promised and in which the hope of Israel and the world is centered.

Therefore, Christ and the church now minister for or serve that New Covenant in various ways:

- 1 In gathering the members of the body of the great Mediator.
- 2 In learning and teaching to others the lessons necessary to qualify for the position.
- 3 In preparing the blood with which it is to be sealed—"His blood," "Jesus' blood," appropriated first to the church and ultimately, after having served its purpose in the justification of the church, to be passed on for the blessing of the world through the sealing of the New Covenant with Israel.

Evening.

Another closing day,
Another setting sun:
What progress have I made?
What duty have I done?
Behold the record, Lord, and see
If I have tried to live for Thee,
And where I fail, O pardon me.
Have I in simple faith,
Before Thy gracious throne,
Lived only in Thy strength,
Or trusted in my own?
Behold the record, Lord, and see
If I have tried to live for Thee,
And where I fail, O pardon me.
—Anon.

Bible Study Meetings.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.
Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.
Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.--Sundays 3 p.m. and 6.15 p.m.
Sydney.-75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.
Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

FRANK & ERNEST BIBLE TALKS

Geelong, 3GL, 222 Metres - 10 a.m.
Sydney, 2KY, 294 Metres - 8.15 a.m.
Perth, 6KY, 227 Metres - 5.10 p.m.

SUBJECTS FOR NOVEMBER

7th November—"When There is No Peace." 14th November—"Christian Sacrifice."

21st November—"The Way Out."

28th November—"Sinners in Heaven."

5th December—"God's Kingdom Conquers."

SUBJECTS FOR NOVEMBER 2KY 7th November—"Armageddon."

14th November—"God's Plan."

21st November—"God's Promises."

28th November—"O. Testament Prophets Not in Heaven." 5th December—"A People for God's Name."

Our Lord's Great Prophecy.

(Continued from October issue.)

"Come Out Of Her, My People!"

"Let him which is on the housetop not come down to take anything out of his house: neither let him that is in the field

return back to take his clothes.”—Matt. 24.17, 18.

THESE statements 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 temporizing 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. 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 one place or condition, and some in another. Some are in the “field”; that is, in the world outside all human organizations: these should not think it proper first to join the nominal churches; but using their liberty should flee from their position in the world, to become one with the Lord as members of His Kingdom—mountain.

Some of the Lord’s people are in the houses or church systems of Babylon--but, as here intimated, 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 “stuff”;—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.

Difficulties Of The Flight.

“And woe unto them that are with child, and them that give suck in those days!”—Matt. 24:19.

There are spiritual “babes,” as well as fleshly babes, and bastards as well as sons. The Apostle Paul describes his interest in gospel work as that of a mother travailing with child. He says,--“O my little children, [because] of whom I travail in birth again, until Christ be formed in you.” (Gal. 4:19.) Similarly all faithful servants of Christ, all earnest labourers for souls, are such as are described in this text as being “with child”. Spiritual childbearing after the apostolic example is most honourable service, and engages the attention of some of God’s most devoted children. But alas! as the desire of Abraham and Sarah to help fulfil God’s promises led to an unauthorized method, and produced an Ishmael class, which, born after the flesh, persecuted the seed born legitimately, so is it with many of these who now are “with child”;—they are helping to produce illegitimate “children of God”. It should be remembered by all, however, that only legitimate means should be employed; all the children of God are begotten by the word and spirit of the truth, and not by human theory and spirit of the world.

False views of the divine plan (the supposition that all except the elect Church will be everlastingly tormented) have in some so stimulated their desires to bring forth “children” that they have resorted to various human devices for begetting them--overlooking the fact that all not “begotten of God”, all not begotten “by the word of truth”-- (not merely the letter of the Word, but “begotten of the spirit” of the truth), are spurious, and not reckoned as of God nor treated as sons. (Heb. 12:8.) As a consequence the Church nominal of to-day makes “a fair show in the flesh”—numerically, financially, intellectually—and has much of “the form of godliness” without its real spirit and power to control the heart. It is full of “babes”, some indeed babes in Christ, but many, many bastards, not sons of God; begotten of error instead of truth,—tares.” And the constant effort is to bring forth more even of the spurious progeny ;—hoping thus to save them from eternal torment, the unjust sentence of a supposed merciless God.

Alas! how difficult it is for these dear children of God who are thus figuratively, in our Saviour’s words, “with child”, to flee from the nominal church system with its multitudinous machinery for false and rapid begetting, which they have learned to glory in and to boast of. Yes, it will be difficult for these to leave all and flee to the Lord and His mountain (Kingdom). It will be difficult for them to believe that the Lord is really good and just and merciful, and that He has a gracious plan which makes full provision for every member of Adam’s race—all redeemed by the great “ransom for all”.

The class which gives “suck” in these days also contains many noble, good, well-meaning children of God. It includes many ministers and Sunday School teachers,—whose religious work consists in giving out “milk”; not always the “pure milk of the Word”, however, for they generally dilute and adulterate it with tradition, philosophy and worldly-wisdom opiates, which keep their “babes” docile, sleepy, “good”; and hinder their growth in knowledge and grace, which they have come to consider dangerous.

Some few of these teachers do indeed endeavour to give the “pure milk of the Word” that their “babes” may grow thereby and learn to eat and assimilate the strong meat and come to manhood in Christ, but repeated experiments they declare prove to them that even the “pure milk of the Word” will not agree with the majority of their “babes”; and hence they consider it their duty to adulterate the milk lest their “babes” sicken and die. and they do not recognize that the majority of their “babes”, not being begotten of the spirit of the truth, never will be able to assimilate spiritual “milk”; because “the natural man receiveth not the things of the spirit of God, neither can he appreciate them, because they are of spiritual appreciation.” (1 Con 2:14, 12.) Neither do they see that this failure to discriminate is starving, stunting and poisoning the true spiritual “babes” under their care ;--who “for the time ought to be teachers”.—Heb. 5:12.

So many of this class as are true children of God will hear the call, “Come out of her my people”, and will also have great difficulty in this day. As they come to see present truth they will not only fear to give it to those under their care. but they will also fear to act upon it themselves, lest it separate them from their charges. They will fear to flee in this day; realizing that but few of their “babes” would be able or willing to join in the flight;—and indeed only the spiritual will be able to endure the ordeal. Some will pass the crisis in safety as “overcomers”; while others, fearful, will be left come through the great tribulation.

Flee Before The Winter Time.

“But pray ye that your flight be not in the winter (neither on the Sabbath day) ,—because then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except, those days be cut short there should no flesh be saved; but through [by] the elect those days shall be cut short.”---Matt. 24: 20-22.

This gathering of the Church occurs in what is called a “harvest” time, at the close of a summer time of favour. Our Lord explained (Matt. 13:30, 37-43) 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 winter-time of her trouble comes upon her.

We are to remember that there are to be 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, with 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 that our flight be not on the Sabbath day. What Sabbath day? Not the Seventh day of the week, nor the First day; for “new moons and Sabbaths” surely would prove no hindrance to Christians in any physical flight. (Col. 2:16.) The Sabbath meant is the great antitypical Sabbath --The Millennium, the Seventh-thousand-year Sabbath. This is the thousand years when the over-corners are to reign with Christ (Rev. 20:6) , hence, it would be too late to make flight on this Sabbath day, as it follows the “winter” time during which Babylon must fall as God has declared. No power can sustain her: and no one who realizes how imperfect is her work, and how good and gracious will be the work of the Lord after she is removed and the true Church glorified, could wish to hinder the Lord’s work for one moment.

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 [assume control] . . . 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 Revelation (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 intervening power to cut it short the entire race would eventually be exterminated. But God has prepared the intervening power—His Kingdom, Christ and His Church—“the elect”. The elect will intervene at the proper time and bring order out of earth’s confusion.

(To be continued.)



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Price— Fourpence

Our Lord’s Great Prophecy.

Matt. 24; Mark 13; Luke 21: 5-36; 17: 20-37.

OUR Lord uttered one of the most remarkable prophecies of Holy Writ respecting the “Time of the End”—the closing epoch of this Gospel age. It was uttered near the close of His earthly ministry, when He was endeavouring to prepare His disciples gradually for the new dispensation, which would be fully introduced after the tragedy

of Calvary. He wished them to understand that they must not expect immediately the honours and glories of the Kingdom, which He had promised should be shared by His faithful. Before these glories and blessings, would come trials and sufferings. He, their master, the King, must be rejected of Israel and be crucified, in harmony with the prophetic declarations, then Israel would be given over to their enemies, and their holy city and costly temple be utterly destroyed: moreover, His disciples must not expect to be above their Master, exempt from the reproaches and sufferings that fell on Him; but that faithfulness to Him and His teachings would cause them to be hated of all men for His sake; but that finally, though after much tribulation, those faithful unto death would be rewarded when He would come again to receive them unto Himself and to a share of His glory.

Teaching along this line our Lord reserved until near the close of His ministry. At first the disciples were disposed to resent this, and to insist (as some do to-day) that the Lord's cause must conquer the world, as a result of their preaching; and Peter went so far as to express the dissent to our Lord, saying, "Be it far from thee, Lord, this [death and the scattering of thy people and the triumph of evil generally] shall not be unto thee." (Matt. 16:22; Mark 8: 31, 32.) But our Lord severely rebuked Peter; and all of the disciples seem to have gradually settled down to a realization that the glories of the Kingdom were still remote, and that the Master must go away, and, leaving them, send 'the Comforter, the holy spirit, to guide and keep them until He would come again in the glory of the Father's Kingdom.

It was in this attitude of mind and with our Lord's latest expression with reference to the temple, still ringing in their ears, that the disciples sought from the Master definite information on these points which were not yet clear in their minds.

The Three Questions.

"And as Jesus sat upon the mount of Olives, the disciples came unto him privately saying, Tell us (1) When shall these things [The destruction of the Temple, etc.] be? and (2) What shall be the sign of thy presence* and (3) •of the end of the world [age] ?"—Matt. 24.3.

**The Greek word parousia, here used, invariably signifies presence, and not coming.—See Revised Version—margin; also the Emphatic Diaglott.*

Undoubtedly the opportunity and the questions 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 studying this prophecy it is very necessary to keep in memory the questions to which it is the inspired answer. The prophecy is given with much similarity by three of the Evangelists, Matthew, Mark and Luke; but since Matthew's is the most complete and orderly, we follow its narrative in general, bringing forward any modifications noted in the other accounts.

Beware of False Christs.

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."—Matt. 24: 4, 5.

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 firstborn Son of God, the Messiah, the Saviour of Israel," and promised a restoration of the kingdom and prosperity. Sabbathai, says the historian "prevailed therein [Smyrna] to such a degree that some of his followers prophecied and fell into strange ecstasies: four hundred men and women prophecied of his growing kingdom. The people acted for a time as those possessed by spirits; some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabbathai." This was undoubtedly Satan's counterfeit fulfilment of Joel's prophecy (2 : 29) —a counterfeit of the holy spirit witnessed also in religious revivals of more modern times. Altogether, there have probably been fifty or more false Christs, male and female, and many of them undoubtedly 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 the kind which "deceive many" that our Lord cautions us here, and again, later on in this prophecy, in which connection we will examine particularly the anti-christs which have deceived many.

The History Of Eighteen Centuries Briefly Foretold.

Matt. 24 : 6-13 ; Mark 13 : 7-13 ; Luke 21 9-19.

"And ye shall hear of wars and rumours [threats, intrigues] of wars: see that ye be not troubled; for all of these things must come to pass, but the end is not yet. For nation shall rise .against nation, and kingdom against kingdom : and there shall be famines and pestilences, and earthquakes, in divers places. All these are primary sorrows."—Matt. 24: 6-8.

Thus briefly did our Lord summarize secular history, and teach 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 little else. Our Lord separates the history of the true Church and states it with similar brevity, thus :—

"Then [during that same period, the Gospel Age] they shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations peoples for my name's sake. And then [during that same period] many shall be offended, and shall betray one another, and shall hate one another. And many false prophets [teachers] shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."—Matt. 24 : 9-13.

In the light of history would it be possible to portray the course of God's true Church in fewer words? Surely not.

The likeness is perfect. “Whosoever will live godly shall suffer persecution,” is the Apostle’s declaration; and whoever has not shared it has every reason to doubt his relationship to God as a son. (Heb. 12: 8.) And so with the Church as a whole, when not persecuted by the Ishmael and Esau class, it has been because there was so much of the spirit of the world or so much of “cold love” toward the Lord and His truth that they were not worthy of persecution. But judged by this same standard, and by our Lord’s prophecy, there have been some faithful unto death all the way down through this Gospel age,—a “little flock.”

The Gospel Witness, World-Wide.

Matt. 24 : 14 ; Mark 13 : 10.

“And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations. Then shall the end come.”

Here again our Lord clearly showed the disciples that the end of the age was much farther off than they had supposed; that the message of His Kingdom was to be good tidings, not to Israel only, but to all nations. But this did not imply that other nations would receive the gospel which Israel had rejected. Rather, we should expect just what we find, that as the god of this world blinded Israel, so he would blind the vast majorities of other nations, and hinder them from seeing in Christ the power of God and the wisdom of God—and he has. (1 Cor. 1 : 24.) If only a remnant of Israel (specially instructed for centuries under the Law) was found worthy to be of the “royal priesthood,” what more could be reasonably expected of the heathen nations, long “without God and having no hope” ?

It is well that we carefully note our Lord’s words—that the gospel was not to be preached to the nations to convert the nations, but as a witness to the nations, and to call, and perfect, and gather out of all nations “the elect.” Later on “the elect,” as the Kingdom, 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 has come! “The harvest is the end of the age,” our Lord explained (Matt. 13: 39) . Some have been disposed to query whether or not this prediction has yet been fulfilled, because the missionaries who have gone into heathen lands have very generally known little or nothing of the good tidings particularly specified by our Lord—“the good tidings of the Kingdom.” But we answer, the printed gospels of Matthew, Mark, Luke and John have gone to them brimming full of the Kingdom tidings, just as we have them.

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. He ignored the question respecting when the stones of the temple would all be overthrown, lest they should associate that event with His second coming, and because He wished to so associate the trouble upon fleshly Israel in the overthrow of its polity with the trouble upon nominal spiritual Israel in the end of this age, as type and antitype.

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 piece meal—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. Truly 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.

The Trouble In The End Of The Jewish Age.

Luke’s account of the trouble upon fleshly Israel which culminated in A.D. 70, is the clearest, so we introduce it here :—

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which ‘are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. —Luke 21: 20-24.

This portion of our Lord’s prophecy evidently related to events upon fleshly Israel ; and history tells us that it was accurately fulfilled in every particular in the troublous scenes wherewith the Jewish age and polity came to an end. “These be the days of vengeance upon this nation, that all things written in the law and the prophets concerning them might be fulfilled.”

But our Lord’s words quoted by Matthew and Mark differ from the foregoing, and evidently apply to the trouble upon spiritual Israel in the end of the Gospel age. Undoubtedly our Lord uttered both statements, but the Evangelists not knowing of the two harvests and two times of trouble, but considering them practically repetitions did not record both statements—the Lord so overruling, for the purpose of covering or hiding the facts respecting this harvest until His due time for revealing it.

The Trouble In The End Of The Gospel Age.

Matthew’s and Mark’s accounts here are almost identical. Matthew says:—

-When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth let him understand) : then let them that be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to those that give suck in those days! But pray ye that your flight be not in winter, neither on the Sabbath day : for then shall be great tribulation, such as was not since the beginning of the world to this time ; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be :shortened."—Mati.: 24: 15-22; Mark 13: 14-20.

Four points in this narrative show that its real 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 carnage was cut short 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 (blindness—Matt. 27 : 25) , 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 the rejected Christendom.—See Daniel 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.

As already pointed out 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 Wartburg 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 great significance in our Lord's words—"When therefore ye see the abomination of the 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 instances 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 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 Revelation (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."

(To be continued.)

The daily deeds of kindness,
And words of truth and cheer,
Raise hearts like drooping flowers,
'Mid withering sorrows here.
—Anna Shipton.

PEOPLES PAPER.

AND HERALD OF CHRIST'S KINGDOM.

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Office of Advocate and Mediator Contrasted.

THE fact that the Church is "the Mystery of God" has become more clear within the last fifty years. We know that Christ and the Church are separate and distinct from the world in every particular. They are neither under the old Law Covenant nor under the New Law Covenant, but are a peculiar people, called, sanctified, developed, under a special Covenant by themselves, in which none of the world will ever participate. This the Scripture styles the Covenant of Sacrifice: "Gather My saints [holy ones] together unto Me [saith the Lord] ; those that have made a Covenant with Me by sacrifice." (Psalm 50: 5.) This special class of saints, or holy ones, who make the Covenant of Sacrifice have as their Head the Lord Jesus Himself. When this company shall have completed their Covenant by Sacrifice, this present Age will end. Moses of the Law Covenant given to Israel represented specially the Law Covenant which will be given to the world through the antitype of Moses—The Christ. In other words, the Mediator of the Law Covenant was one man; but the Mediator of the New Law Covenant of the Millennial Age is the new Man, of which Jesus is the Head—and the Apostle declares that the members are made up of those elected both from Jews and Gentiles.

From the time of Jesus down, the Mediator of the New Covenant has been in process of selection, and the "better sacrifices," as the basis for the New Covenant have been in process of offering. During this Gospel Age Jesus has not exercised His office as Mediator for the world; and the world has no relationship with God, but still lies in the Wicked One. The Mediator Himself has been in process of development. As the Apostle declares, God raised up Jesus first and since has been raising up the Church, and soon will finish the raising up. It is this Mediator or Prophet of whom St. Peter speaks in Acts 3: 22, 23. (See also 1 Timothy 2: 5, 6.) No mediating can be done until the Mediator of "many members" has qualified for the office. His qualification consists of His sacrificing, according to His Covenant of Sacrifice. The Christ, Head and Body, are, therefore, the Mediator for the world in a prospective sense—in the same sense as Jesus, the Babe, could be spoken of as the Saviour and the King. He is only now becoming the King and has yet saved only a few of His people.

There is a wide distinction between the work of a mediator and the work of an advocate. The Great Mediator between God and man—The Christ of glory—will fill His mediatorial office for a thousand years and complete it only by the end of that time, when He will deliver over to the Father, fully reconciled, all who can be brought into harmony with the Divine arrangement. The work, of an advocate is different, and according to the Bible, relates only to the work which Jesus accomplishes on behalf of the Church during this Age. The Church will need no advocate in the future. The world has no advocate now. "We have an Advocate with the Father, Jesus Christ the Righteous." It is Jesus individually who is the Advocate for us—"the Church, His Body." He advocates our cause—first of all by imputing to us the merit of His sacrifice, thus making us presentable in the Father's presence and acceptable as sons of God. Because of this Advocacy, we have received the holy spirit and are New Creatures in Christ. As New Creatures we still need our Advocate, because we cannot do the things that we would—perfectly. We have imperfections of the flesh, which, as New Creatures, we cannot fully control. Hence we need a Throne of Grace and an Advocate through whom we may maintain our present relationship with the Father, and thus not be condemned with the world.

Melbourne Christmas Convention.

This early announcement of the above Convention is made for the benefit of friends at a distance who wish to make arrangements to attend. An invitation is extended to all able to assemble at this Annual Convention. Further information in later issues, or from the Class Secretary--Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

The Miracle Book.

The following article on The Bible received from one of our brethren and published years ago in these columns is repeated for the benefit of new readers. The writer is unknown, but many of the thoughts are really beautiful and inspiring.

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 a taxgatherer, 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 unfolds and presents itself as a sublime story. All these stories are one story, all these revelation 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 antitypes. The whole of the Old is leading up to the First Advent and much 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 Ashoreth 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 one 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 is 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.

***Great souls snatch vigour from the stormy air,
While weaker natures suffer and despair.***

Darwin's Mistake.

Three monkeys sat on a coconut tree
Discussing things as they're said to be.
Said one to the others, "Now listen you two,
There's a certain rumour that can't be true,
That man descended from our noble race.
"The very idea is a big disgrace,
No monkey ever deserted his wife,
Starved her babies and ruined her life,
And you've never known a mother monk
To leave her babies with others to bunk,
Or pass them on from one to another
Till they scarcely know who is their mother.
"And another thing, you'll never see
A monk build a fence round a coconut tree,
And let the coconuts go to waste,
Forbidding all other monks to taste.
Why, if I put a fence round the tree,
Starvation would force you to steal from me."
—Anon.

When you are not permitted to enjoy long seasons of leisure, economise the short ones; ten minutes thus faithfully employed before God, in the midst of your distractions, will be as valuable to you as whole hours devoted to Him in your more unoccupied moments.—Fenelon



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Beheaded for the Witness of Jesus and the Word of God.

(Rev. 20:4.) (Convention Address.)

WHEN young and first reading this Scripture in Rev. 20:4, it appeared to be a dreadful thing to realise all this slaughter which seemed to be going on amongst those who were loyal to our Lord, and perhaps that thought may have arisen in the minds of many. But we find it is not quite as we thought, when we look into this text closer.

When we read of the souls of men we do not mean the body. The word "beheaded" here is not the same in the Greek as the one used respecting John the Baptist when he was beheaded. Here it is one indicating to appear to be cut off at the tip, not necessarily to be killed in the sense of being decapitated, as was John.

The question arises, just what is man? And how does this beheading take place? We find that man, as the Psalmist tells us, was created a little lower than the angels, that he was endowed with certain qualities which gave him dominion over the works of God's hands. That is, the works of God's hands in respect of this planet---certainly not in respect of other spheres. The great difference between a man and the lower creation is that he has that ability to have dominion over them, and to use the creation God has given him for his benefit; not only as respects the animal creation, but in other directions as well, vegetables and minerals. The mineral is a dominion that man has only just recently scratched to any great depth, and great blessings would accrue to the race if these things were used always to the best advantage. But unfortunately we find that selfishness has gained such a great hold upon mankind that he uses

these God-given gifts to his own selfish advantage, and the result, as we see it today, is utter destruction in the earth, the whole of society being undermined and cast down. However, we rejoice in the promise that it will not always be that way; that these gifts God has given will be for the benefit of all, mankind, and the selfishness we see existing today will be overcome with the spirit of God, which is, of course, the spirit of love. A desire, then, to do good to one and all, and to have dominion over the works of God's hands instead of over fellow men, will eventually be found in the whole human race.

The difference, then, between the animal kingdom, the goat and dog and monkey and so on, and the human race, is that the latter is able to exercise that dominion, whereas the lower creation has not that ability. The difference in the mechanism of the body is also very great—so much so that the lower creation is not able to be as self-assertive as mankind. This self-assertiveness has been developed in recent years, and with an increase of knowledge man has been able to gain control over the works of God's hands to a greater extent than formerly.

It is this particular quality of self-assertiveness that has to do with the beheading mentioned in our text. We have noticed that it is something which is God-given. It is right that man in his ordinary human state should exercise his self-assertiveness, but in the right direction, for the good of all and for the use of what God has given in the spirit of love. So we realize there is some good in that quality, and it is only under certain circumstances it should not be used.

When we come to the time of consecration, it is our wills that we give to God. We do not any longer assert ourselves. That particular quality is one that is submerged in the will of God, and we must realize from that day onwards that it is not our own will that should be done, but the will of our Father in heaven. We realize, as we read the account of our Lord's ministry, the entire manner in which He submitted Himself to the will of God, not only in the small things of life but in the whole of His ministry, and we read that finally He submitted Himself even to the death of the cross, a most ignominious death. He learned obedience by the things which he suffered throughout His lifetime, particularly through His ministry, because of the opposition which He received from those who sat in Moses' seat, whom one would naturally think were most in harmony with God and were serving God as they should. When our Lord came He humbled Himself completely, and was obedient even unto the death of the cross. Obedience, then, we find, is something of very great importance when we are thinking of the self-assertiveness of a Christian.

If we are to be obedient we must take into consideration a power, a will that is of very much greater moment than our own will. We will need to take particular care as to what is said and what we do. Without the watchfulness on our part we would not be very pleasing to the One to whom we owe allegiance, the One to whom we vowed that we would do His will. It is for us to have God's will foremost in our minds, and the more this is so the more help we receive to understand what should be our walk in life, and we will certainly be acceptable in His sight if we do our best.

We remember in respect of our Lord's devotion to His Father, it was as the Father gave commandment that He did these things. We read, particularly in John's Gospel, that all through His life He came not to do His own will but the will of His Father in heaven. His love for the Father was such that He did whatever was the Father's will for Him, no matter what the consequences may have been and no matter how hard the road. We realize as we read the account of His experiences in the Garden of Gethsemane that that way was not easy by any means; especially when He said, "Father, if it be Thy will, let this cup pass from me; nevertheless not as I will, but as Thou wilt."

There is a passage in Philippians 2:5-8,—“Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought not by robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” “Let this mind be in you, as was also in Christ Jesus;—one of entire devotion to the Father. The devotion we have seen in Him, should be in all His followers. His work was one of preaching the Kingdom of Heaven, of offering Himself as the Redeemer of mankind, the work that the Father had given Him particularly to do. Our work is not to offer ourselves as redeemers, but we have the opportunity of walking in His steps in sacrifice, of laying down all that we have, which is represented of course in our wills: and if we lay down everything in that way we will be acceptable with the Father and have the opportunity of assisting our Lord in the blessing of mankind in the Kingdom.

If we have this same mind within us, we do as our Lord said. We live by every word that proceedeth out of the mouth of God. That is, in all the things we do in life we take into consideration God's Word and what it teaches us. “This is the will of God, even your sanctification.” That, surely, is a work that will take us quite a long while to do, in fact we will not get through the work of sanctification, if we were to depend upon ourselves, during the whole of our lifetime. We need to be renewed in our minds constantly, because of the limitation of this human vessel. It is weak and imperfect. We need constant refreshment with the precious promises God has given us respecting the joy that is before us, that we may take hold upon these, and they will be a help to us in keeping our wills subject to the will of God in Christ, keeping us walking in the footsteps of our Lord in the way of sacrifice. We remember the great commandment He gave us,—“A new commandment give I unto you, that ye love one another as I have loved you.” That is the will of God concerning us, to love one another as our Lord loved us. He loved His own even unto death, and His followers, who walk in His steps, will indeed do the same thing.

There are many, no doubt, we feel we can love, those who we realize are walking very close to the Master. We find in them a spirit that really draws us to them; we see the spirit of love in them. It is very easy for us to sacrifice ourselves on their behalf. But there are others, too, who are not so fully developed, who need the watchfulness and care of the more developed followers of Christ. Just as our Lord said to the Apostle Peter, Feed my lambs, as well as Feed my sheep. So we realize it is the immature and those who are fallen by the way, who need the succour and assistance that the other brethren in Christ are able to give them. If we live only to the Lord then we will certainly be able to help those who are weak. James tells us that if we restore one who is sin-sick we save a soul from death, and

cover a multitude of sins.

In doing the will of God from day to day there are many things that would seem to crop up to hinder us. Little duties that we have to do seem to crowd out any thought of doing the will of God. But this should not be so. If we are engaged in any work at all, the thought should constantly be before us that whatsoever we do should be done to the honour and glory of God. This is the will of God concerning us, and if we are doing our ordinary daily toil then God is interested in the way we do it, the motives that actuate us. Are we doing these things for the love of men, or just because God has put us in that way and we need to do them to earn a living and we think no more about them? Or do we do these little daily works with the thought of doing them in the spirit that would please our Heavenly Father, according to His will? Are we angry or fretful in some things that we do? Have we the disposition of the Master, rather, that we cast all our care upon Him? Whether we succeed in this or that is for Him to decide, and the result, if we are dependent entirely upon Him, will be the best for us in the long run.

In keeping our own wills submerged and doing with our might what our hands find to do in the Master's spirit, in the way God directs, we receive a blessing and develop the character which will help us to make our calling and election sure. This is a most important point for us to remember. We must keep our wills, our minds, subject to the will of God in Christ, not walking in our own righteousness but in that of our Lord. If we daily endeavour to do these things it will help us to be pleasing and acceptable in the sight of our Father in heaven. So we would be beheaded, then, for the Word of God. That is, it is not our wills that we are to follow, but God's will revealed in His Word.

There is, then, the other part of our text, which says we are beheaded for the witness of Jesus. He said, "This gospel of the Kingdom must be preached in all the world for a witness." It is the work that He gave His followers to do, and as we have His spirit we should be ever ready to be beheaded for the witness of Jesus, not walking in our own righteousness, not being highminded or puffed up with our own importance, but spreading the message in God's way, in humbleness of heart, in lowliness before Him like our Lord.

We remember the passage in Isa. 61:1-3 that our Lord quoted, "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 comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." It is surely a great part of our development to have the sympathetic spirit operating within us. Our Lord was a comforter to those with whom He came into contact; in all their troubles and trials He was ready to succour and help them, and that is the spirit we should have if we walk in His steps. The Good Tidings are indeed a wonderful comfort to the groaning creation, so let us pass along the message to every hearing ear.

So with this thought, dear friends, may we all keep our hearts and minds subject to the will of God in Christ, that we may be beheaded as He was, not living in our own righteousness, not doing our own wills. We would not expect our Heavenly Father to exalt us to such a great and high station to be with our Lord and Head in the Kingdom, unless we were entirely in harmony with the will of the great Creator. So we see the need to keep ourselves humble and lowly before Him, and endeavour to take heed to His Word, that we may do His will.

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Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Waymouth Street.—Sundays 3 p.m. and 6.15 p.m.

Sydney.—75 Liverpool Street (few doors from George Street) —Sunday, 3 p.m. and 5.15 p.m.

Perth.—The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Sundays, 3.30 p.m. and 6.15 p.m.

Peace Desired—War Continues.

Can Christianity Save the World?

(Continued from August Issue.)

“It Isn't Peace, Only a Truce.”

LONDON, Sunday, August 16th, 1948.—It is very, very serious. We are on a spot that could be the edge of the most ghastly of wars. One has it on the very highest military authority that a false step now, or an accident, could send us all hurtling into tragedy.

Whether the statesmen are capable of dragging us back from the brink is a question that nobody, least of all the statesmen themselves, can answer. And one uses the words of a very important person indeed when one says there is no peace, only a truce, and the period of truce may soon be running out. It is the German imbroglio, of course—but not only that.

It is also the powder-keg of the Middle East (where not only Jews and Arabs are facing one another) and the time-bomb of the Far East. All these are parts of a pattern of ideological discord which can become, this year, or next, or five years hence, a military pattern.

The above report by Douglas Brass, published in the Melbourne press recently, brings to mind particularly the words of St. Paul in 1 Thes. 5:1-3. The Apostle Paul was a great theologian who at one time said, “I have not failed to declare the whole counsel of God.” He was a wonderful prophet and expounder of truth in his day, and prophesied of events really taking place in this our day. We are on the verge of the fulfilment of his words—But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”

These words of Paul's agree exactly with what we have seen from the prophets. “Peace and safety”—that is the cry we have heard, particularly over the last 30 years. In other words, all the preparations for war were supposed to be for peace; that has been the cry on every side. We see from the former report in the Press that they say, Let us have such a preponderance of atomic weapons that no one will dare oppose us. They are arming again for peace. Mankind in their efforts do not know which way to turn. “When they shall say, Peace and safety, sudden destruction cometh upon them.”

If we did not have the other side of God's plan to balance this, the sad side of it, it would be a terrible state indeed. But the people of the world are at a great disadvantage; they see these terrible things coming to pass, but have no idea of the other side of God's plan respecting what is to follow. The Scriptures, however, are most enlightening, as we shall see.

From Luke 21:24-26 we read what the Lord says in respect of Jerusalem following His first advent,—And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” We know that has really been true. Jerusalem was trodden down until 1918—there was no opportunity for any to return and rebuild the waste, desert lands. But since 1918 we find the Lord's favour has been returning to the Jews, and much progress has been made, even amidst the troubles of that land. This prophecy has had a fulfilment in respect of Israel, but note also that part which refers to the world in general.—”And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 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 sun, moon and stars are symbolic terms, and have reference to the Gospel light, the Mosaic law, and the leading lights in the religious firmament. “Distress of nations with perplexity” describes the world situation as clearly as language could make it. We see this in every land, with various sections of mankind striving one against another. “Men's hearts failing them for fear—never has there been such fear on the part of serious-minded people; the greatest scientists are the ones who realise the possibilities for mankind if there should be another war under present conditions.

The point is, Why does not Christianity save the world? The world as our Lord found it at His first advent was not worthy of salvation, and the same conditions exist today. It is not worthy of being saved, for the Lord to merge it into His Kingdom. So He intends to allow humanity to remove this world order in the commotions, distresses and tumults of human passion. This is the means God will use to sweep this earth clean, that Christ's Kingdom may have a new beginning. Christianity, then, was never intended to save the world as it exists today.

As with the financial, political and social elements, so with the religious. These all must pass away. An instance of the worldliness of the religious systems was well demonstrated in the First World War in U.S.A., in particular. America was neutral for a considerable time when the 1914-18 war was raging in Europe, and the ministers of religion

at that time said America should on no account enter into the war, and the young men were exhorted to be at peace. But directly America entered the war, the ministers of Christ, professedly so, turned with the nation and exhorted the young men to go to war—as though the Word of God would teach one thing under one condition, and the opposite under another condition!

Do we not see that the religious elements generally are not worthy of being saved? In other words, they are part and parcel of this world. This is what St. Peter tells us in 2 Pet. 3 :10—“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 amazing that we should get so much information in one verse of Scripture. It is really telling us that all the elements that go to make up this present order of society are going to be swept away; “burned with fervent heat”—that is, be completely dissolved. The heavens—the religious elements—the Lord has cast off (Rev. 3:14-17) ; not only the great system of Rome, but all the other daughter systems must go, because it is the Lord’s will that He have a new heavens and a new earth, as we shall see.

From verse 11 of 2 Pet. 3 we read—“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and halting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.” Does not this Scripture reveal that God’s plan is just what we would expect of Him who created man to live in perfection on the earth, to live to His praise and not as man may choose for himself. “A new heavens and a new earth”—necessarily then, there must be the removing of the present social order on the earth, and the present ecclesiastical heavens.

These Scriptures are undoubtedly fulfilled at the close of this Gospel Age, the ending of the period since Christ’s first advent, because this is the time when the gospel of Christ will complete its work of selecting from mankind in general a little band of faithful followers of Christ to comprise with Him the “new heavens.” Just as at the end of the Jewish Age that dispensation passed away with a great time of trouble, when they knew not the time of their visitation, so at the end of this Gospel Age St. Peter tells us we should expect a “new heavens and a new earth.” Then will be ushered in the Millennial Age, the reign of Christ, for the purpose of extending to Israel and mankind in general the blessings which God has promised throughout His Word. This transition period from one dispensation to the next will bring about the time of Jacob’s trouble; it will be a most intense trouble, yet he shall be saved out of it. Possibly the trouble upon Israel which immediately precedes deliverance at the hands of the Lord may precede the trouble in other parts of the world. We cannot be sure how every feature may be accomplished, but it will likely work out that way; also the “heavens” may be dissolved before some of the earthly elements, because we have a picture in Revelation revealing that the great ones, merchantmen, etc., will behold Babylon (Christendom) falling, and see that in the overthrow of Babylon their commercial interests have gone down also. The fall of one means the fall of the other. (See Rev. 18 : 9-19.)

We can rejoice, however, that beyond this time of breaking up of conditions in this world is the “new heavens and new earth wherein dwelleth righteousness.” That will be the end of this great epoch referred to by the Apostle as “this present evil world.” It is an evil world because evil has predominated, not that there is no good in it. The evil conditions are testing those who will be really worthy to be associated with Christ in His heavenly Kingdom, and the remainder of mankind are getting their experiences to prepare them for the earthly kingdom. Then they will be able to appreciate the blessings God has for them throughout the thousand years of the age to come. The majority will be raised up to perfection and never again will desire to eat the sour grape, as is the case at the present time.

While it is very evident, then, that Christianity is not saving the world in general, yet Christianity has been and is saving a particular class. That is, the message of Christianity beginning with the life of Jesus—the “so great salvation which first began to be spoken by our Lord,”—has been the means of saving from the world a class that really desires to be saved, really desires to leave this present evil world. They are not at home here, but wish to live with their Lord. They are as Moses was, “seeing Him who is invisible.” Their aspirations are not towards the earth at all, but they are using this present life, under the Lord’s arrangements, to work out their own salvation. They are using their present time, talents, all they possess in that direction, with the great goal in view that they may be inheritors with their Lord and Head in His heavenly kingdom.

The Tabernacle which God gave to Israel when they were dwelling in the wilderness under Moses is a wonderful picture of how God really selects His people during this Gospel Age. This tabernacle arrangement was given that Israel might realise God’s presence with them in a typical sense. They were instructed to set it up so that it could be transferred from place to place as they travelled. Once every year God gave them special sacrifices which would typically cleanse them for the year ahead, and the blood of the typical sacrifices was taken into the Most Holy and sprinkled on the Mercy Seat. Only the High Priest was allowed to enter the Most Holy with the blood of sprinkling and he represented our Lord Jesus. The slaying of the bullock represented our Lord’s sacrifice on our behalf, and the sprinkling of the bullock’s blood in the Most Holy pictured our Lord appearing in heaven for us. (Heb. 9:24.) Following the sacrifice of the bullock was the sacrifice of the Lord’s goat, and exactly the same procedure was carried out with this goat as with the bullock. The Lord’s goat no doubt pictured the saints of Christ, and as its blood was also sprinkled in the Most Holy of the Tabernacle on the Mercy Seat, this showed that the Lord’s people really walk in the footsteps of their Master and lay down their lives with Him.

Various sacrifices were conducted inside the white curtain which surrounded the Court of the Tabernacle. The Household of Faith was able to come inside this white curtain, and was pictured by the tribe of Levi, but the tribes of Israel generally were outside the tabernacle, picturing the world of mankind, outside God’s particular care. From the

tribe of Levi, within the Court of the tabernacle, was taken out the High Priest and his family, the under-priesthood. That pictured Jesus and His underpriests —those now being saved by the message of Christianity. Apart from the tribe of Levi, the remaining eleven tribes represented the world of mankind. As the eleven tribes were outside the white curtains of the tabernacle (which picture justification by faith) so the world is not yet being saved at this present time.

This is a wonderful picture. The priests were allowed to go into the Holy of the Tabernacle, and were able to appreciate the features there—the shewbread and golden candlestick—which represent the heavenly truths on which the antitypical priests now feast while they abide in the wilderness condition. These are the ones who really wish to know God and Jesus Christ whom He has sent. They wish to know the Lord not only in the sense that He is their Saviour, but also respecting all His wonderful purposes for them. As they look into God's Word they see each feature revealed, and they say, Why, if that is what God has planned, I also shall enter into this wonderful invitation; I, too, will be saved from the world, by His grace. So we have it in 2 Cor. 5:19—"God was in Christ, reconciling the world unto himself." God is reconciling the world by first of all taking out this special people; afterwards, in the Millennial Age, He will ultimately reconcile to Himself, through Christ, "whosoever will" of all mankind. (Rev. 22:17.)

Respecting the types and antitypes, the verses in Heb. 13:11-14 are enlightening,—”For 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 forth therefore unto him without the camp, bearing his reproach.” These verses explain a very significant point. The blood was taken to sprinkle on the mercy seat within the Most Holy and the incense burning at the same time ascended to the presence of the Lord in type; the choice parts of the animals were burned on the altar in the Court; and the baser portions of the animals, the hide, hoofs etc., were burned outside the camp of Israel. The three fires were burning at once and give us three aspects of how the sacrifice of Christ and His people is viewed by different classes. The sacrifice of Christ and His followers ascends as a sweet-smelling savour to God—it is precious to Him, as represented by the incense on the Golden Altar in the Holy, and the cloud of incense also in the Most Holy at the time of sprinkling the blood; likewise this sacrifice of Christ and His members is precious to all the saints who enter the antitypical Holy, the spirit-begotten state. , Out in the Court the sacrifice is appreciated by the Household of Faith from the standpoint of justification by faith; they can go as far as that, but they cannot appreciate the preciousness of the incense, because they have not presented their bodies a living sacrifice in full consecration. Then those out in the world, pictured by Israel in general where the hide and hoofs etc., were burned, regard the sacrifice as a stench in their nostrils, if they think of it at all; they have no time for Christ or His people, and count the sacrifice of small concern.

From these three standpoints we see the Lord's people are highly privileged. Just think of it! We need to meditate on the privilege of being invited to participate with Jesus in the highest of all positions. Christianity is saving this class now. We know there are other features, such as the witness of the truth generally, but the main thing God is doing at this time is finding these people who are really His, who really desire to be His, who will lay down their lives for their Master, as other members so readily did in the early Church. That is what each one must do who covenants to become a follower of Christ. This is a solemn undertaking, but when we see the great privilege of not only being united with Christ in His glorious kingdom, but of reigning over and uplifting whosoever will be obedient in the age to come, if we cannot grasp it and enter into it fully, it is because we are not balancing things as we should. If someone gave us X 1,000 we would say, we could do much with that. But if somebody granted us the opportunity of the kingdom, should we not value it much more? Things which are given us freely are oftentimes spurned. The water we drink and the air we breathe are the most precious natural things we have, and yet we consider them, perhaps, the least. But if we have to pay a high price for a thing, often it is appreciated more. So with the invitation to unite with Christ in His Kingdom, it is gained by faith and obedience while walking in the steps of sacrifice with Him. However, there are also joys in the present time for all the followers of the Master, as shown from Psalms 46:4,—”There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.”

As noted previously, had Israel only obeyed the commandments of the Lord, their peace would have been as a river, and this is the very thing the Lord's people now have. “There is a river, the streams whereof make glad the city of God.” This is the Holy City. Some of the members are still upon earth; some are still being found and gathered in to make up “the city of God.” It is a wonderful thought? And this river which flows out from God's Word, directed by His holy spirit, makes them glad indeed —”God is in the midst of her, and she shall not be moved; God shall help her at the dawning of her morning.” (Psalms 46:5.)

When the Church is complete, when all the members have been taken to be with Christ, the time will come for the blessings to flow out to “whosoever will” and that will be the time when the spirit will be poured out upon all flesh (Acts 2:17), not to invite them to the heavenly Kingdom, but to invite them to partake of the water of life, as we have it expressed in Zechariah 14:8,—”Living waters shall flow out from Jerusalem.” Mankind will then be restored to earthly perfection, for “God shall wipe away all tears from their eyes, and there shall ‘be no more death.’” (Revelation 21:4.) Dear friends, peace is desired now; peace will be fulfilled then. No more will loved ones pass away in death. Surely that will be the time when there will be real peace on earth and goodwill towards men. While -the Lord's people now have the peace of God in their hearts, passing all (human) understanding and keeping their hearts and minds in Christ Jesus, the world of mankind in the age to come, will receive that peace which passeth misunderstanding. They will be able to go up the Highway of Holiness easily and joyfully, because the way will be made so plain that a man, though a simpleton, will not err therein. (Isaiah 35:8-10.)

May it be that we shall grasp our privileges now as never before. We still have the opportunity of partaking of this heavenly calling, of being saved by Christianity at this time. It is the greatest privilege that has ever been offered and

we know that it cannot be offered much longer, because the time of disintegration is at hand. The time when “the Bride bath made herself ready,” cannot be delayed, but when the marriage of the Lamb has taken place, then it will be that peace shall flow as a river, to cover the earth as the waters cover the deep. It will be complete and perfect through Christ, because He is going to provide all peace for His obedient earthly people for all time, just as He now grants “My peace” to His faithful followers who still walk in the narrow way by His grace and strength. May it be that the words of the Lord shall encourage all sincere Christians to rightly esteem the great privileges enjoyed in our days, that the opportunities for “so great salvation” may be fully used, to the Lord’s praise and glory.

And sneer not at the weakness
Which made thy brother fall,
For the hand that lifts the fallen
God loves the best of all.
—May R. Smith,

I ask Thee for a thoughtful love,
Thro’ constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathise.
--A. L. Waring.

Correspondence.

Dear Frank and Ernest—I was sorry to miss your broadcast last Sunday and would be glad to receive a copy and also the booklet about Hell. I was pleased to hear your broadcast today and would be glad to receive a copy and also the booklet you mentioned. I have read the booklet “The Plan of God—in Brief” and would be glad to receive six copies to send to my friends. Next to the Bible it is the best thing in print. Enclosed please find P.N. for 10/- to pay for the above. I should be glad to receive some more copies of “The Voice,” “Refrain Thy Voice from Weeping, and Thine Eyes from Tears.” May God bless you in your good work of spreading His Truth. With Christian love, in the hope of Israel. Yours in Him, even Jesus Christ.

Berean Bible Institute, Dear Sir—Many thanks for the Frank and Ernest Dialogues duly received, also for the copies of the “Peoples Paper,” and the cutting on The Great Company in reference to the wise and foolish virgins.

I should be glad to receive regular copies of the Dialogues if they are available from time to time, and would like to put in an order for the booklet “Manner of Christ’s Return” whenever you decide to publish it.

Your literature has been extremely helpful to me, and I wish to repeat how much I appreciate the thoroughness with which so many of the Biblical problems are explained and the incentive it produces to read and study the Scriptures. Please accept the enclosed 5/- donation with my prayers and best wishes. Yours very sincerely.

Frank and Ernest, E.4, Victoria, Sirs—Thank you for your excellent address over 2KY this morning. Yes, for both myself and friends I would appreciate a copy of your periodical booklet, also any other books you may have for reading. Your Lectures are greatly appreciated here. Faithfully.

Frank and Ernest, E.4, Victoria, Dear Sirs—I shall be most grateful to receive a copy of your booklet on the “Second Coming of Christ” and also the leaflet on “Hell.” You very kindly sent me a copy of “Chosen People” some time ago, and I have read same with much interest, and have found it very enlightening. Any other of your talks that you can spare I shall be most happy to receive. Wishing you every success in your efforts to get people to take a live interest in the Scriptures. Sincerely yours.

Dear Brother--I thank you for your kind letter ... The radio cards and “P.Ps.” for August have come to hand and thank you again ... Brother is very earnest and anxious to get an understanding of the truth. He left the J. Witnesses three years ago, disgusted with the way they were lording it over God’s people, preventing all Berean study. I would like him to read “The Desolations of the Sanctuary,” and wonder whether you still have a copy of that in stock. Brother tells me. he knows quite a number of former J.Ws., who are in the same condition as he is, studying privately to find the truth. He said he might bring

some of them along; some of them have even gone back into the nominal churches. It is not a coincidence that a similar movement is going on today among the brethren in Germany. A recent letter from Bro. _ who is elder of the class in informs me that quite a number of former J.Ws. over there are joining up again with the Lord's people, while others are going back into the nominal churches. Thus we see the importance of the Apostle's warning, "Let no man take thy crown."

Give my Christian love to all the brethren in Melbourne. Ever your loving Brother in Christ.
New Zealand.

Berean Bible Institute, Dear Friends—Just a note to ask you to keep me four copies of the new booklet "Manner of Christ's Return." I did enjoy the articles under the above title; I wished I could have them all together. I usually pass the "P.P." on when I have finished reading it, so couldn't keep the parts. It will be lovely to have the booklet; let me know the price, please. The June "P.P." is most interesting. May God bless you in your good work. Thanking you, I remain. Yours sincerely.

U.S.A.

Dear Brethren—Warm Christian greetings in the name of our beloved Master.

It has been a long, long time since I have written you, and I know that my subscription to "Peoples Paper" has run out long, long ago, too; yet I have been receiving it every month and so glad that it has kept coming. So now I will try and make amends for my slackness.

I wish first to state how much I am enjoying the close reading of the current series of articles on "The Manner of Christ's Return." I am particularly impressed with the clear and lucid presentations of the subject given in the May issue (part 7), which is the last issue to hand. I am so pleased to note that you are proposing the collection of the entire series in booklet form. I am desirous of having 25 copies of the booklets. And while I am on the subject of "ordering," I might as well mention the other books and booklets that I would like you to send me. I shall list them all as follows: 25 "Manner of Christ's Return"; 3 "Foregleams of the Golden Age"; 3 "Beauty of Holiness"; 5 "Hell, Death, Spiritism"; 5 "Do the Dead Know Anything?"; 5 "The Greatest of These is Love"; 5 "Times of Refreshing and Christ's Return"; 25 "The Offerings for Sin"; and 3 years' subscription to "Peoples Paper."

The thought just occurs to me that if you have a number of back issues of "Peoples Paper" on hand, and would enclose same, I would like to give one to each member of our class. We have an average of 15 in attendance.

Following the Lord's leadings, I find myself being asked to lead the adult class in an undenominational Sunday School just organized by a fellow-worker of mine. And the thought comes to me that it would be a fine idea to introduce them, too, to the "Peoples Paper." So if you can spare about 10 copies of the August issue (which will probably be the current issue when you receive this letter) I will follow through with this idea.

We have just had a very inspiring 3-day Convention, having the privilege of hearing discourses from some of the more prominent brethren of the country, including also two discourses by Bro. Pampling of England. I mention this because I so often notice your announcements of Australian Conventions. I would have liked to hear that discourse, "If Christ Came to Adelaide, In which Church would He be Found?"

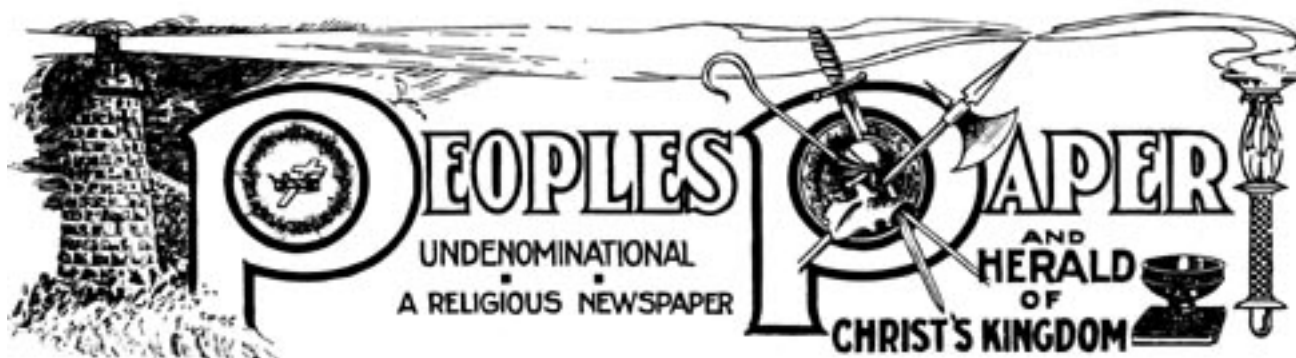
It gives me pleasure to note how well the radio work is succeeding in your country. As you know, we have many stations broadcasting the programs here; the Truth is certainly being given a wide witness, and we think quite an effective one. (I have a small part in keeping the programs going out over the air from one of the stations here.)

I always enjoy reading the "Correspondence" columns, also, in your paper. I liked in particular the one from England, appearing in the May issue, especially where the writer speaks of the Convention of the "first-born ones," and says "What a grand Testimony Meeting that will be when each one of that 144,000 shall speak one with another of all the goodness of God through many and varied experiences."

We of our Class, too, do always remember to petition our Heavenly Father for the spiritual welfare of all our brethren in other countries. May we all continue to "fight the good fight," to "rejoice alway," while "laying hold upon the hope that is set before us." Your brother by His grace.

(Copies of back issues of "Peoples Papers" are gladly supplied for distribution wherever desired—B.B. Institute.)

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Peace Desired War Continues!

Can Christianity Save the World ?

THIS subject should surely exercise the minds of all thinking people, not only those who have become Christians, because it is becoming increasingly evident to all that if Christianity cannot save the world, then the destruction of this world, as constituted today, must be considered inevitable.

It is not hard to understand why mankind as a whole really desire peace, to be at- rest, unhindered and undisturbed, because man was, created in the image of God, the very God of peace. Turning to the first book of the Bible, just following the account of the creation of man, 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. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden." (Gen. 2:7- 10.) Taking that from a natural standpoint, we can realize what fruitfulness would be produced by the living waters flowing out under those perfect conditions. We also like to think of that river in a symbolic sense, representing the life-giving power of God that would have followed His perfect race everywhere they went had they remained obedient. What a blessing this river would have meant to mankind had they remained near it, and near to the Creator, the God of peace!

But in this connection, turning to Isaiah 48:17, 18, we note from the prophet what happened. "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace-been as a river, and thy righteousness as the waves of the sea."

Just to think of that, dear friends. Peace would have been as a river, flowing out to fill the hearts of all mankind and keep them a perfect, loving creation of God, in that condition in which they were created. "O that thou hadst hearkened to my commandments! Then had thy peace been as a river."

Let us compare this situation from Eccles. 7:29—"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Man was created in the image of God and provided with life-giving food, and the power and spirit of the Lord would have kept perfect His human creation. But as the wise man has found, though created upright, man has sought out many inventions, right from the beginning of disobedience.

Turning to Isaiah 59 we read in verses 1, 2, 8-15—"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear . . . The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us; we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves; we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it and it displeased him that there was no judgment." Here we have a description of conditions at that time in the earth. Surely, then, that peace which would have been as a river was not flowing at that time. Man has been the great loser, surely, down the centuries from that time, even though in his heart he has desired peace. "O that thou hadst hearkened to my commandments! Then had thy peace been as a river."

From the prophet Ezekiel we note from the 13th chapter, verses 1-3, 8-10 and 15 and 16—"And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! . . . Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar . . . so will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God."

We know from prophecies of this kind the continuing desire for peace. Here we have the false prophets proclaiming peace in Jerusalem, and there was no peace. The whole time the desire was to imply that peace was just ahead. But it was the false prophets who were proclaiming this message. There was no peace in Israel, because they had hearkened not to the commandments of the Lord. Had they done so, their peace would have been as a river of life.

Then when the Prince of Peace came to Jerusalem, and the people were so incapable of grasping the favours and blessings He was ready to bestow, we read in Luke 19:41, 42 the message which He had for the people He came to save. This was the Lord, who had been serving Israel for 3½ years from Jordan, and now he comes to view the position, and what does He find? "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now are they hid from thine eyes." If they had only known what the prospect was before them, that this was the real Saviour with them—if they had only known, what peace they could have had from this very One who was the Prince of Peace! We have a similar expression according to Matthew—"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" What a tragedy it was, then, for Israel. "O that thou hadst hearkened unto my commandments! Then had thy peace been as a river." But He said to them, "Your house is left unto you desolate."

But now, what of the time since our Lord's first advent? What have the greatest desires and workings for peace produced? Is there any improvement over the past ages? We know the history of the Gospel Age to some extent, and we remember that the Lord, in the early verses of Matthew 24, gives us a detailed account of what would happen, and amongst those words He said, "Nation shall rise against nation, and kingdom against kingdom; there shall be wars and rumours of wars." This, we all realize, has been greatly the history of the Gospel Age, and we are intimately acquainted with world happenings over the past two world wars.

We must draw attention to the notable efforts of peace that have been carried forth in our own times. We call to mind, during the 1914-1918 war, the notable efforts of men such as Woodrow Wilson of America, who sent his mission to Europe to try and still the conflict at that time. Such men, of course, will have their reward, whatever the Lord sees good for them; their object surely was to try and still the raging war conditions at that time. Then there was the League of Nations. Think of that great organization. It was truly great from the human standpoint, yet it failed to preserve the peace of humanity. After the efforts of twenty years, it passed away. There is the great Peace Palace as a monument to man's effort—notable indeed, but failure occurs. Peace desired—war continues.

In Isaiah 33:7, 8 we have a statement which may apply in respect of such happenings as we saw in that great League of Nations—"Behold, their valient ones shall cry without; the ambassadors of peace shall weep bitterly. The highways lit waste, the wayfaring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man." Yes, that actually took place, and the ambassadors of peace did weep bitterly. When the League of Nations was just finishing its course, it is said that the leaders of that organization literally wept when they had to leave the Peace Palace and depart, with their good designs unfulfilled.

Then we think of the United Nations organization of our own day. Many notable efforts, no doubt, were put into that organization, but we can see where it is leading. Peace is desired, and the proclamation comes from the prophets, "Peace, Peace," when there is no peace. Before the recent conflict, a leading statesman made the proclamation—"We have saved peace for our times." War was held back from nine to twelve months, but the inevitable did occur.

We know what happened when peace was proclaimed—first peace in Europe, and there were great celebrations. Then peace in the Pacific, and there were further celebrations. They were well meant. It was a measure of relief from the tension the desire for peace shown over and over again. Now we see the great United Nations Organization cannot accomplish that which it would. It is pathetic as we review these scenes. It almost breaks the hearts of men who are honest and sincere, because they know not the plan of God. They are seeking to do something with good intention in their own strength, and as they feel, for the good of humanity.

In this connection a newspaper report published about seven months ago is very significant as we review the prophets of the Bible. and what we have been witnessing over the past 25-30 years. It is a report from London:

"A group of eminent people, including Peers and members of the House of Commons, issued a statement stressing the seriousness of the atomic war threat following failure of the Big Four conference.

"The statement points out how Communism, Fascism and Nazism resemble each other and views with concern the

growing strength of communism.

“All attempts to control atomic energy have been frustrated by the uncompromising attitude of the Soviet Union. Unless strict international control of atomic energy is established, in the very near future we face a desperate world situation.

“If the peoples of America and Britain have to choose between being engulfed by Communism and a new war, we believe they would choose a war. We think that the Soviet should be told that a policy of wishing to have the fruits of war without a war itself will eventually land them in a war they do not desire,” the statement added.

The statement suggested a final attempt be made on the highest level for Russian participation in the atomic control scheme; that Mr. Attlee and President Truman tell M. Stalin that it is in the interests of the Soviet to avert an atomic war. If this appeal fails, the statement continues, freedom-loving Powers with Britain and America should act together to develop a preponderance of defensive atomic strength that no Power dare challenge.

That statement, of course, does not come from the person in the street, but from those in high places, and it gives us an indication of the terrible conditions existing in the world, and yet, peace is desired.

Now the important question is this—Can Christianity save the world?

Let us go back again to the time of the Founder of Christianity, of whom it is said, “Never man spoke as this man.” Let us refer to an incident recorded in Mark 4 :36-41. This is very interesting, because it really shows something of this One who walked the earth, and of whom men took notice.—”And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said to one another, What manner of man is this, that even the wind and the sea obey him ?”

There is another record of much interest found in John 11 :33-37. This is an incident at the death of Lazarus.—”When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? And they said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died ?”

Those two incidents show the power of Christ, the perfect man on earth. “What manner of man is this, that even the wind and the sea obey him ?” “Could not this man also have caused that even this man should not have died ?” And we ask ourselves, Could not this Man also have given peace to the world at that time? If He had the power to command the waves to be still, could not He also have commanded mankind to be still, and to be at peace?

Now there is a surprising statement, perhaps, for some, found in Matt. 10:34-36. These are the words of our Lord, and He says, “Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household.” Comparing this with other passages of the Lord’s Word, we must come to the conclusion that Jesus did not come to still the raging conditions on the earth. Remember on another occasion He said, “My kingdom is not of this world,” or this age. “If my kingdom were of this world, then would my servants fight.” No, His kingdom was not of this dispensation, the Gospel Age—from our Lord’s birth to the second advent—showing that He was not presenting Himself to Israel as the Prince of Peace. No doubt He had the power. What could He have done, had He set Himself up as the ruler of Israel! What blessings He could have conveyed to Israel, to mankind, to the whole world! To think He could have healed their diseases, raised their dead, cured all the sicknesses in the countryside. And would that have meant peace? Supposing, for instance, we had conditions existing here that really meant a measure of peace and happiness—if people were not sick, if, we had full and plenty everywhere; and yet people were growing old, and passing away naturally, as we call it. Would that really mean peace? Would it be a peaceful condition if we were losing our loved ones under any conditions, even though there were no wars or strife? These conditions would have obtained in Israel if Jesus had set Himself up as a King and distributed His blessings abroad at that time. If He could still the waves, He could have hushed mankind, but they would have been a dying race. “Dying thou shalt die” was the penalty, and it would have affected them even though the Lord was there.

We see, then, from the Scriptures, dear friends, that is why Jesus did not try to ‘set up peaceful conditions for mankind at that ‘time. He knew there could be no real peace in the earth until the time when no one would lose his life. That is the only condition of real peace and happiness. So we find that Jesus came, the Just for the unjust, to give Himself a ransom for all. He came to pay the penalty, that in God’s plan there may be a time when real peace can be established. Not a makeshift peace that would endure for a while and then fade away. So, while He could have done many great things, He knew that in God’s plan He was going to do the greatest thing, and the only thing that could really bring peace to mankind.

But someone says, It is nineteen hundred years since Christ died, and what conditions have we had since that time? Matthew 24 tells us there would be wars and rumours of wars, and that is exactly what we have had. Cannot Christianity save the world today, then? What has Christianity been doing, for this nineteen hundred years?

There is a prophecy in Malachi 4:5, 6 that will assist here. This prophecy speaks of the antitype of Elijah. We know Elijah was a faithful prophet of the Lord, and he was caught up in a chariot of fire. He was a type, fulfilled in the Lord and the Lord’s people. This prophecy is undoubtedly referring to a time when this antitype of Elijah would come to the

earth and accomplish a measure of work, but if the real feature of the work as mentioned should not be accomplished, then the Lord would smite the earth with a curse. "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."

We take it, then, the thought is that the preaching of the Elijah class goes on in all the earth, and it has a measure of effect upon this and that and the other one. But does it turn all to a childlike condition? Does it unite people together? Does it soften their hearts and bring them to a teachable condition? If not, the last part of the verse must be fulfilled—"lest I come and smite the earth with a curse." God's work has been accomplished, but not the uniting and turning of all people to a childlike condition, that they may be united as one great family, and be softened in heart and be ready to hear the Lord's Word. This has not been so, and the Lord, knowing the end from the beginning, prophesied through Malachi of this matter, and the words "lest I come and smite the earth with a curse" must go into effect.

Only a few were saved in our Lord's day. The Lord, the greatest one of all, did not turn the hearts of Israel to a childlike condition. He did not turn them to the heart condition of Abraham, Isaac and Jacob. What He did was to find a little band who would be faithful to Him. In Luke 19 the Lord prophesied in respect of Israel as a whole.—"The days shall come upon thee, that thine enemies shall cast a trench round about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." By these words, we see they were not equal to the situation, they were not ready for the great Prince of Peace. Therefore, they must be smitten with a curse, and that took place at the end of the Jewish age. In A.D. 70 Jerusalem was laid low. Then began the Christian age, following right down to our own day, and we find the same conditions obtaining. The effect of the preaching of the Elijah class has been that only the few have been softened and brought to a teachable condition, and the desire to be the Lord's people indeed. "Lest I come and smite the earth with a curse" must have its fulfilment at the end of this Gospel Age also.

Of much interest in this connection is some verses in Jeremiah 30:4-7. We find that this refers to much that is occurring now in the Holy Land. As we have them there, we will find that those signs will indicate what is to be throughout the whole world eventually, in this smiting time. "And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."

We believe this has reference to the final trouble upon Israel, which would really indicate that God's hand is for them, in saving them as a natural people. This is the great day of Jacob's trouble. "Alas, it is a great day." Yes, and it will be a great sign to humanity, because there the Lord's hand will be so manifest in the deliverance of Israel, that it will be an overwhelming witness that God is really dealing with this people. It is mentioned here to show that that is the final smiting in respect of Israel. God is permitting it, and it can be said that in God's plan He will do it, because He knows the end from the beginning. It means deliverance for Israel, and we see now these very conditions beginning to come to pass. The division of Palestine has been agreed upon by the United Nations seeking to further the influx of the Jews to their own land. It is going to gather them together, and God will demonstrate to the world and to Israel, of course, in particular at that time that He is really their God, and He is going to save them out of that trouble. They are chastened, then saved.

But what about the world at large? Is that also to have this smiting experience? We believe so, and Isa. 24:1-6 helps in regard to this matter. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men left." We notice these counterparts which show the general levelling which we have seen going on for some years, and which will continue to go on for some time yet. "As with the people, so with the priest; as with the servant, so with his master," and so on. During the recent war the nobles and authorities in various countries were reduced to exactly the same condition as the peasants. They had to tramp along the roads as refugees with the least of humanity. Surely that is what the Lord wants, prior to the setting up of His kingdom. "The high places shall be brought low and the valleys shall be exalted," in due time.

Then reading from v. 17 of this chapter, "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. 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. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." If that

is not descriptive of what we have seen taking place in some countries, and what is yet to take place in all countries, then our thinking is not sound. There could be nothing plainer to show that this present order as we have it is going to be dissolved. It is going to be completely levelled down so that humanity will be really humbled. "Lest I come and smite the earth with a curse." How the words from Isaiah come to mind, "O that thou hadst hearkened unto my commandments! For then my peace would have been as a river."

Now let us read Ezek. 7:25-27----"Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled; I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord." "According to their deserts." Well, dear friends, the point is that the Lord really wants to impress upon mankind to what conditions their own doings have brought them. The Lord does not take pleasure in this chastening time, we can be sure, but He is a wise God, and He permits man to bring it upon himself. He permits one section of humanity to bring these things upon another. So it is that the various clashing of forces and powers will bring about what the prophet is telling us. War continues, even though peace is desired on every side, because it is a peace desired at their own price, the selfish price; each one for himself.

(To be continued.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Two Resurrections.

ONE of our readers has recently queried a statement which appeared in last month's "Peoples Paper" as follows—"I want to draw your attention to a portion in the 'Peoples Paper' this month. It is in 'Pilgrim Way Ended' and reads, 'We believe that he is now forever with the Lord.' I thought that your belief was that when a person died and was buried they remained in the grave until the resurrection."

This query shows alertness regarding this important matter. However, most of our friends will understand the difference in the Scriptural explanation respecting the two resurrections — the First Resurrection to spiritual inheritance in which the Lord's consecrated people only have part during this harvest period of the Gospel Age; and the second or general resurrection to earthly inheritance for all mankind which takes place during the Millennial Age, after the setting up of Christ's Kingdom.

The Apostle Paul in 1 Thes. 4:14-18 explains the operation of the First Resurrection, showing that those saints who had died and "slept in Jesus" (were unconscious in death) prior to the harvest of the Gospel Age would be raised first when the period of the First Resurrection began—"the dead in Christ shall rise first." And verse 17 shows that when the saints who live during the time of the First Resurrection finish their course in death they are "caught up together with them (with those already raised first) to meet the Lord in the air." The same Apostle makes this matter very clear in 1 Cor. 15:51, 52 when he says, "Behold, I show you a mystery, we shall not all sleep (in death, awaiting the resurrection morning) but we shall be changed, in a moment, in the twinkling of an eye, at the last trump, etc." It is very evident that St. Paul is not discussing the resurrection of mankind in general, but only the saints, the "we" class, and it is equally clear that while the followers of Christ throughout the Gospel Age did "sleep in Jesus" (See 2 Tim. 4 : 7, 8) until the First Resurrection began, yet there was to be no "sleeping" in death by the saints finishing their earthly course during the period when "Christ the firstfruits" are gathered into the heavenly garner.

Students of the Scriptures generally are agreed that we have been living in the last days or harvest of the Gospel Age for some time, therefore, it can be said that "the dead (saints) in Christ have been raised first" and each member of the Lord's people now finishing their earthly course do not need to sleep in death, but "are changed in a moment, in the twinkling of an eye" — "Sown in corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body." (1 Cor. 15:52, 42-44. See also Rev. 14 :13-16.)

It is true, however, that mankind in general who have died throughout human history are still unconscious in the death condition—"The wages of sin is death," and "the dead know not anything." (Rom. 6:23; Eccles. 9 :5.) They still await the general resurrection to earthly life which will not begin until the great Armageddon time of trouble is over and the new conditions are operating in the earth under the power of Christ's Millennial Kingdom. That will be the time when "all in the graves (death condition) shall hear His (Christ's) voice and shall come forth . . . they that have done evil unto the resurrection of judgment." (John 5 : 28, 29, Revised Version.) "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26 : 9; See also Acts 17 :31.)

Sydney Members' Pilgrimage Ended.

The Sydney friends have suffered the loss of two dear elderly Sisters in the persons of Sister Thompson of Hurstvine and Sister Walder of Banksia, both finishing their earthly course on the same day last month. Sincere sympathy is extended to the relatives and brethren who will miss them both very much. A short report is as follows

"Our dear Sister Thompson came into the truth about 1911," and was a most devoted Christian, caring for the members of her household right up to the time of her passing. We all loved our dear Sister who was devoted to the

truth and attended the meetings whenever possible, giving a testimony on every appropriate occasion. Her life was one of true sacrifice without complaint of any kind. Our dear Sister Thompson is another of the Lord's children who is now with our dear Lord, 'changed in the twinkling of an eye.'

"Our dear Sister Walder was a consecrated child of God who loved the truth since about 1933, and always gave a beautiful testimony when at the testimony meetings, and was the means of bringing her husband into the truth. All who came in contact with our dear Sister could not but love her; she was a beautiful character, having the qualifications desired by a child of God, and is now with the dear Master—"Blessed are the dead who die in the Lord. Yea, says the spirit, they rest from their labours and their works do follow them." "

The Rest of the Way.

"Thou hast been my help."—Psa. 63 :7.

"I will fear no evil; for Thou art with me."—Psa. 23:4.

Oh, fathomless mercy! Oh, infinite grace!
With humble thanksgiving the road we retrace:
Thou never hast failed us, our strength and our stay ;
To whom should we turn for the rest of the way?

Through dangers, through darkness, by day and by night,
Thou ever hast guided, and guided us right.
In Thee we have trusted, and peacefully lay
Our hand into Thine for the rest of the way.

Thy cross is our refuge ; Thy blood all our plea ;
None other we want, Lord Jesus, but Thee.
We fear not the shadows at close of the day,
For Thou wilt go with us the REST of the WAY.

Note of Warning.

Would our friends generally be on guard against deception by strangers seeking monetary assistance by plausible misrepresentation. It should be understood that advice will be sent direct from this office to our friends giving information in the case of strangers passing their way. A recent case of deception in another State makes this warning necessary.

"Correspondence.

Berean Bible Institute, Dear Sir—I am enclosing 10/-postal note for renewal of subscription for the "Peoples Paper." Please keep remainder for your good work. As one reads the Bible there are parts which puzzle me, such as 1 Peter 3:19. Could you kindly explain same. I received the "Peoples Paper" last time but very much missed the Frank and Ernest Talks. I would also like to receive a copy of "The Voice." Yours sincerely.

(An article on 1 Pet. 3:19—"How Jesus Preached to the Spirits in Prison"—is available in a back issue of "Peoples Paper," and is supplied free to enquirers.—B.B. Institute.)

Dear Friends—You have been sending me the "Peoples Paper" also leaflets of Frank and Ernest Biblical Dialogues, but this month you did not enclose the leaflets and I missed them very much. I have saved all you sent me and pass them on to anyone who seems interested. They are indeed tidings of great joy.

I am enclosing 10/- postal note for "Peoples Paper" and also Dialogues when you have them to spare. Your explanations of the Bible have made me very happy. Yours gratefully.

(It is hoped to be able to supply the copies of the Dialogues to all requesting same with "Peoples Paper." B.B. Institute.)

Frank and Ernest, Dear Sirs—Your frank and earnest talks over the air of a Sunday morning have attracted my interest ever since I happened upon it many months ago. I have not always been able to listen and give you the attention warranted, so am writing to you asking you to let me have your views on some of the many wonderful things happening at this moment and to come. Yours sincerely.

Dear Sirs—This morning I heard the Dialogue on the subject of "Hell." Could I have a copy of same; I did not hear on the air if there was a charge. If there is I would be pleased to send the cost on; herewith enclosed is stamp for postage. I find your talks very helpful on some passages in the Bible and thanking you for same. Yours sincerely.

Dear Sir—Upon reading the booklet “Do the Dead Know Anything?”, which by the way was very interesting indeed, I see that you are also offering post free “The High Calling of God,” “Distress of Nations,” “A Blessed Hope for Suffering Humanity,” “Why Do the Nations War?” and “Refrain Thy Voice from Weeping.” I would indeed be pleased and grateful if you could send me these. I listen in to the broadcast over here from 6KY Sunday mornings, Frank and Ernest, who sent me the booklet “Do the Dead Know Anything?” I remain, Yours faithfully.

Dear Sirs—I should be grateful if you could forward me a series of back numbers of your very popular Frank and Ernest Dialogues. I much appreciate the half dozen copies of various ones I have at present.

There is one question I am most desirous of asking. I understand from your various literature (and from Biblical support of same) that there are three types of people who will emerge from the tribulations yet to come. (1) The elect, or the Church. (2) The posterity of Abraham, Isaac and Jacob—who are to dwell on the earth as separate from the first named. (3) The sinner—who is yet to learn righteousness during the Millennial Age. So far, so good. But I also learn (from the parable of the Ten Virgins) that the Elect will be composed of two types, the “wise” and the “foolish.” Now, what I want to know is, if the wise are called to the feast with the Bridegroom and the foolish are left behind, what is their position. In the first place they are (as virgins) the “church” type, and yet in the second place they are not the “Abraham” type. I was wondering if you could give me some indication (from your literature, or from direct Biblical reference), just what becomes of this class. Enclosed please accept a small donation towards expenses. Yours faithfully.

(Revelation 7 explains very clearly both the Church or “sealed” overcomers who reign with Christ “in His throne” (Rev. 3:21), and the Great Multitude which, while unworthy to be of the Bride, wash, their robes and thus overcoming serve God “before the throne” in the spiritual kingdom. The booklet “Tabernacle Shadows” explains this subject very clearly and in detail.—B.B. Institute.)

Dear Mr. I had intended dropping you a line some time ago, ever Since I saw in the “P.P.” that your Institute was going to print “The Manner of Christ’s Return” in booklet form. I thought those articles were splendid and it will be good to have a copy in a booklet. I would like to order four copies and as you will no doubt be announcing the price and when they will be ready in the “P.P.,” I will keep my eyes open and forward cost then.

I thought the main article in July “P.P.” very good indeed; so like my own experience when first hearing and reading of these great truths. I am pleased to say that I have seen much more light during this last two or three months and it all seems so marvellous, this great plan of God. I have been having quite a lively time in discussion with some of my friends on these matters, and not being as far forward as I would like in my knowledge of these truths, they do manage to cause me some doubt at times, but I have got such a picture of the Truth in my mind that nothing will really shake me off now.

It is hard to understand how people can be so blind to the significance of world affairs today. Some will not read any books pointing out these things and of course miss much that would otherwise astound them. I could write quite a long letter but will reserve some questions I would like to ask re certain Bible passages to a later date. Possibly I may come across their true meaning with study in the meantime. I hope and pray that you are able to carry on this great work. Yours sincerely.

Dear Sirs—Some time ago I wrote to you for books and am writing to let you know that I received same safely, and am now writing for the Diaglott edition of New Testament. I also receive “Peoples Paper” safely.

Since reading the books early this year and since receiving the books you have so promptly forwarded, I feel very anxious to attend Bible Class and hear things discussed, which I have to think for myself, and I would like to know many things I do not understand properly.

I hope to go to Melbourne to work in the warm weather, and am hoping to learn more then and get baptized.

I have read the Bible, and also have attended church now and then, and I never thought it possible to ever have any rational interpretation of the Bible. I naturally thought one died and either went to heaven, or hell, after judgment day which I imagined would be after the great war between good and evil was won. I wondered at times if God would win because of the way everything is in the world, and even thought if evolution were possible. I did not really think so, because I do a little art work, and I know that everything is perfectly designed and that there must be a designer.

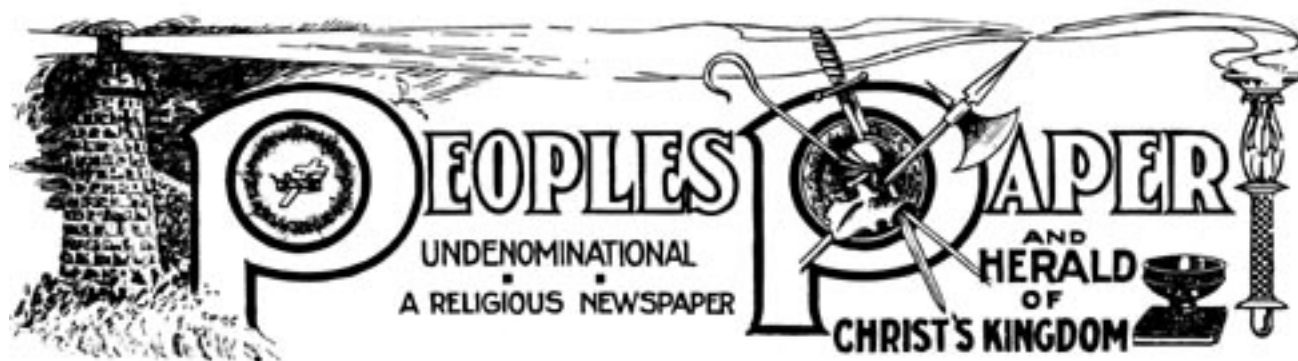
I almost turned Roman Catholic, because most people I work with are Catholic, and I considered their religion and could see that at least they have faith in something and go to their church whereas most protestants are heathen and only go to church to be married. I have always gone to Church of England and one year when I was in hospital at Easter the C. of E. minister came to visit his little flock and he came and spoke to only two of us, and gave us each a little Easter card, while the outsiders did not have any notice taken of them and which I have never forgotten. So I was wondering about it all when I read your books and many things I never dreamed of became very clear to me. I have always been afraid to die, because at church or Sunday school one only thinks of oneself as going to heaven and playing a harp and singing forever, or else going to hell forever and suffering without being able to die again.

There is no one here to learn from, except by reading, and I would like to attend the Bible Classes and learn more, and if I can, I would like to be baptized later on. My Catholic friends want me to see a priest and be one of them. When I try to tell them anything they say, St. Peter was the first pope, and their church has been since the beginning, and that they don’t allow divorce and that others want them to change their Bible, and it seems useless to explain

anything. I would like to talk to people who have ideas like the Berean Bible Students . . . Would you please send me "Peoples Papers" monthly with the change as I am enclosing £1, and thanking you for the ones which you have so kindly sent me. I am, faithfully.

(Literature explaining from the Scriptures the true position of the Roman Catholic system will be gladly supplied on application.—B.B. Institute.)

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Lord, To Whom Shall We Go.

(Convention Address. John 6:64-68.)

MANY of you will be familiar with the circumstances leading up to these verses. Many of the disciples had been attaching themselves to the Lord for various reasons, and were seeking 'selfish gain from Him. Some of them were following just for the loaves and fishes. The Lord could read the hearts of all, and could see this. Some of the disciples were not sincere, but followed Him from wrong motives and a desire to get gain therefrom. Jesus knew that this was a very easy way to be filled, without any labour on their part.' Jesus knew that this was not the time when all men should be gathered unto Him. We know from our studies of the Scriptures that that work is to be accomplished in the near future, and that the present time is really for the selection of His joint-heirs. Jesus reminded them on another occasion that all men would in due time be gathered unto Him when He said, "I, if I be lifted up, will draw all men unto myself." The time when He would die a sacrificial death would come. Not only that, but it was necessary for God to exalt Him to power and glory, in order to accomplish this great victory over sin and death. -

So many were attaching themselves to the Lord and this truth movement with wrong motives, yet the Lord knew that this was the time for the selection first of all of His Apostles, which He mentions here as "the twelve," and then, throughout the Gospel Age, His various representatives would be chosen that this work should be accomplished. But now in John 6 the Lord utters some hard, mysterious sayings, for a definite purpose. Sometimes we forget that. Deliberately, it seems, He spoke in such language and with such force as to shake off some of His disciples. Hence we read such a statement as v. 53, where he says, "Truly, except ye eat the flesh of the son of Man and drink his blood, ye have no life in you.- Drinking blood was strictly forbidden, hence Jesus was emphatically urging upon His followers to drink of His blood, and that was altogether too much. They could not reconcile it with the Old Testament teachings. To them it was a hard saying; to them these words were quite sufficient to reject Him and His message. "Many of his disciples walked no more with him."

It seems that there is a similar condition now, at the end of this age. Wonderfully harmonious truths have been revealed in these latter days, and embraced for a time, and then certain words have been- sufficient to stumble some, and to them they are sufficient reasons to reject the message of present truth, and they walk no more with us. But Jesus in this present chapter reminds His disciples that the words He was speaking to them were not to be taken literally. That is often the fault with a good many people. They take things too literally. They cannot reconcile various portions of the Scriptures. It is stated in v. 22, "The words that I speak unto you, they are spirit and they are life." So they are not to be taken in a literal sense. Then He turns to the twelve and says, Will ye also go away? And we have the answer of the Apostle Peter, full of hope and confidence. "Lord, to whom shall we go? Thou hast the words of eternal life."

Now this was a time of crisis when decisions had to be made. . It comes to the disciples, perhaps more than once. It was the time of separation amongst the Lord's disciples. The record is, Many walked no more with Him. So some of these hard sayings became stumbling stones. Why? - What is the reason? One concludes, and probably it was the same all down through the age, that imperfect human understanding stumbles them. They cannot understand and appreciate from a human standpoint the things that are spoken. So many did not receive His message. Unpopular, unexpected

truths, hard sayings, became stumbling blocks, and not understood.

These unpopular truths often rebound. Wrong religious views have contributed to this. The early disciples had very limited views of the Old Testament Scriptures, as we are shown. So today, limited religious views hinder many people from grasping these dispensational truths, unpopular truths, hard sayings, as it appears to them.

.But what joy, what enlightenment, is missed by not waiting! Some of these unpopular truths and hard sayings became a little clearer further on. Perhaps some of us have experienced this Ourselves. Truth for our day, the Lord's presence, the second advent, were hard or perplexing when the message of truth first came to us. But how glad we are now that we did not throw it out there and then! Actually, we believe that some of these hard sayings and unpopular truths and difficult doctrines become stepping stones to a more accurate knowledge of Divine things and Divine methods. No doubt the Apostle Peter found the sayings of our Lord very hard and difficult, especially regarding eating His flesh and drinking His blood. But afterwards he fully understood when he was enlightened by the holy spirit. And even after he had received that enlightenment he found some of the Apostle Paul's teachings hard to be understood. But he did not say, They must be wrong because I cannot understand them. It so often happens. Some people cannot understand some things, and they think nobody else can.

So it seems, brethren, that when we are confronted with a hard saying, a difficult doctrine, an unpopular truth, it pays to wait. The time will come when we may see things in a different light. We know that people can see them and rejoice in them. There must be something in them. It is good for us to remember Mary's experience. At our Lord's birth wonderful things were announced, and the record is that all wondered at those things which were spoken by the shepherds. But Mary kept these things and pondered them in her Heart. She wanted to see what was the meaning of them.

Take an Old Testament character, Daniel. He had received visions and dreams. He was much perplexed as to their meaning and the time of their fulfilment, and says, "As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart." It is a good place to keep such things.

In view of this, if we have thought upon a perplexing subject many times without much enlightenment, it is best to rest it for a time, for a few weeks or a few months. Sometimes when we try to trace out a subject not too familiar, the more we think about it the more liable it is to confuse our minds, and in our endeavours perhaps we force a meaning on it and become more confused. That confusion goes on and confuses someone else. It is good to rest the matter for a while and then go back to it, and in the meantime we often find that various studies have a bearing upon what we were perplexed about. When we go back to it the mind is fresher, and we see it in a different light. Then we can compare Scripture with Scripture. As the Apostle Paul says, the things he spoke were not spoken by human wisdom, but were taught by the power of the spirit, comparing spiritual things with spiritual. So Jesus Himself unfolded spiritual things to spiritual persons.

In the Scriptures there is always more to follow. Yes, there is. But many would-be disciples at that first advent could not have these things revealed to them. Why? They took themselves out of the circle of enlightenment. That is the reason. "He that followeth after me shall not walk in darkness, but shall have the light of life," Jesus says. There is no one else to follow. As Peter says, "Lord, thou hast the words of eternal life." There is no other place to go.

Now at the second advent, there may be similar conditions to those of the first advent. Those who followed Him were all sincere. At the first advent all men were in expectation, but very few recognised Him as their Messiah and Lord. Multitudes followed Him and marvelled, but there were few who actually pondered these things in their hearts. There is need for quietness. "Come ye yourselves apart." Those who did were richly blessed. His words, though sometimes hard to be understood, nevertheless established them; and those words which they did recognise as truth, they recognised as absolute truth. As Peter says, "Thou art the Christ, the Son of the living God."

Strong conviction is an anchor to the soul. This anchor stops the drift. While multitudes fell away and drifted on the popular current of fear and uncertainty, those with the anchor may be fast.

The question back there was asked; Is this indeed the Christ? Have any of the Scribes or Pharisees believed on Him? The same question might be asked today. Some ask, Where is the sign of presence? The question is put to all, "Who shall stand when he appeareth? For he is like a refiner's fire, and he shall sit as a refiner and purifier of silver." Another prophet said, "A thousand shall fall at thy side, and ten thousand at, thy right hand."

Great truths, unpopular truths, will do the separating. They will do the refining, just as they did at the first advent. Many wonderful truths in these latter days have been brought to our attention. Some of these are regarded as hard sayings. Sometimes it is asked, Who can believe such teachings? But the Lord says, "Blessed are your eyes, for they see, and your ears, for they hear." The promise to those watching is that He would come forth and prepare a feast for them, and He has done so. There is a wonderful satisfaction and joy brought to us. Many can testify that it has satisfied their longings as nothing else can do. It has answered their questions. Separated them from worldly claims, hopes and conditions. They recognise it as the truth. These are the words of eternal life. This is the plan of God.

Yes, many attach themselves to the movement. But many of these do not receive the spirit of -the truth, just as they did not at the first advent. Many of them went back. To them, these harmonious truths became hard- sayings. Today, few remain, but the few who do remain still represent the truth. They have passed through the scourge of war and destruction and trial and anxiety. The Lord still has His representatives in these dark times. These testify to the sustaining grace of the Lord.

What was it that made these stand and triumph in their faith? They knew, like Peter did, that they had something; that these were the words of eternal life. The truth had satisfied them, had instructed them. It had forewarned them not

to expect anything but trials and distress. It developed them. It gave them spiritual armour to protect them. "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 rock and my fortress; of whom shall I be afraid?" This, then, is their protection. There is no other protection from the stormy blast. It gives comfort in sorrow, peace of mind in distress and difficulty. It made these acceptable in Christ, gave them a superior wisdom to that of the world, and enabled them to make right decisions. It gave them an altogether different outlook on life. It enabled them to place correct values on all things. They voluntarily gave up all to become New Creatures, receiving a new life. It gave them a full assurance of faith. You have experienced these things, haven't you? These people knew that the things they had, embraced and set their hearts and lives upon were absolutely true, because they had been forewarned of difficulties and dangers ahead, and how to meet them.

The Gospel Age has been an age-long ministry, with the permission, of suffering and evil. In due time there will be an opportunity to use present experiences to.. great advantage, during the times of restitution. In Ezekiel 16, the prophet is addressing Israel, speaking as a representative of the Lord, and he reminds them of their wilfulness, their sin, and their punishment and distress, and how they were more wicked than others of the surrounding nations at that time; nevertheless, speaking for the Lord, he said "I will establish unto them an everlasting covenant. They shall remember and be ashamed." That is, they shall remember their former experiences, and be ashamed. They will actually shut their mouths for shame, for humility, and the Lord will bless them.

That is probably true of all mankind. David, speaking for us and for all the race, says "Before I was afflicted I went astray, but now I have kept Thy Word. It is good for me to have been afflicted, for now I kept Thy statutes." So, after all, the afflictions we pass through are doing a good work, putting us, as it were, through the washing machine. Some say, It is not much good anyway, there is nothing to follow. We say then, what is the use of these experiences we are having? If everything ended in the grave it would not be much use, would it? But there is some use in it; we know there is.

What use is it for parents to raise a brilliant son or daughter, ready to take up duties in life, with -money and care and love expended on them, and just as their hopes are to be fulfilled, death intervenes. All that seems to be wasted. But when this evil is finished, the other half is coming. God knows how to bring all to perfection. There is a wisdom in allowing all to pass through this woeful experience, and it will not be all lost in the grave. "Sighing and sorrow shall flee away."

The truth turned our perplexity into joy when we recognised that not in this age is the world to be turned to the Lord, but in the age to come. We were astonished to find that at the present time there is an extraordinary offer made to some, to be joint-heirs with Christ in the kingdom, to be joint-associates in that kingdom which is to bring about this uplift of mankind. They also will have the everlasting joy and companionship and honour which belong to the heir of Jehovah. They have this already by faith, and in no uncertain way did the truth declare, "All things are yours, for ye are Christ's, and Christ -is God's."

Yes, still more things are brought out of the storehouse. There is no rationing here. The wonderful philosophy of the ransom is also seen in a new light. The benefits of the ransom are guaranteed to all mankind. Paul says, in Romans, "As sin has abounded unto many, so grace shall reign unto righteousness through eternal life." So notwithstanding the far-reaching effects of one, the far-reaching effects of the other shall undo all the past.

It is significant, too, that this merit of the ransom is first applied to the Church, and later passes on to the world. All men shall come to a knowledge of the truth because of that ransom. Present truth revealed to the consecrated tells us of the Covenants. Under the Abrahamic Covenant, Messiah is being developed, both Head and Body. The Law Covenant enabled the sincere amongst the Israelites to see and witness their own inability to keep the law because of their inherited sin. The New Covenant, based on better terms, with a better mediator, better sacrifices, will be made with natural Israel. It does not apply to this age, but in the age to come it is to be the instrument to restore and uplift the sin-cursed race to perfection and harmony with its Creator.

Present Truth also revealed to us the meaning of Israel's Tabernacle in the wilderness, and its sacrifices. These point to still greater sacrifices, more extensive work to be done through the Gospel Age and the Millennial Age. Present truth reveals to us, too, that we have come to the end of the age—that the present time is for the dissolution of the present era; which has existed for centuries. The time- has come when these arrangements must be broken down. Present truth reveals what we must expect. It reveals the subtle temptations, the snares and trials and general evil which would prevail and increase in momentum. The nations are angry. There is a rushing to and fro, and knowledge has increased. All this and much more is due, not to Christ's coming soon, which is the popular expectation, but to the fact of Christ's presence already. This is a very unpopular truth, and a hard saying to some.

Present truth announced, and this makes it different from any Other teaching, that the word "parousia" does not mean "coming," but something "present." The Lord said, "As it was in the days of Noah,"⁷—not while Noah was coming, but while Noah was there,—so in like manner shall it be in the days of the Son of Man; not when He is coming, but when He is present. This not only revealed the manner of the Lord's return, but also the purpose of it—to destroy all mankind, which is the popular notion, but rather to uplift mankind and bless and rule in righteousness. Assisting in this work will be His saints, those who are receiving their training now and are faithful unto death. "I will give them power over the nations."

Who would give up such a wonderful prospect? Approaching, as we have done, to the very doors of these things, "To whom shall we go?" Can anyone show us anything better? Some people think they can see something better. But when you come to the end of their book, so to speak, it is as if the last chapter is missing, and you ask, I wonder how it ended. But when we come to the last chapter, we find the mischief has been rectified. The characters live happily ever

after. There is a wonderful romance in the Scriptures; beginning with the first pair, we trace their experiences right through and find, in the end, the whole family lives happily ever after.

Some people tell us that there is a better time coming, and others tell us that we must turn to God. After all, where did we -depart from God? Two people departed from God in the first instance. Others again say, Yes, Christ's kingdom is to be established and a better time is coming, but when we come to analyse their teachings we find *hey leave nearly everyone out in the cold.. That's no good. So we see there is only this, the truth, that has enabled us to receive and give comfort. We do not know of anything better. The Scriptures reveal to us the true God. The more we can appreciate the length and breadth-and height and depth of the love of God manifested in the sacrifice of His Son, we realize we cannot use any other words than those used by Peter—"Lord, to whom shall we go? Thou halt the words .of eternal life."

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Sacrifice of the Christ.

"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 High 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 one 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 anti-type 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 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."

In the type the typical high priest, after offering the first sacrifice, and after applying its blood on behalf of himself and his house (the under-priests and 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.

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 distinctly 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 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."

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 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 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.

Our Lord as the High Priest laid His hand 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, bring 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."

Thus the sufferings of Christ, while in 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 suffering 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.

With the Jews there was a Day of Atonement every year, with Sits 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 Christ’s 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 3 Priest upon His throne (Head and members) after the order of Melchisedec.

Should Christians Observe the Jewish Sabbath.

This article had appeared in these columns some years ago, but the Sabbath question has exercised the minds of some of our friends of late and these thoughts are presented again.

WE are aware, of course, that in taking up this question we shall be dealing with a matter that some have adopted as an essential to salvation. We have respect for those who think they are bound to keep the Israelitish sabbath and conscientiously endeavour to do so. However, the fact that their conscience leads them to do this, is no proof that such is the Divine will for the followers of Christ during this Gospel age.

Conscience of course should be obeyed, but conscience is not a sure guide as to what is God’s will. Conscience has led many people to do strange things, and very wicked things. No doubt, some of the priests of Israel thought they were obeying the Law when they crucified the Lord Jesus as a blasphemer. Paul persecuted the church in all good conscience, and our Lord foretold that some would think they were doing God service in killing others. It is necessary that our consciences be regulated by the Word of God; that must be our guide.

The question then is, do we find anything in the teachings of Christ and the apostles to lead us to think that the church should keep the Jewish sabbath? Why call it the Jewish sabbath? Some would assert that the sabbath was in existence from the beginning of man’s creation. However, the Bible does not mention any instruction to any from Adam to Moses to observe any sabbath.

The first mention of a seventh day observance would seem to be in regard to the institution of the Passover and the deliverance of Israel out of Egypt. Then comes the fourth commandment, given to the nation of Israel as a “shadow,” a “type,” reminding them of the days of creation, those long periods of time in which God prepared this earth for human habitation, and also pointing forward to the great anti-typical sabbath, when the Divine purpose respecting humanity and the earthly home shall be completed, and all will be at rest in perfect life, perfect environment, under the Divine rule of righteousness and peace. .,

Our Seventh Day Adventist friends would have us believe that the great Creator did all His wonderful creative work in seven days of twenty-four hours each. However, neither scientific research, nor reason, nor Scripture support this small view; facts of nature contradict it. God takes time to accomplish His designs and works along the lines of His own ordered nature. The church of Christ is a new creation and it has been over nineteen centuries in course of creation.

The seventh day of Israel was evidently fixed at: the time of the deliverance from Egypt, when Moses; was told that that month should be the beginning of months to them. The lamb was slain on the 14th of this first month, Nisan, and Israel went out of Egypt on the first day of the next week and had to keep the whole of that week holy, with a holy convocation on the first and seventh days. Then came the Law Covenant, the ten Commandments being part of it.

This Covenant was made with Israel only. (Deut.. 29:1.) “He hath not dealt so with any nation;. and as for His judgments, they have not known them.” (Psa. 147:20.) “You only have I known (recognised) of all the families of the earth.” (Amos 3:2.) God had special reasons for dealing only with Israel during that age, in harmony with His promise to Abraham. The Law demonstrated Divine justice and would reveal the Messiah, as He only could keep it. That nation might have passed on into the favour of the Gospel, and the church, the heavenly seed of Abraham, would have been exclusively from Israel. They failed to enter into the rest of faith, into the real sabbath, because ‘of unbelief, and so the Gospel came to the Gentiles “to take out a people for God’s name.”

Jesus had come to Israel with a new offer of salvation. They had failed under the Law Covenant; it was a “yoke on them that they were unable to bear,” and He came saying, “Come unto Me all ye that are weary and heavy laden and I will give you rest . . . For My yoke is easy, and My burden is light.” (Matt. 11:28-30.) Yes, “the law came by Moses but grace and truth came by Jesus Christ,” (John 1:17.) Jesus came and kept the Law and then died under the Law that He “might redeem them that were under the Law.” He opened a new and living way — the narrow way, the way of faith. (Gal. 3:9-14.) “And if by grace, then it is no more of works: otherwise grace is no more grace.” (Rom. 11:6.) So Christ redeemed those that believe of the Jewish people from under the Law, so that they could be married to another, even become the Bride of Christ. (See Rom. 7:1-6; Col. 2 : 14.)

“Then said he, Lo, I come to do Thy will, O God. He taketh away the first (the type) that he may establish the second (the reality or antitype). By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.” The Law and the prophets were until John (the Baptist), since then the kingdom of heaven is preached. There was the great change of dispensation and Jesus indicated this in Matt. 5:27-48, in which He quoted what saith the Law and

contrasts it with what. He says.

It took the apostles quite a time to realise the great change and a vision was necessary to reveal to Peter that Gentiles were to be acceptable as members in Christ; he was instructed to go and use the second key of the Kingdom and to open the door to the Gentiles, Cornelius being the first Gentile convert. Then Paul was appointed of the Lord to be the apostle to the Gentiles. However, the apostles were still clinging to the Jewish religion and ceremonies, as Christ had said to the two disciples on the way to Emmaus, "O simpletons and slow of heart to believe." The question arose as to what it was necessary for Gentile converts to observe, some thinking that they must observe the Law as well as believe in Christ. So a council of apostles and leading brethren was called at Jerusalem. James was the presiding elder at Jerusalem and evidently was chairman. We have the account and the decision reached in Acts 15:5-11. We have Peter's expression and then Paul and Barnabas speak and James as chairman sums it up. See verses 19-29. This was the decision of the Council and there is not a word about keeping any of the Law's commandments—no mention even about keeping the fourth commandment. Certain men are reproved in verse 24 for having troubled the Gentile Christians with words subverting their souls and saying that they must be circumcised and keep the Law—"to whom we gave no such commandment."

If it was essential that Christians should observe the Jewish Sabbath then the apostles would certainly have said so, but their decision was otherwise, that Gentiles were not to have the yoke which they could not bear, put, upon them; they were not to be troubled in the matter either of circumcision or keeping the Law. That ought to be sufficient to settle the question. There is, however, much more in the New Testament to make the matter plain. In fact, there is no ground whatever to support the Seventh Day Adventists' teaching on this subject.

In Col. 2:16-17 the apostle says, "Let no man judge you in meat, or drink, or in respect of an holy day, or of the new moon, or of the sabbath, which are a shadow (type) of things to come; but the body (the reality) is of Christ." As verse 14 states, Christ has blotted out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross. Our S.D.A. friends ask us to believe that it was the ceremonial part of the Law Covenant only that was done away. Then the apostles should have said so at the council at Jerusalem and Paul should have said so in Col. 2:14, but instead he goes on to particularly mention holy days and the sabbath.

In 2 Cor. 3:7 Paul definitely speaks of the difference of ministration under the Law and that under Christ and particularly mentions the Law written on tables of stone as being the ministration that passed away.

Rev. 22:14 has been quoted as referring to the ten commandments given to Israel, but that is not so. The "words of Jesus" can be referred to— as the commandments of Jesus, also the apostles' instruction are referred to as commandments, as noted in Acts 15,— "to whom we gave no such commandment." The Greek word for commandment may mean instruction, prediction or exhortation. (Crudens Concordance.)

The Apostle in Heb. 7:11, 12 in mentioning that Jesus as the great Melchisedec Priest was not of the Levitical priesthood, for under it the people received the Law, asks what further need was there that another priest should rise after the order of Melchisedec and not after the order of Aaron? And states "For the priesthood being changed there is made of necessity a change of the Law." Then read verses 17-19 . . . "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

In Heb. 3 Paul again contrasts the arrangement under Moses with that under Christ. Moses was head over a house of servants, to whom it was necessary to give the Law—thou shalt and thou shalt not—for as Jesus said, a servant knoweth not what his Lord doeth, but I have called you friends. (See also Gal. 3:9-14, 18-29; Gal. 4:1-11, 21-31; Gal. 5:1-4.)

How did it come about that the early Christians chose the first day of the week (which of course is every seventh day) to be their day for fellowship, instead of continuing the Jewish day? The S.D.A. friends assert that Constantine changed the day by edict. Constantine no doubt made it nationally legal, but the early Christians had practiced it ever since our Lord rose from the dead and made Himself known to the disciples on the first day of the week. During those six weeks of His invisible presence it was usually the first day of the week that He appeared to them. That did not make the first day of the week a sabbath under the Law in the sense of the Jewish sabbath, but it seemed to be and was evidently taken to indicate the Lord's will that the first day should be their day for special fellowship—emphasising the great change of dispensation and the passing away of the Law Covenant with Israel. The Law of commandments had been nailed to the cross.

This was evidently so understood by the apostles and disciples as is shown by an epistle written by Ignatius who lived in the days of the 'Apostle John and was martyred about 107 A.D. He wrote (See Milner's History, page 58) we still live according to Judaism we confess that we have not received grace, for the divine prophets, lived according to the Gospel of Jesus Christ. For this they were persecuted, being inspired by His grace to assure the disobedient that there is one God who has manifested Himself by Jesus Christ His Son, who is the eternal Word. If then they have cast off their old principles let them no longer observe the Jewish Sabbath but live according to the resurrection of the Lord, in whose resurrection from the dead our resurrection also is assured." That was what Ignatius wrote about 200 years before Constantine made the day nationally legal by edict.

Our first parents in Eden had no instructions to keep any seventh day sabbath or rest, for it was an eternal sabbath, a continual rest there, and each evening they might "hear the voice of the Lord God walking in the cool of the day."

The Jewish sabbath was given as a type of the restored rest that is to be for the whole creation (that is groaning and travailing in pain until now, waiting for the manifestation of the sons of God), in the Seventh 1000 year day when Christ and these sons of God, now being chosen during this Gospel age, will reign to bless and restore all the willing

and obedient and bring them into that eternal rest of harmonious reconciliation with God, the fellowship, the peace and joy of Eden restored.

These sons of God who are at present being chosen, have the privilege of entering this sabbathrest even now, ahead of the world. (See Heb. 4: 1-9.) "We who have believed do enter into rest . . . and there remaineth therefore a rest (sabbath) for the people of God."

Notice.

Delays in reply' to correspondence, etc., have been caused in recent weeks by some sickness at the Institute, and we trust that our friends will understand the position. Copies of the radio Dialogues will again be enclosed with the "Peoples Paper" as soon as possible, to all who receive these.

Time that is past thou. never can'st recall:
Of time to come thou art not sure at all;
The present only is within thy power,
And therefore now improve the present hour. —Byron.

Pilgrim Way Ended.

Word has been received of Brother T. H. Moore of Glenbrook, N. S. Wales, finishing his earthly pilgrimage last month after many years of devotion to the Lord and His truth. The report is as follows:

"The passing beyond of our dear Brother Moore came as a great shock to us in Glenbrook. He had not been well for a few weeks and retired to rest as usual on 8th June; next morning on being called for breakfast it was found that he had died in his sleep, and praise God we believe that he is now forever with the Lord. But, dear Brother, we do miss him; you see, he lived with us for six years.

"How inspiring it is for us to realise that he is one of those blessed ones who die in the Lord from henceforth, (Rev. 14:15), and that our temporary loss is his great gain.

"We laid his body to rest in Penrith Cemetery on 10th June, pointing out to the friends and mourners at the graveside the glorious hopes which had animated and inspired his life during the time since he consecrated his life to the Lord."

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. (Isa. 46:9-11; 14:27.) On the assurance of God they rested. In Him their faith was anchored; and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the Throne of God.

In the midst of the Christian warfare let our hearts be cheered and our minds be stayed, not only with such assurances that all the Divine purposes shall be accomplished, but also with such promises of personal favour as these:

"Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame; He remembereth that we are dust."

"Can a woman forget her sucking child? Yea, they may, yet will I not forget thee. Behold I have engraven thee upon the palms of My hands."

"The Father Himself loveth you."

"It is the Father's good pleasure to give you the Kingdom."

"Such as are upright in their way are His delight."

"Delight thyself also in the Lord, and He shall give thee the desire of thine heart"—the peace, of God, even in the midst of storm and tempest.

I'll Do My Very Best.

I may perform no deed of great renown,
No glorious acts to millions manifest;
Yet in my little labours up and down
I'll do my best.

I may not paint a perfect masterpiece,
Nor carve a statue by the world confused
A miracle of art; yet will not cease
To do my best.

My name is not upon the rolls of fame,
'Tis on the page of common life impressed;
But I'll keep marking, marking just the same,
And do my very best.

And if I see some fellow-traveller rise
Far, far above me, still, with quiet breast,
I'll keep on climbing, climbing toward the skies,
And do my very best.

Mine may not be the beautiful and grans,
But I must try to be so careful, lest
It fail to be what's put into my hand---
My very best.

H. Guy Carleton.



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The Road to Damascus and after.

(Convention Address)

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. 3:8.

THE account of Paul's experiences on the way to Damascus is given three times in the book of Acts, so it must have been important. We have three versions of the same thing. Firstly Luke gives us the account, then Paul himself tells it to the Jews, then later on to King Agrippa.

We have no new message 'to give, but have a few questions to ask, just as Saul had a few questions knocking at his brain. The answer to those questions is going to be consoling, or is going to be worrying: It is a retrospective view of this way that we are going to examine, and a few lines are appropriate to it

"It is good to remember the way He hath led us,
To view once again both the track and the road—
To rest on the fact that unfailing He fed us,
A faithful and loving, compassionate God.

"It is good to remember that He Himself brought us
Through all of Life's trying road up to this day—
Forgave us our sins and our blunders, and taught us
To cleave unto Him and make Him our stay."

The Apostle never ceased giving praise to God for His leadings, and expressed wonder that such a man as he should see the light which struck him down on the way to Damascus.

There is a great similarity between Paul's day and our day; similar issues seem to be alive and very vital to our interests—and not only our interests, but those of honest people everywhere:— those in positions of authority, the Jews to whom Paul was preaching, King Agrippa, and especially the followers of Christ. This has been a great

problem all through the age, but it was particularly striking at that time. It began, really, with John the Baptist, this great question mark that each one will have to answer. It will throb away and each will have to answer, and give an account, as it were—"What think ye of Christ?"

John the Baptist came preaching repentance, and baptizing, and pointing out the Messiah, and his own experiences became more and more strenuous until finally he was beheaded. But he was pleased, as it were, to take the place of the friend of the Bridegroom, and direct his disciples into the Bridegroom's arms. He willingly gave up his disciples to follow the Lamb of God, so that they might become the Bride of Christ.

Now Jesus really took up this great question in His preaching and ministrations as He journeyed throughout the coasts of that country, for it was particularly, shall we say, vital to His interests. Jesus himself said to His disciples, "Whom say men that I am?" That was the big question of that day. They said, "Some say you are John the Baptist, or Elijah, or Jeremiah, or one of the Prophets." But not the Messiah. He was not very concerned about that—"But whom say ye that I am?" The same question was put to two different sets of people. "Whom say ye that I am?" Peter gave the answer that He was the Christ, the Son of the Living God, and the Lord said that flesh and blood had not revealed this to him, but the Father. That confirms, as it were, what Paul says in this passage we have under discussion, the light that struck him down was not natural light. He did not receive it from men's hands or ministrations, but it was a direct intervention on the part of God.

It is the same direct question that hits at the understanding of all creatures at some time, and we are particularly favoured to be able to give it some consideration. "What think ye of Christ?"

We have other illustrations. Nicodemus was an honest man, well-intentioned; he came to the Lord and asked certain questions. He addressed Him as Rabbi, and acknowledged that Christ could not do these things unless He were the Son of God. But Nicodemus could not exactly leave the respectability of the order of that day and follow Him; yet we see the good intentions of Nicodemus. The Lord gave him the answers to his problems. We do not know how he finished up eventually, but we have reason to believe that Nicodemus saw much of that which our Lord tried to instruct him that night.

Then there was the Ethiopian. "Does this refer to Christ, or to some other man?" At the end of that Age the same question was on all' lips. It all centred around the words, "What think ye of Christ?" That is the big thing today. It is knocking at the hearts of all people everywhere. It is knocking two ways, either condemning the error or elevating the truth.

That was at the first advent. It is so much like a fairy story—Once upon a time there was a wicked man named Saul. But we know it is true, because the same thing has happened to us. If we are going to be of assistance to anyone, or everyone, we want to help them along this Damascus road. The point of which we want to enquire is, What part of that road are you on? Are you still going to Damascus, or are you on the "after" part? Are you still, as it were, the persecutor, or are you now the persecuted? There are two camps today. Which are you in?

We have to decide this thing sooner or later. It is best to be on the right road, though it may bring much persecution and troubles. But it is going to be worth it, friends. We are to have a joy and peace that nothing can buy, and better still, nothing will take away. There is a message about it too, just like Paul's on helping the brethren. There were not many, just companies like ourselves. The people he was persecuting were people like ourselves, who wanted to gather on the Sabbath; they often went out to a stream, where prayer was wont to be made. They were little companies seeking to please the Lord. They were querying about their own conduct and efficiency as God's ministers, and desiring to improve in those respects and not misrepresent God himself. The Apostle John said, "We have the assurance that if we love the brethren we have passed from death to life." But God has chosen certain people—no-one can do this without it is God-given. So the men Saul would stone today he lays down his life for tomorrow.

Now we would like to draw your attention to the persecuted and the persecutors. You might say that you would never be like Saul. No. But there were many men behind Saul, behind the scenes, giving him that authority, that impetus and encouragement to persecute in this way. He had been encouraged in this nefarious conduct of stamping out the Christians. But there was one peculiar thing about Saul; he was honest; he was sincere. Honest men may be tricked for a time, but they watch their actions, they have their eye on the road, and ask themselves, "Is this right?"

So Saul heard the voice saying to him, -Saul, Saul, why persecutest thou me?" and he answered, "Who art thou, Lord?" "Jesus of Nazareth." Saul was persecuting the Lord himself. Not exactly in a personal way, but we remember Jesus said, "Inasmuch as ye have done it to one of the least of these ye have done it to me." It is given to us to consider these things, sometimes possibly before we are worthy of Them.

Have you considered the bindings, how everyone is being bound today in something? That body of Scribes and Pharisees who were doing the binding into bundles in that far-off day, thought they had in Saul a pretty good vessel for their purpose. And what a terrible thing it was he did! He tells us himself that he "spoiled the Lord's church." Many had good, peaceful aspirations, nothing but love in their hearts, and he spoiled them. He says he was the chiefest of sinners. Friends, we too, must hammer it out once more. What side are we on? Persecuted? Persecutors?

Now you say, I was not like Saul, I did not do those terrible things. Did we give some little support and direction? It is the same thing. Perhaps somebody else was doing the persecuting. And do you know what it amounts to? Roughness and smoothness. Are you making the road smooth or rougher for someone? You must answer the question yourself, the same as I have to. If you can say in all sincerity that you desire that it should be smoother, and that you have a good conscience, you have passed Damascus. If you cannot, you still can hear the voice. "Lord, what hast thou for me to do?" "It will be told you what to do," You do not need me to tell you. That little voice will tell you what to do. It is the answer to that great question.

What a similarity there is between those days and this! There are not many of us. "What think ye of Christ?" It is the problem of the age, and of the day. As it was in the end of that age, so in this. It has to be answered. There is no running away from it. It begins with individuals, it comes into companies, it goes to nations and then it becomes an international question. We want our affairs, our loves, hopes and joys not to be confined to just you and me, but to all. Shall we begin with those in our own town? We can then extend to those of other towns in our own land. The love of Christ will abound more and more. If we can do that, we will reach others of other lands, and we will not be ashamed of them as brethren.

The Lord did not say, You are not worthy to be my disciple. No. Him whom the Father draws I will in no wise cast out. It is for us, too. Him whom the Father draws in this company, it is not for us to question.

Now friends, we have a job before us of smoothing out the road or making it rougher. What are you going to do? Are you on the way to Damascus, or after?

As we go about our business we can see these questions hammered, we won't say in so many words, but in so many principles, in so many ways of conduct. We know we come short, but that is not our intention, is not our desire. We want to grasp the opportunities that arise through the various circumstances of ministering, where we can, in whatever way is possible, to the Lord's people, irrespective of who they are and of who it offends. We are not to persecute anybody. Stephen was persecuted, then Paul.

This question, after the Church is gone, will be for the benefit of humanity. Then they will be delivered from the corruption of selfishness, pride, hatred, strife and envying etc., as the question of "What think ye of Christ" is faced and answered as it should be. They cannot solve the problem today. It needs faithfulness and staunchness on our part to see that we carry out our ministry. We cannot do much, yet we can inspire one another and direct one another's thoughts to the Word and to the Throne of Grace. We are all pleased to receive this grace. We know our failures. But we are not too pleased when our brethren exhibit the same failings. We might speak a little ill of them, and condemn them. But if we were in the same position, we might be a hundred times worse. So it is not for us to stand over our brethren in any way at all.

We will be able to assist one another. You will be surprised, when you think of it. I have discovered myself how far a little thing can go, just a word of comfort and cheer in the right way and spoken in truth and sincerity. You do not need to travel, you have all the problems right with you, and you will find everywhere the same sort of people as we have here, with the same difficulties and problems, and the same answers are applicable to them.

Don't forget. Persecuted? or Persecutors? Well, God has done His work, let us do ours!

"PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Monthly) 4/- (80 cents) per annum, post paid,

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

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.

General Report Berean Bible Institute

IN presenting another report briefly covering the work of the Berean Bible Institute and including the Balance Sheet of the General Tract Fund for the twelve months to the end of April last, we again wish to express much thankfulness to the Lord for His favours and guidance manifest upon the efforts of all dear friends who have co-operated in this service of the truth throughout another year. It is most encouraging and due appreciation is expressed to many of our friends who render such willing assistance in the work carried on from the Institute, and as all is undertaken voluntarily no doubt it is accepted of the Lord as done unto Himself.

Our monthly publication "Peoples Paper and Herald of Christ's Kingdom" continues to provide a regular contact with our brethren and friends over a wide area, and appreciative remarks from readers give evidence that the messages from its pages provide spiritual food and encouragement to many in the Christian way, by the Lord's grace. We are grateful to our brethren who contribute to the columns of "Peoples Paper" by the addresses given at Conventions etc., and are always ready to consider articles submitted by friends from time to time. Since the notification given in March and April issues of the increase in subscription rates to "Peoples Paper" from 3/- to 4/- per year, made necessary by the extra cost of production, even greater increases in costs are in evidence, and those friends who obtain new subscribers or forward subscriptions for others are assisting greatly the publication of the "Paper." While the deficiency to cover the cost of "Peoples Paper" made up by the General Tract Fund over the year past was no greater than in former times, yet in the months ahead the full increase in costs will apply for each issue. However, as numbers of the "Paper" are distributed free each month to those who apply for literature, it is felt that the extra cost above the subscriptions is well used in the service of the Lord.

Free tracts and Kingdom Cards have been supplied in some quantities to various friends who are alert to the opportunities of witnessing for the truth, and the work with the Consolation Cards has been encouraging over the year past again, as many bereaved have been helped with the literature as a result of receiving these cards through the post. Other friends who can use the tracts or cards to advantage should apply for these.

Public lectures have been continued throughout the year and some new friends have been assisted by these meetings

to a clearer and fuller appreciation of the truth. The messages at these public meetings have been arranged to provide encouragement in the narrow way for the brethren as well as enlightenment and help for those coming to a knowledge and appreciation of the plan of redemption. Where-ever possible gatherings of this kind should surely be continued by those with talent and opportunities for service in this way.

Quantities of books and booklets are continually going out to various parts of the harvest field, and it is hoped to produce further supplies in the months ahead of some which have been out of print of late, A new edition of "Poems of Dawn" and "The Ten Camels" will receive attention as early as possible, and it is hoped to provide again the valuable work "The Bible Teachings on the Covenants etc.," before the end of this year. It is expected that the booklet on "The Manner of Christ's Return" comprising the articles on this subject which have appeared in "Peoples Paper" will be printed in a few weeks; further reference to this will be found in this issue. Good supplies of the very helpful booklet "Plan of God—in Brief" are on hand, and this is a most suitable work for general distribution. We shall be glad to hear from friends able to devote some time to colporteur work with the literature.

From the General Tract Fund below the assistance to the general work and the expenses: met are shown. The voluntary contributions indicate the willing sacrifices on the part of many of the brethren by which under the Lord's providence, the work is carried on. All expenses have been covered throughout the year past and the small balance is carried forward into the new term.

Looking forward to the days ahead it is with confidence and trust in the Lord as we seek to fulfil our privileges and opportunities in the service of His truth. World conditions more than ever impress the fact that "the night is far spent and the day is at hand," and the momentous happenings should but stimulate the faith and zeal of God's people to perform, all His good pleasure, both as respects their own welfare and the encouragement of other members in Christ. Once again it is requested that the dear friends everywhere remember in prayer the work being carried on, that God's blessing and oversight may be in evidence and His guidance realised in all things, to His praise. The words of the faithful Apostle in Heb. 6:10, 11, surely apply as truly today to the Lord's people as when written—"For 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. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end."

General Tract Fund.

To Credit Balance, 1st May, 1947	£ 2	15	6
Donations ..	328	5	0
	£331	0	6

By Free Books and Booklets	£ 8	9	6
Free Tracts and Deficiency "Peoples Paper"	74	5	11
Advertising, Hall Rents, Circulars ..	27	2	6
Pilgrim Work, Travel, Sundries	19	0	2
Towards Personal and House Expense	130	0	0
General Expenses (Office, etc.) ..	31	1	11
Postage	34	11	1
Consolation Cards	4	2	6
Balance	2	6	11
	£331	0	6

The Radio Work.

WITNESSING to the truths of God's word by means of the radio continues to be an effectual means: of reaching those people who are sincerely desirous of knowing of the wonderful plan of salvation through Christ, and this feature of the work carried on from the Institute has been blessed by God also throughout another year, for which gratitude is again gladly expressed to the Lord of the Harvest.

There has been no change in radio stations over the year past, and 3GL Geelong (Vic.) and 2KY Sydney continue to give good service and are reaching listeners over a considerable area. The friends in Perth have also continued with the same witness through 6KY for the benefit of those who may be found with ears to hear in that locality.

It is most encouraging to find that quite a number of radio listeners are now rejoicing in the full knowledge and appreciation of the truth. The advantage of offering the printed copies of each broadcast after the sessions has been well demonstrated again over the year just completed, as considerable numbers have been supplied to appreciative listeners, together with other literature. Quantities of the printed Dialogues are also mailed each month with the "Peoples Paper" to many of our friends, and these copies are used as tracts for distribution where good may be done.

The radio cards for advertising the broadcasts have been used by a number of workers throughout the year and this is an effective means of reaching those who have a desire for spiritual things. Friends who can use these cards in the areas where the broadcasts are heard are advised to apply for supplies which are made available from the Radio Fund. Some advertising in papers has been undertaken also, and we are glad of the co-operation shown in this respect by those who make use of papers in their own localities.

The financial assistance to enable this witness work to continue has been very well maintained by the voluntary donations received, and in this respect it is realised also that much sacrifice is indicated in the good amount listed for this branch of the truth service. After meeting all expenses the credit of 1 70/6/2 is carried over into the new term.

It will be appreciated if our brethren will join in prayer for this witness of the truth, that in these last days the Lord's blessing may also attend the message of His truth in this form, that still others may hear and appreciate the joyful sound and be brought to the Lord in accordance with His good will. "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." (Eccles. 11 : 6.) .

Radio Fund.

To Credit Balance, 1st May, 1947 ..	115	13	1
„ Donations	444	12	6
	1460	5	7

By Radio Stations-3GL Victoria, and 2KY N. S. Wales to 1st May, 1948	1298	6	0
„ Recordings and Freight ..	26	2	9
Recording Needle	2	6	0
„ Printing Quantities of Dialogues	27	12	6
„ Extra Paper for Dialogues ..	11	3	6
Radio Cards, Advertising, etc. .	17	7	6
„ Travel and Sundries	5	18	10
„ Bank Charges	1	2	4
„ Credit Balance at 1st May, 1948	70	6	2
	1460	5	7

Booklet—Manner of Christ's Return.

As announced last month it is proposed to print in booklet form the articles which have appeared in the "Peoples Paper" under the above title. 'The orders already received are appreciated, and we shall be pleased to hear from other friends desiring copies when they are ready. The price will be announced as soon as possible.

"The Plan of God—in Brief."

A most helpful explanation of God's Word, with Chart of the Ages. 104 pages; paper cover.

Explains the following :—The Bible Viewed in the Light of Reason ; The Development of the Divine Plan ; The Mystery Hid ; Our Lord's Return ; The Permission of Evil ; The Day of Judgment ; Ransom and Restitution ; Natures Separate and Distinct ; The Three Ways ; The Kingdoms of This World ; The Kingdom of God ; The Day of Jehovah ; Concluding Thoughts.

These books supplied at 1/- per copy, or 6 copies for 5/- ; post paid.

Cards, Desolation—Restoration.

This poem is now available in post card size, in a variety of colours. Many of our friends will know the very helpful message it contains for the bereaved. It is also very useful in conveying the hope of salvation in a general way. It is supplied at 3 for 6d., 1/8 per dozen ; or 1/6 per dozen in 3 -dozen lots.

The Manner of Christ's Return

(Part 8. Continued from May Issue.)

SCOFFING FORETOLD.

HE Apostle Peter describes how some of the unfaithful servants and hypocrites will scoff during the presence of the Lord, even as they scoffed in they days of Noah. (2 Pet. 3:3, 4, 10,12.) Notice that the Apostle wrote to the Church, and that the scoffers he describes are in the nominal church and professedly interested in the Lord's work and plan, and believers, therefore, that He will come some time. The scoffing described is on the very subject here noticed, and such as we hear and shall hear from professed Christians, whenever the subject of the Lord's presence and harvest work, etc., is presented. Christians generally, until they investigate the subject, have such ideas of literal manifestations of fire, trumpets, voices, etc., and of seeing the Lord descending through the air, a shining body of flesh, that when they hear of His invisible presence, without taking time to investigate a subject upon which they feel so sure, busied with worldly plans, and intoxicated with the spirit of the world, they will dismiss the matter quickly as unworthy of investigation.

It is to this class of professed Christians that the Apostle refers, saying, "In the last days [in the closing years of the Gospel age—in the "harvest" shall come scoffers walking after their own, desires [plans, theories, etc., , asking, Where is the promise of his presence 1 parousia ? for ever since the fathers fell asleep, all things continue as at present from the beginning of creation." When referred to our Lord's statement (Mat. 24:37-39; Luke 17: 26) that in His days, in the days of His presence, things would indeed continue as before; and that, as in Noah's day, men would be eating, drinking, marrying, planting and building; and that, as then the world know not of His presence, and read not the signs of the speedy and great changes just at hand, they are too busy to consider the testimony carefully, and only continue to scoff.

Ah! says Peter, they forget the great change which occurred in the days of Noah; and then, under the symbol of fire, he describes the overwhelming flood of trouble which shall shortly overtake the whole world, utterly overthrowing

all civil and ecclesiastical rule [the heavens] and melting the entire social fabric [the earth [—producing anarchy and social chaos until the new heavens [ruling powers—the Kingdom of God] shall be fully established, as well as a new earth [society organized on a new and better basis, of love, equality and righteousness].

In verse 10 he assures us that “the Day of the Lord will arrive [Greek, *heko*] as a thief” (Old Manuscripts omit here the words, “in the night.”) [unobservedly, quietly: it will be present, while some are scoffing and smiting those fellow-servants who declare the truth]. The Apostle then exhorts the saints to separateness from the world; that they be not swallowed up by politics, money-getting, etc., but that they set their affections on higher things. He says, Seeing that in God’s plan present earthly conditions are only temporary and will soon give place to the better order, what manner of persons ought we to be, in respect of holy conduct and piety?—“looking for the PRESENCE [parousia] of the Day of God”—watching for the evidences (signs) to prove that it has come.

And, thanks be to God, His provision is so abundant that all those of piety, who are looking for that day, will know of it before the full bursting forth of the fire of wrath. Through Paul, He assures us that none of the children of the light will be left in darkness, that that day should come upon them unawares. (1 Thes. 5:4.) Hence, though we are already in the day of the Lord’s presence, and in the beginning of the great fire of trouble, we see that it is even as shown us in symbol (Rev. 7:1, 2)—the storm is held in check until the faithful servants of God are “sealed in their foreheads:” i.e., until such are given an intellectual appreciation of the time, presence, etc., which will not only comfort them, and shield them, but also be a mark, seal or evidence of their son-ship, as indicated by our Lord when He promised that the holy Spirit should show to the faithful “things to come.”—John 16:13.

Some take Peter’s statement literally, that “the heavens being on fire shall be dissolved and pass away with a great noise;” and also the Revelator’s description of the same events, by a very similar symbol, “The heaven departed as a scroll when it is rolled together.” It would seem, however, that one glance upward at the myriad gems of night shining through millions of miles of space, with nothing between to roll away, or to take fire, should ‘be argument enough in one moment to convince such that they had erred in supposing these statements to be literal—should convince them that their expectation of a literal fulfilment is absurd in the extreme.

So, then, God veiled from mankind under figures of trumpets, voices, fire, etc., information (which was not for the worldly to know, but only for the “little flock” of consecrated saints) regarding the harvest, the Lord’s presence, His spiritual kingdom etc.; and yet He arranged them so that, in due time, they would speak clearly and emphatically to the class for whom He intended the information. As at the first advent, so to a similar consecrated class it may now be said, in the time of the second advent—“Unto you it is given to know the mysteries of the kingdom of God; but unto them that are without, all these things are done in parables”—in figures and dark sayings—in order that, even though having the Bible before them, others than the consecrated may not really see and understand.—Mark 4:11, 12.

The world is not ignorant of the unprecedented events and circumstances of the present time, and their increasing noteworthiness with every passing year; but not perceiving the grand outcome, these only fill their minds with dark forebodings of evil. As foretold, they are in fear, looking forward to those things that are coming on earth; for already the powers of the heaven (the present ruling powers) are being shaken.

That the Lord must be present, and exercise His great power so as to dash the nations to pieces as a potter’s vessel, is clearly indicated; for it is “in the days of these kings” that the God of heaven shall set up His Kingdom. And IT shall break in pieces and consume all these. (Dan. 2:44.) And in harmony with this, we see all about us evidence of the smiting, shaking and overturning of the present powers, preparatory to the establishment of the kingdom “which cannot be moved”—the strong government.

In these days of our Lord’s presence, He has been verifying His promise to those in the proper attitude of watchfulness—“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.” (Luke 12:37.) Even so, He has opened unto us the Scriptures, showing us truth concerning His present glorious nature, the object, manner and time of His coming, and the character of His manifestations to the household of faith and to the world. He has drawn our attention to the prophecies which definitely locate us on the stream of time, and has shown us the order of His plan of operations in this harvest time. He has shown us, first of all, that it is a harvest of the saints. a time for their full ripening, and for their separation from the tares; and secondly, that it is a time for the world to reap its whirlwind harvest—for the reaping of the vine of the earth, and the treading of its fruitage in the winepress of the wrath of Almighty God.

But the reader must not expect to have passages of Scripture pointed out in which these matters are plainly written. On the contrary, he must bear in mind that all these things have been hidden by the Lord, in such manner that they could not be understood or appreciated until the due time had come, and then only by His earnest, faithful children, who esteem truth as more precious than rubies, and who are willing to seek it as men search for silver. Truth, like silver, must be not only mined, but also refined, separated from dross, before its value can be appreciated. While many may prefer to take a statement without the trouble of verifying it from the Scriptures, this will not be the case with the real truth-seeker. He must, so far as possible, make every point, argument and proof his own, direct from God’s Word, by tracing all the connections, and thus convincing himself of the truthfulness of the account presented.

Though the Lord provides it, and the servants bring forth the “meat in due season for the household,” yet each, to be strengthened thereby, must eat for himself.

(Concluded)

Correspondence.

U.S.A.

Dear Brethren—Today, I borrowed a copy of “The Bible Teachings” published by you; I was very happy to know of its existence and of the wonderful teachings inscribed.

Although born of truth parents it was not until recently that I realised the wonderful opportunity and blessing bestowed upon us by our Lord to know of His wonderful plan of salvation to redeem mankind from Adamic sin.

I would very much like to receive a copy of my own and if additional copies are available I know the brethren would be very happy to have them to read and study. . . . Your book “Foregleams of the Golden Age” also I would like to have. I’d best put it this way, dear brethren; in whatever way you can help, no matter what it be, I would greatly appreciate any information on books for Bible students. The “Dawn” has the volumes and some leaflet literature, but books such as the previously mentioned are not printed; reasons probably are financial.

Thanking you one and all, I pray blessings to you and all the Lord’s obedient and self-sacrificing servants. Sincerely Yours.

P.S. Kindly remember us here in your prayers—at this time of great trouble our faith must be made steadfast to our Lord’s will.

(It is hoped to produce the book “The Bible Teachings on the Covenants, etc.” this year, notice of which will be given in “P. Paper.”—B.B. Institute.)

The following quotation is from an English friend:— I got my little batch of “Peoples Papers” last week and have enjoyed that first article “Have Faith in God.” It is indeed “a word in season,” and all from the Word of God, so simply given and yet so comprehensive and finishing with one of Francis Ridley Havergal’s beautiful little poems. It is a real joy to me to pass these “Peoples Papers” on, but I feel I would like to contribute to them but do not know how to do so.

Germany.

Dear Brethren in our Lord Jesus Christ—Don’t be so very much astonished to receive this letter from so far away. We here in Germany were so long time cut off from all, that we are so happy now for the possibility to correspond again with other countries.

We receive papers from America and feel so happy to experience the bond of love and the unity of His spirit that combines our Lord’s people all over the world. It’s so refreshing for us to receive “Manna,” the food for the spirit; you really can’t imagine what fun it was for us when the first paper came . . . We have been missing such “meat in due season” all that long bad time; we are really made happy.

I am only very young in the truth; I consecrated last year, and feel happy since as I did never before, and this happiness and satisfaction increases the more I understand the glorious plan of our great Father since I began to understand that He is love . . . It would do me so much good to hear from you; you would make me especially glad as there are no friends near me, dealing with me in the same hope and longing for that unity of the spirit and love we all are longing for as children of our great Father and brethren of our Elder Brother, Jesus Christ, whom we all love and whom we try to follow through this “time of trouble.”

Do you have own papers over there? . . . Have you anything good to read for us; we are in want of good papers as we can’t get any here interesting us. Night is becoming darker all over the world; time will not be far when all true saints who stayed true till the end shall be with our Lord and Master. O happiness, it is so wonderful what will await all who prove true unto death that _ sometimes I can’t grasp all, and yet we are told “the half was never told.”

I beg you all, brethren of Melbourne, to pray for me that our Lord might strengthen me, that I might grow in love and all what’s necessary to reach our high goal, that also I might be able to stand in those darker days we feel to be near. Do me the love to answer, I am eagerly looking forward to your letter. Are there many of us? Have you great classes? I would like to ask you so much and there would be so much to tell you about that bad war time and many other things.

I love you all who follow our Lord bearing their crosses and longing to come home into that house our Father is now preparing for all who earnestly follow our Master. My hearty greetings with warmest Christian love; Your young sister in the truth.

Victoria.

Dear Frank and Ernest, or whom it may concern—I just wish to thank you good people for posting me some literature. I phoned asking for a certain booklet, but you not only sent it but quite a few “Peoples Papers” for which I thank you and enjoyed very much. Enclosed is P.N. for 5/- and I would be glad if you could send me one monthly. The last you sent was this month’s (May’s). Thanking you in anticipation and may God bless your good work. I am, Yours faithfully.

Dear Sirs—I was very interested in your message given over the air last Sunday, and as there is still doubt in my mind concerning the state of the dead, due to many conflicting beliefs, would like to read the booklet “Hope Beyond the Grave.”

When possible I always listen with interest to these discussions on the radio, as it is my earnest desire to know more and more of the truth revealed in God's Word. Thanking you in the Name of the Lord. Yours in Christ.

Dear Frank and Ernest, Dear Friends—We listen with very great pleasure to your interesting discussions on the Bible. We would like the booklet on the second coming of the Master; also a copy of today's Dialogue. Thanking you; God bless you both.

Frank and Ernest, Dear Sirs—I would like to have a copy of your talk given last Sunday morning on "Christ's Second Presence." I enjoy very much your discussions on the Bible; they are very helpful; God bless you in your good work.

I don't know whether there is any charge for these copies; if so, please inform me and I will willingly forward same to you. Thanking you in anticipation. Yours truly.

Berean Bible Institute, Dear Sirs—Please find enclosed postal note for 6/- . I would like 6 copies of "Hope Beyond the Grave" also 4/- subscription for "Peoples Paper." I have enjoyed your broadcasts very much and like your explanations, but at present we have no wireless, but thank you for sending your "Paper," as I have not been a subscriber before. I pray that your work will be richly blessed as it must be a blessing to many. Thanking you; Yours faithfully.

N. S. Wales.

Dear Brother—Warm Christian Greetings. Your letter came duly to hand also May "P.P." and the accounts of the Memorial observances from various centres are very nice and helpful; truly the oneness of the holy spirit is manifested in the accounts.

I am enclosing a 10/- note to pay for the "P.P." to be sent to the two enclosed addresses. These friends are anxious to become subscribers, having lately taken great interest in the precious truth; in fact we have started a little class at one of the homes. They are very earnest and anxious to know more of the deep things of God's loving plan for the blessing of all mankind, and we have given them several Chart Talks on the Divine Plan. In fact at one of the meetings there were 14 present, the majority being C. of E. members who do not seem satisfied with the food they are getting and are taking note of the trend of world events.

As regards the proposed booklet on the "Manner of Christ's Return" I will be pleased to have several copies; the 21-over cost of "P.P.s." keep towards same when ready. In conclusion may God's blessing rest upon you all. Your Brother in Christ.

Dear Christian Friend—I have very much pleasure in enclosing you my overdue sub. for this year's "P.P." and a like amount for my next year's subscription. The messages contained in the "P.P." are truly very helpful, especially to such as myself in isolation. I must say some of the recent articles are very helpful, notably "The Manner of Christ's Return." If you have any fresh Frank and Ernest leaflets from time to time to spare I will be very pleased to read them and pass them on as occasion offers. These too to my mind are becoming particularly instructive. With kindest Christian regards; Your sincerely.

Frank and Ernest, Dear Sirs—I am greatly interested in your discussions over 2KY on Sunday mornings and would be pleased to receive a copy of them from the "Coming of Christ" to the discussion given to-day on the Lord's reign on earth with His people. Thanking you; I remain, Yours faithfully.

South Australia.

Dear Frank and Ernest—Enclosed please find 10/- for renewal of subscription to "Peoples Paper." I must apologise for not forwarding last month. Will you please also send "The- Development of the Divine Plan." Thanking you for the helpful literature you have sent me. Sincerely.

Dear Friends—We thank you very much for papers you kindly forward from time to time; they are indeed a help as regards Bible studies. Enclosed you will find 10/- postal note for "Peoples Paper," balance to use as you think best in forwarding the good work. Yours sincerely.

Western Australia.

Berean Bible Institute, Dear Christian Friends—My subscription is nearly due for "Peoples Paper." I am enclosing a postal note for 5/- which is small enough. The last "P.P." and Dialogues arrived a few days ago; thank you very much for sending them. I always look forward to their arrival as they are a means of comfort and enlightenment to me. Yours sincerely.

Queensland.

Dear Sir—Some months ago an old friend lent me some books and some old "Peoples Papers" and as I have a Bible I have been reading it quite a bit in connection with the books lent me, and I have become very interested in your church since that time.

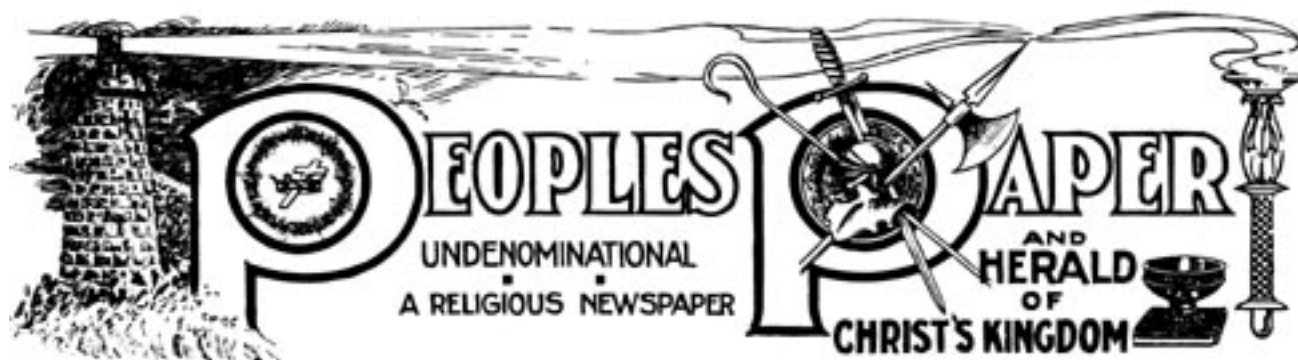
I am enclosing postal note for 10/- which I hope will be sufficient for books—"Divine Plan of the Ages," "Chosen People," "Tabernacle Shadows," and 2 "Daily Heavenly Manna." If you have any leaflets that I could have to read I should be very much obliged as I rarely go to any church and do not even hear any wireless services. Trusting to receive parcel soon. I am, faithfully.

Tasmania.

Berean Bible Institute, Dear Sirs—I received your letter and papers a week or two ago and prior to that the Dialogues and booklets for which I wish to thank you; they were very helpful and instructive. Truly God's plan of salvation for us, who least deserve it, is marvellous and wonderful.

I would be pleased if you could post to me the Frank and Ernest Dialogues from month to month and any booklets relative to these; if there is any cost I shall be pleased to forward it if you will let me know. Trusting to receive same shortly. I am, Yours in His glad service.

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Volume XXXI. No. 5 MELBOURNE, 1st MAY, 1948

Price—Fourpence

The Manner of Christ's Return.

(Part 7. Continued from April Issue.)

OUR LORD'S PAROUSIA IN THE HARVEST.

THE Greek is a very exact language: a fact which greatly enhances its value in giving exact expression to truth. Thus, for instance, in our common English Bibles, the word come is used to translate thirty-two Greek words, each of which has a fine shade of difference. Instances:---ephistemi signifies to overtake, as in Luke 21:34—"come upon [overtake], you unawares;" sunerchomai signifies to gather, or come together, as in 1 Cor. 11:18--"come together in the church;" proserchomai signifies to approach, or come toward, as in Heb. 4:16—"Let us therefore come boldly;" heko signifies to arrive, or have come, or came, as when the action of coming is completed, as in John 2:4—"Mine hour is not yet come;" enistemi signifies to be present, and is so translated, except in two instances where it should be so rendered: 2 Tim. 3:1—"Perilous times shall come"—be present; and 2 Thes. 2:2—"That the day of Christ is at hand"—present. Parousia, too, signifies presence, and should never be translated coming, as in the common English Bible, where it is twice rendered properly, presence. (2 Cor. 10:10; Phil. 2:12.) The "Emphatic Diaglott," a very valuable translation of the New Testament, renders parousia, properly, PRESENCE, in almost every occurrence of the word.

The two Greek words, heko and parousia, and their use in the New Testament, are what we desire to notice at present, and particularly the latter of these; because a correct appreciation of their significance sheds light upon the manner of our Lord's return, through passage in which they occur, while the common but erroneous translation beclouds the very point it should illuminate.*

(The word parousia occurs twenty-four times in the Greek Testament, and is only twice in the English corn. ver. (2 Cor. 10:10; Phil. 2:12) correctly translated presence. The other occurrences, in which it is mistranslated coming, are as follows Matt. 24:3, 27, 37, 39; 1 Cor. 15:23; 16:17; 2 Cor. 7:6, 7; Phil. 1:26; 1 Thes. 2:19; 3:13; 4:15; 5:23; 2 Thes. 2:1, 8, 9; James 5:7, 8; 2 Pet. 1:16; 3:4, 12; 1 John 2:28.)

With the correct thought as to the meaning of parousia in mind—not that of coming, as being on the way, but presence, as after arrival—let us examine some passages in which the word is used. And from these we will learn that presence does not necessarily imply sight, but that it is applicable also to things present but unseen. Thus, for instance, angels, spirit beings, can be present with us, yet unseen, as our Lord was present in the world and often with the

disciples during the forty days after His resurrection, without being seen of the world, or by His disciples except on the few brief occasions already referred to. Those days were days of His parousia (presence), as much as the preceding thirty-three and a half years had been.

In the conversation previous to the question of Matt. 24:3, our Lord had foretold the destruction of the temple, and the rejection of Israel after the flesh until a time when they would gladly recognise Him as their Messiah and say, "Blessed is he." He had told His disciples that He would go away, and come again and receive them unto Himself. He called their day the "harvest," or end of that age, and He had told them of a future "harvest" at the time of His second coming. (Matt. 9:37, 38; 13: 39, 40.) Doubtless remembering that few recognized Him as the Christ at His first advent, they wanted to know how He might be surely recognized at His second advent—expecting probably that His second advent would occur in their day. Hence their inquiry, "What shall be the sign [indication] of thy parousia [presence] and of the end of the age?"

Because of their disposition to mix the closing events of the Jewish age, or harvest, in which they already were, with the then future "harvest," or end of the Gospel dispensation, our Lord gave quite a detailed account of events which must intervene, indicating a lapse of a considerable period between, yet giving no clear idea of its length; for even He did not then know how long it would be.—Mark 13:32.

Our Lord's reply in verses 1 to 14 covers the entire Gospel age; and His, words in, verses 15 to 22 have a double application—literally to the close of the Jewish age, and figuratively to the end of this Gospel age, of which the Jewish age was a shadow. Verses 23-26 contain words of warning against false Christs, and in verse 27 He reaches their question regarding His parousia, and declares [properly translated], "As the bright shining [the sunlight] cometh out of the east and shineth even unto the west, so shall the parousia [the PRESENCE] of the Son of man be." The sunlight becomes present instantly, yet noiselessly; and it is first discerned by those who are first awake.

Leaving other intermediate features of our Lord's discourse for examination in their appropriate place, we note His second reference to their question regarding His parousia in verses 37 and 39. He says, "As the days of Noah, so shall also the parousia [PRESENCE I of the Son of man be." Notice, that the comparison 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 already stated, 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—the extreme trouble of the Day of the Lord with which this age ends.

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 critically: The people, except the members of Noah's family, were ignorant of the coming storm, 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 organized, begins to melt with the fervent heat of the 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 [indication] of thy [parousia] presence and of the end or harvest of the age? In substance, He says: There will be no sign for the worldly masses; they will not know of my presence and the new dispensational changes. Only the few will know, and they will be taught of God (in a way not here explained) before there is any sign (indication) which the worldly could discern.

Luke's account of this same discourse (Luke 17: 26-29), though not in the same words, is in perfect accord. Luke does not use the word parousia, but he expresses this exact thought, saying: "As it was in the days of Noe, so shall it be also in the days of the Son of man"—in the days of His presence. Not before His days, nor after His days, but in (during) His days, the world will be eating, drinking, marrying, buying, selling, planting and building. These Scriptures, then, clearly teach that our Lord will be present in the end of this age, entirely unknown to the world, and unseen by them.

Though there shall never be another flood to destroy the earth (Gen. 9:11), it is written that the whole earth shall be devoured with the fire of God's jealousy (Zeph. 3:8) ;—not the literal, physical earth in either case, but the existing order of things in both cases: in the first instance accomplished by drowning all the people except Noah's family; in the last, by burning all except the family of God in the symbolic fire—the great trouble of the Day of the Lord. The faithful children of God shall be counted worthy to escape all those things coming on the earth (Luke 21:36) ; not necessarily by being taken away from the earth, but possibly by being rendered fire-proof, as in the typical illustration of the three Hebrews who walked in the midst of the fiery furnace heated seven times, on whose garments, even, was not the smell of fire; because one like unto the Son of God was present with them.—Dan. 3 :19-25.

Next we will notice Scriptures which teach that many in the Church will, for a time, be ignorant of the Lord's presence, and of the "harvest" and ending of this age, while He is actually present, and the harvest work in progress.

The closing verses of Matt. 24, from verse 42 on, are very significant. 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. He says, “Watch, therefore; for ye know not what hour your Lord doth come [erchomai arrive] .” If people were expecting a thief at a definite time, they would stay awake so as not to be taken unawares: so you should be ever awake, always ready, and always watching for the first evidence of my parousia. In reply to your question, “When shall these things be?” I merely tell you to watch and be ready, and when I arrive, when I am present, I will communicate the fact to all who are watching and faithful, and they only will have any right to know. All others should and must be in outer darkness, and must learn with and as the world—through trouble.

Who, then [in the “harvest”], is a faithful and wise servant whom his Master shall make (*Sinaitic and Vatican MSS. read “shall make”*) ruler over his household, to give them meat in due season? Blessed that servant whom his Master on coming [erchomai—when he arrives] shall find so doing. “Verily, I say unto you, he shall make him ruler over all his goods”—all the vast storehouse of precious truth shall be opened to such faithful servants, to arm and supply and feed the entire household of faith.

But if the servant’s heart is not right, he will say, My Master tarries [has not arrived], and may smite [oppose and contradict] his fellow servants [those who differ with him; those, therefore, who are declaring the opposite—My Lord does not tarry, but has come, is present.] Such may eat and drink with the intemperate [become intoxicated with the spirit of the world], but the Master of that servant will come [Greek, heko—will have arrived] in a day not expected, and in an hour in which that servant is not aware, and will cut him off [from being one of the servants privileged to hand meat in due season to the household] and will appoint him his portion with the hypocrites. [Though not a hypocrite but a genuine servant, he must, because unfaithful and overcharged, have his portion with the hypocrites in the perplexity and trouble coming upon Babylon.] “There shall be weeping and gnashing of teeth.”

The foregoing, carefully examined, clearly teaches us that in the end of this age there will be one class denying that the Lord is present (not denying that He will come sometime, but that He has come), and smiting or harshly opposing those fellow servants who must therefore be teaching the opposite—that the Lord has come. Which is the faithful, truthful servant, and which the one in error, is clearly stated by our Lord. The faithful one whom He finds giving seasonable “meat” will be exalted and given fuller stewardship over the storehouse of truth, with increased ability to bring it forth to the household, while the unfaithful one will be gradually separated and drawn into closer sympathy with the mere professors or hypocrites. And note the fact that the unfaithful is thus cut off, or separated, at a time of which he is not aware—in the harvest time—while His Lord is really present unknown to him, searching for and gathering His jewels.—Matt. 13:30; Psalms 50:5; Mal. 3:17; Matt. 24:31.

We particularize here, merely to show that, in answer to the question of the disciples about signs and evidences of His second presence, our Lord taught that neither the world nor the unfaithful servants would be aware of it, until the intense fire of trouble is at least commenced. And the faithful evidently will see Him present merely by the eye of faith—through the Scriptures written aforetime for their learning, to be apprehended as they become due. Present truths on every subject are parts of “His goods” and treasures new and old which our Lord had laid up for us and now freely gives us.—Matt. 24:45-47.

While thus, by foretold indications, the Lord made ample preparation to enable the Church to recognise His presence when due, though they should not see Him with the natural eye, He also carefully warned us against deceptions which should arise—deceptions which should appear so plausible as to deceive the very elect, if it were possible. But it is not possible, because all the elect give earnest heed to the warning, and studiously acquaint themselves with the foretold indications of His presence, and are watching for their fulfilment. Those otherwise minded are not of the elect class. Only the over-corners are to reign with the Lord, These deceptions are already in existence, and are deceiving many. But, thank God, the elect are forewarned and forearmed, and shall neither be deceived nor disheartened. Though clouds and darkness are round about Him, they recognise His presence, and rejoice that their deliverance draweth nigh. If any man should say unto you, Lo, here is Christ, or there [in any particular place] believe it not. And if they shall say unto you, Behold, He is in the desert, go not forth: behold He is in the secret chambers, believe it not; for as [like] the bright shining sunlight, which gradually dawns upon and fills the earth, so shall His presence be. (Matt. 24:23, 26, 27.) It will be manifested as foretold, by the dawning light of truth—truth on every subject, as we now see it so rapidly and gloriously unfolding. A few years more, and the Sun of righteousness will have fully risen with healing in its beams to bless and raise up the death-stricken world.

In view of the evidences presented, we have no hesitation in announcing the heart-cheering intelligence, that the harvest of the Gospel age is upon us, and that the Master is again present as the Chief Reaper—not in the flesh, as in the Jewish harvest, but in power and great glory, as the “highly exalted,” divine Christ whose glorious body is now “the express image of the Father’s person,” though His glorious person is graciously veiled from human sight. He is inaugurating His reign of righteousness; His sickle of truth is separating; He is gathering together into oneness of heart and mind, the ripe first-fruits of spiritual Israel; and soon that elect “body” complete shall rule and bless the world.

This announcement with reference to the manner and the attending circumstances of the Lord’s appearing is not given to alarm the world, nor to satisfy idle curiosity, nor to awaken a sleeping nominal church; but it is given in order that those who are not asleep, and not of the world, but who are awake, consecrated and faithful, and earnest students of their Father’s plan, may be informed of the significance of transpiring events, and not be in darkness on a subject and with regard to events in no other way discernible with certainty—the harvest, the presence of the great Reaper, the threshing and sifting of the true wheat, the bundling and burning of the tares in the time of trouble, etc.

(To be continued.)

Question Box.

Question:— 2 Pet. 3:10. This “day of the Lord,”—Is it part of the Millennium?

Answer:— The “heavens” referred to in this verse are said to “pass away with a great noise,” and the “earth,” is to be “burned up” in the fiery time of trouble which marks the end of the “present evil world.” It is the same “heavens and earth” referred to in verse 7—the “heavens and earth” belonging to the “world that now is.” In contrast with the “heavens and earth” of verses 7 and 10, is the “new heavens and earth” of verse 13.

The “day of the Lord” which comes as “a thief in the night” and brings destruction to the present evil world—“heavens and earth”—is, we believe, no part of the Millennium. Rather we think it is the “day of vengeance,” or “day of wrath,” or “day of Jehovah,” (See Isa. 61:2; Psalms 110:5; Joel 2:1, 2, etc.) which precedes the actual 1000 years reign of Christ. The Millennium with its “new heavens and new earth,” cannot come in until the “world that now- is,” with its “heavens and earth” has passed away.

In Scripture Studies Vol. 1, page 307 we find these words—“The ‘Day of Jehovah’ is the name of that period of time in which God’s kingdom, under Christ, is to be gradually, set up’ in the earth, while the kingdoms of this world are passing away etc. . . . It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind . . .

“It is called the Day of Jehovah’ because, though Christ, with royal title and power, will be present as Jehovah’s representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah, subduing all things, than as the Prince of Peace, blessing all.”

See also Scripture Studies Vol. 3, page 230.—“The test of patience will be the final trial of the Church. Then ‘God will help her at the dawning of (her) morning’ (Psalms 46:5, Leeser’s translation) —not the morning which is to dawn on the world at the brightness of her rising with her Lord as the sun of righteousness, but at the dawning of her morning, in which she is to be changed to the nature and likeness of her Lord. Her morning is to precede the Millennial morning.”

Our Lord’s words in Matt. 13:39—“the harvest is the end of the world,” (age)—referring to the gathering in of the last members of the church in the close of this Gospel Age, agrees with the above. Likewise in Rev. 14:13-16 is depicted in vision the harvest of this Gospel Age; then in verses 17-20 of this same chapter the “vine of the earth” is shown as being reaped which corresponds with the same events described in 2 Pet. 3:10. How clear it is that when the great Millennial Sabbath is ushered in, the Lord will have spoken peace to the raging masses of mankind.—Psalms 46:9, 10.

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Convention News.

THE Convention at Adelaide- held during the Easter season has proved once more to be a time of real, helpful, spiritual fellowship and blessing. There was evidence that the members generally had partaken richly of the Lord’s spirit and His blessing was surely in our midst. “How good and pleasant it is for brethren to dwell together in unity.” Our hearts go out in thankfulness to our Heavenly Father for His great goodness to us; and our desire is that we may serve Him more faithfully in the days before us.

It was a pleasure to welcome a goodly number of visiting brethren from Victoria and some from Perth, W.A; also some from country parts of South Australia. Regret was expressed that one of our members was unable to be present on account of having met with an accident. It is hoped our Brother may make a good recovery to health again soon.

The addresses given by various brethren were as follows:— “The Love of God”; “The Love of Christ”; “The Love of the Brethren”; “Daniel”; “Peter”; “The Test of Sonship”; “If Christ Came to Adelaide! In which Church would He be Found?” ; “Christ -our Wisdom and Righteousness”; and “Christ our Sanctification and ‘Redemption.’”

The Bible studies were very helpful and were as follows:— Eph. 4:1-7; Eph. 4:8-16; 1 Thes. 5:1-11; and Heb. 12:1-8. Also the discussion, “What are some of the evidences of the Second Presence of Christ?” proved most helpful as we reviewed the various Scriptures which clearly show that we are living in the days of the Son of man. The Praise and Testimony meeting and the Fellowship meeting, “A Hymn I like and why,” also a Question meeting, helped to make the various sessions interesting and profitable to us all.

The Convention came to a close in the usual way with the singing of a ‘beautiful hymn, “Blest be the tie that binds our hearts in Christian love,” during which we all bade each other good-bye with hearty hand-shake, and singing “God be with you till we meet again,” and the closing prayer of thanks to the Giver of all good for the many blessings bestowed, and with earnest request for His blessing upon the Israel of God in every place. Heb. 12:1-3 is the greeting sent by the Convention to our brethren everywhere. “Praise God from whom all blessings flow.”

Memorial Observances

Melbourne

THE brethren esteemed it a privilege to gather together on the 22nd of April to remember the Lord in the manner requested by Him when He instituted the observance on the evening before His death as the Redeemer of the world. Three helpful studies on Exod. 12:1-15, and Matt. 26 : 17- 29 over previous weeks had refreshed the minds of the friends on this important subject and impressed the great favour bestowed upon us in being granted an insight into and appreciation of the great deliverance from sin and death provided for in the sacrifice of the Lamb of God.

The service comprised heartfelt prayers of gratitude to our heavenly Father, with remembrance of all other dear members who were likewise observing this solemn Memorial in every place, whether isolated, or in groups, large or small; Scripture readings of Isa. 53 ; Mark 14 :12-46 ; and Mark 15 : 1- 39 ; the hymns 364, 345, 280, 437 and 414 from B.S. Hymnal ; a helpful address covering the main features of the Memorial; and the partaking of the emblems representing the body and blood of our Saviour, appropriated by faith for our justification, with participation in the breaking and sacrificing experiences as members of the Christ, the anointed company, the members of which our Lord and Head is not ashamed to call His brethren. (Heb. 2:10, 11.)

The following verses by Horatius Bonar seem especially appropriate in these last days of the pilgrimage of the saints. They are based on Heb. 13 :13—"Let us go forth therefore unto Him without the camp, bearing His reproach."

Girded wayfarers of the waste

SILENT, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win ;
We know the peril, but our eyes
Rest on the splendour of the prize.

What though with weariness oppressed?
'Tis but a little and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again:
Night is far spent and morn is near—
Morn of the cloudless and the clear.

No idling now, no slothful sleep,
From Christian toil our pow'rs to keep;
No shrinking from the desperate fight,
No thought of yielding or, of flight;
No love of present gain or ease,
No seeking man or self to please.

No sorrow for the loss of fame,
No dread of scandal on our name ;
No terror for the world's sharp scorn,
No wish that taunting to return ;
No hatred can to hatred move
The soul that's filled with pitying love.

No sigh for laughter left behind,
Or pleasures scattered to the wind ;
No looking back on Sodom's plains,
No listening still to Babel's strains;
No tears for Egypt's song and smile,

No thirsting for its flowing Nile.

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

Geelong, Vic.

In the evening of April 22nd. ‘a little band of seven Christians gathered together in a “room prepared,” with sincere desire to appropriately remember again the Lord’s great sacrifice on our behalf.

The solemn little service, during which the emblems were partaken of, consisted of prayer, reading of Scripture passages (John 6 :47-60 ; Mark 14: 12-17, 22-26, 32-36; Heb. 2:10-13; 9:19-24; 10 :14-25) , the singing of hymns 239, 437, 345 (B. S. Hymnal) , and a few words of exhortation with the object of enabling each one present to draw near to their Lord in the present hour with true hearts in full assurance of faith.

Our hearts rejoiced as our minds were renewed in understanding of the deliverance wrought for us. the antitypical firstborns, by the shed blood of Jesus, and as we reviewed the further privilege that is ours—presenting our justified bodies, our little all, as living sacrifices in the present age, identified with our Lord now in the sufferings of the present time, in prospect of being associated with Him in the glad time when the benefits of His ransom sacrifice will bless all who will receive them in the Millennial day.

Truly in deed as we departed we realised the truth of the Apostle’s statement that we have received “all things that pertain unto life and godliness,” (2 Pet. 1 :3 1 , and we rejoiced to know that the sacrifice that secured these blessings for us, will in due time be appreciated by the world also (1 John 2:2) with resultant “life indeed.”

Merino, Vic.

On the 22nd of April at Merino four of us solemnly celebrated the Memorial of our Lord’s death with an address, lovely hymns and prayer, and we read for our Scripture Memorial study the 22nd chapter of Luke and the 13th chapter of John. We renewed our loving reverence and obedience to follow our Master, even if need be “without the camp, bearing His reproach.”

Adelaide

Once again it was our privilege to meet together to observe the Memorial of our Saviour’s death. Our hearts are filled with grateful thanks and appreciation as we consider the great goodness: of God as manifested in the giving of His only begotten Son to be our Saviour.

We are glad to think also of the wideness of God’s love and mercy, and to know that Christ’s sacrifice will be the means of releasing all the children of Adam from the bondage of sin and death, in due time; and will restore the willing and obedient into the glorious liberty of the sons of God.

We thank God for the light He has given us, and for the privilege of sharing with Christ in His sufferings at the present time. We pray that we may have the grace of God which will enable us to patiently endure, as we endeavour to humble ourselves under the mighty hand of God. “Thanks be unto God for His unspeakable gift.”

Gawler, S.A.

On the 22nd of April a few friends at Gawler assembled to celebrate once again the anniversary of the death of our Redeemer who humbled Himself, even to the shameful death of the cross, and thus proved Himself to be the worthy one, in virtue of which He is now the ruler of both the dead and the living.

This simple but effective Memorial also reminds us again of our own death with the Lord by consecration; for us the test will also be the same, namely, faithfulness unto death.

We were reminded by the use of the emblems that all footstep followers of the Lord share with Him in sacrificial death, and the promise is to such--Ye shall drink the new wine in the Kingdom.” Our desire is to live up to our privileges in Christ for the days ahead.

Sydney

The Sydney Ecclesia assembled to commemorate the Memorial of our dear Redeemer’s sacrificial death on Thursday 22nd of April. There were fifteen present, with two dear members absent through illness. After the opening hymn and prayer and welcoming the friends an outline was given of the origin and perpetuation of the typical, Pass-over until it became the antitypical Passover introduced by our Lord.

The significance of the symbols and what they mean to us were explained, and the brethren were exhorted to maintain and strengthen their unity in the Body of Christ by striving earnestly to walk in His footsteps of self-sacrifice. An explanation as to who may partake was given, also an exhortation to self-examination before partaking of the symbols. Then followed the blessing of the bread and the wine and the partaking of the elements. The whole was

concluded by singing the hymn "When I survey the wondrous cross."

It was heartening to see the old familiar faces again of brethren, who, though not gathering with us all the year, never fail to put in an appearance at the Memorial. It was evident that all who attended received a rich spiritual blessing and went away much strengthened to continue their pilgrimage here on earth.

Canberra

In Canberra we again met together to remember our Lord's death at the appropriate time on the 22nd of April. Our numbers were small, but the spirit of the Master was in our midst and each one received a blessing; the solemnity of the occasion being impressed upon us all.

The Scripture account was read from Matthew's Gospel, and a talk was given based on the text -"Christ our passover is sacrificed for us, therefore let us keep the feast." Type and antitype were shown regarding the passover, as well as the privilege we have of being sharers of His cup, and being broken together with Him. How solemn is this occasion! How we long to "drink the cup anew in the kingdom." By the signs of the times that glorious day is not far distant now; we rejoice, not only for ourselves, but also because the deliverance of the "groaning creation" draws nigh.

Glenbrook, N.S.W.

Our little Class at Glenbrook celebrated the Memorial on Thursday evening, 22nd April, when seven were present. We had a most solemn, impressive and blessed season with the Lord, remembering in prayer all dear brethren of like precious faith, known and unknown. What a privilege on such a solemn occasion to realise that we are all drawn together by the invisible bands of God's great and mighty love.

We opened the service with hymn 122 (166 in B.S.H.) , then read an account of the original institution of the Memorial from the Scriptures, also pointing out an account of type and antitype, and after each partaking of the solemn emblems we closed the service with singing hymn 277 (366 in B.S.H.), all realising the deep significance of the last verse.

"Take my love, my God; I pour
At Thy feet its treasure store;
Take myself—I wish to be
Ever, only, all for Thee."

May God's richest blessings rest upon all the dear Israel of God through all eternity is our earnest prayer.

Nth. Queensland

"This do in remembrance of Me," was duly observed this evening by a little party of six in one of the homes. We have not missed the Memorial since celebrating with the Brothers five years ago. We tried to get them out to join, us this year, but they were unable to come. They have "remembered" also. We believe that observing the Memorial at the appropriate time each year is very impressive, much more so than other dates could be. May God lead and sustain all who earnestly seek the Saviour.

Perth

Once again we assembled to keep the Memorial in accordance with our Saviour's request that we keep it in remembrance of Him. Great men of the world like some stately monument erected in memory of them; our Saviour was the greatest Man this world has ever known, and He left to His memory a simple little feast, that would be appreciated only by a few followers.

How our hearts were filled with love and praise, and yet sorrow and sympathy as the officiating Brother gave us a panoramic view of the last hours of our Lord's life. And as we reviewed Israel gather round their passover lamb, we too were gathered round our Passover Lamb—Jesus, the pure, spotless, Lamb of God—"Christ our Passover is sacrificed for us; therefore let us keep the feast . . . with the unleavened bread of sincerity and truth."

The Israelites ate their lamb with bitter herbs: this gave them a greater appetite for the lamb. How this represents the Christian passing through bitter trials and experiences, fleeing to the Master—to feed more and more on His merit and His loving kindness, and by so doing the bitterness is taken away from our trials, and instead we can rejoice with great joy in that we are counted worthy to suffer with Him now and later on, if faithful, we may drink anew with Him in the Kingdom.

The emblems were then passed and as it is customary on this occasion we sang a hymn and dispersed quietly and solemnly.

N. W. Coast. Tasmania

Once again the little class assembled in that "large upper room" which this year was kindly made available by Brother and his family.

There were but five in attendance and the vacant chairs were noted as the years roll by. Those present comprised two Brothers and three Sisters.

In a short address those present were reminded that the word "remembrance" carried the meaning of "to remember again" and not to be reminded of something that had been forgotten. We were also reminded that the Bread which came down from heaven is not to be partaken of just once each year, but is something upon which we must feed continually, otherwise we will have no life in us

Proposed Booklet.

The articles which have been appearing under the title "The Manner of Christ's Return" in each issue of "Peoples

Paper" since last October will be completed next month, and it is thought that our friends may desire to have these articles in booklet form for further reference and in handy size for distribution. It would be of assistance to hear 'from all friends desiring copies, as soon as possible. Would all kindly communicate with us stating the number desired. The price will be announced shortly, and the more copies ordered the lower the cost will be.

Geelong, 3GL, 222 Metres - 10 a.m.

Sydney, 2KY, 294 Metres - 8.15 a.m.

Perth, 6KY, 227 Metres - 5.10 p.m.

SUBJECTS FOR MAY

9th May—"Hope for the Unsaved Dead." 16th May—"The Binding of Satan."

23rd May—"Prayers of Soldiers' Mothers." 30th May—"One Government."

SUBJECTS FOR MAY 2KY

9th May—"Not Good Enough for Heaven." 16th May—"Evolution Vs. the Bible." 23rd May—"Science and Evolution." 30th May—"The War of Survival."

New Time lot Radio in Perth.

Friends in Western Australia are advised that the radio sessions are now heard at 5.10 p.m. on Sundays from 6KY.

Correspondence.

England.

Dear Brethren—Warm and sincere Greetings in the Lord. Having just read the February issue of "Peoples Paper," I am prompted to write to you that you may know with what interest we have noted the report of the Melbourne Convention held during the Christmas and New Year season under the heading "Convention News."

We were specially interested by the comment which reads as follows:—"It is felt that where Conventions of the brethren are held overseas and no Bible studies are provided there is a loss to the assemblies which cannot be made up by other sessions." It gave us much pleasure to read that remark from our brethren on the other side of the world, for it has been our experience that a Bible study is one of the most helpful and stimulating sessions which can be included in a Convention programme.

Our own Ecclesia has for several years past included at least one Bible study in all the Conventions arranged and we have found it to be most profitable to all and especially have our visiting brethren from other parts of the country appreciated the opportunity of joining with us in a mutual study of an appropriate portion of God's Word. You will therefore understand how encouraging it was to learn that you dear ones, so far away, can also testify to the help to be derived in this way.

We noted also another practice which we have found to be greatly appreciated, viz., the remembrance of absent friends and the sending out of a general message to our brethren everywhere. Surely indeed the spirit of the Lord is the influence which directs the minds and hearts of God's people, so far apart. This is an evidence of the oneness and unity which belongs to the Body members of Christ who are being directed by the one Head.

Do we not long for the Convention of all the "firstborn ones" when we shall be gathered together in the presence of our Lord to praise our God for all His faithfulness toward us and to render grateful thanks for His keeping power. What a grand Testimony Meeting that will be when each one of that 144,000 shall speak one with another of all the goodness of God through many and varied experiences.

Dear brethren, we assure you of our prayers that you may be found among those who shall be accounted worthy to "reign with Christ" in that Kingdom soon to be established. On this side of the world, the clouds are once again lowering. Even now, apart from the actual horrors of military warfare, conditions are worse than they were during the war. However, our experiences in the past have given us a calm conviction, that our God will continue to keep us; that His everlasting arms will uphold us and that "He who has begun the good work in us will finish it." We ask a remembrance in your prayers, that come what may our faith may remain firm and steadfast even to the end. How we thank our Father for the understanding of His great Divine Plan and for the vision of the future which He has revealed to us.

Hold fast dear ones and let us all "lift up our heads, for our deliverance is at hand." With sincere Christian love;
Your brother by Divine favour.

Victoria.

Dear Christian Friends—For some considerable time there has been the regular delivery of "Peoples Paper" and the month's Dialogues. It may interest you to know that as I was looking through back numbers I came across a chapter under the heading "Made Perfect Through Suffering." just recently I was notified that I would be called upon to give a Consecration 'address at a Christian Endeavour gathering. This title applied to me and although my discourse is along different lines I feel sure that it will leave the same impression as did the interpretation in your valuable periodical.

With so much competition today from literature published in an endeavour to satisfy the longings of men, I am sure that your contributions will hold their own with ether spiritual refreshing editions. May God richly bless and guide all your undertakings that many who have followed the trend of the world will be attracted by the invitations extended through your contributions of service and Christian witness. Yours in Christian service.

Dear Frank and Ernest—Would you kindly renew my subscription to the "Peoples Paper" also kindly send me a

copy of "Hope Beyond the Grave," also the leaflet from the previous Sunday's talk. You will find enclosed a postal note for 10/- to cover cost and postage; if there is anything over use it as you think fit, if not enough please let me know. Thanking you in anticipation. I remain, Yours faithfully.

P.S. I am enjoying "The Manner of Christ's Return" in the "Peoples Paper."

N. S. Wales.

Dear Sirs—Greetings in our Saviour's name. Thank you for your address on 2KY this Sunday morning; it has been an inspiration and a means of enlightenment to me. Would you mind forwarding to the above address a copy of your discussion. Yours sincerely in Christ.

Dear Frank and Ernest—I have listened to your lectures for some time now and I would like to have your leaflet on "The Day of Judgment" and "The End of the World." You have been very helpful in helping me to understand the true meaning of the Bible. I realise I have a lot yet to learn and I hope you'll be able to help me. Thanking you in anticipation. Yours sincerely.

Tasmania.

Dear Brethren—It is with deep interest that I listen to your Biblical Dialogue of a Sunday morning. I would be very pleased with a copy of that booklet "Some of the Parables" and also any copies of your discussions.

I would be grateful if you could let me have Scriptural references and explanations on the Second coming of Christ, and I, would like the answer to this question—Is Christ coming in the clouds of heaven (not to be seen by every eye) for His own, the Church, the Bride of Christ, before the period of tribulation? Do the Jews go through the tribulation? What of those Jews who now know Jesus Christ as Saviour and Redeemer. I do trust that you will help me in this way. May God abundantly bless your work for Him. I am yours in and through the precious blood of Christ.

(A detailed explanation of Christ's second coming is given in the series of articles now appearing in "Peoples Paper"; these are supplied free to all desiring same, and it is expected that these articles will also be printed in booklet form shortly. The Jewish subject is well presented in the booklet "Chosen People," copies of which are available.—B.B. Institute.)

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Volume XXXI. No. 4 MELBOURNE, 1st APRIL, 1948

Price—Fourpence

The Memorial Supper.

"This do in remembrance of Me." (Luke 22:19.)

"Ye do show the Lord's death till He come." (1Cor. 11:26.)

THE former text above quoted from Luke's Gospel, taken with the context which explains the Lord's Supper as instituted by Christ on the night in which He was betrayed and within a few hours of His crucifixion, gives us a sure basis for observing this request of our Lord's as a Memorial of His great sacrifice on our behalf. The plain, simple words—"This do in remembrance of Me,"—surely touches a responsive spot in the hearts of all people able to grasp the graciousness of God in providing the Saviour, and the love of Christ manifest in His willingness to become the sacrifice for sins—dying "the just for the unjust that he might bring us to God."

Approaching again the time of the anniversary of the sacrifice of our dear Redeemer (this year the date is 22nd April after sundown), we call to mind the fact that the Memorial of His death, instituted following the yearly Passover observance on that same night, was carried out in the upper room with His beloved disciples in all humility and quietness, without any outward show or ceremony of any kind. This surely was intended as a guide to all who have taken delight, down the centuries, in observing what may be described as our Lord's dying request—"This do in

remembrance of Me.”

How beautifully effective is this service in remembrance of Christ. The emblems our Lord presented to His disciples, the unleavened bread and wine, figurative of His body and His blood, are partaken and appropriated as indicative of the merit of Christ covering the imperfections of all who thus appropriate Him by faith as their Redeemer from the Adamic curse, by the grace of God. To all such the Apostle Paul declares—”Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Rom. 5:1.) And all those who continue to hold, in all sincerity of heart, that faith in His broken body and shed blood which accepts Him as their own personal Saviour, will truly have that peace with God fitting to the justified standing in Christ. This is the important step to be taken by all who shall ultimately follow on to full consecration, which is also portrayed so clearly and solemnly in the Memorial service, as we shall see. Let us realise, however, that the primary meaning of justification by faith in His sacrifice was the main lesson presented by Christ to His little band, when, in leaving them this solemn yet simple Memorial He declared—”Take, eat; this is my body,”—and in passing the cup, the wine—”Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.” (Matt. 26:26-28.)

Can we wonder that our Lord was meditating deeply about this Memorial as the time approached? He had kept the previous Jewish Passovers each year at the appropriate time, though there is no reference to these in the Gospels, as they belonged to the Jewish dispensation. But now as His 31 years of ministry draws to a close this occasion is very different. He must now take the place of the literal lamb—the time had come when the words of John the Baptist were to be fulfilled for the benefit of all who could receive them—”Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29.) What feelings, then, our Lord would have as He instructed Peter and John to “prepare us the Passover,” and as revealed from the words of Luke 22:14, 15—”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.” Yes, the hour had come to institute the Memorial of His death; something His disciples would hold very precious; something that would bind them to their Saviour, to their Heavenly Father and to one another throughout all life’s pilgrimage—”This do in remembrance of Me.”

That there is also a deeper meaning in the Memorial of Christ’s death is clearly shown by the Apostles, especially St. Paul, though our Lord did not refer directly to it when He instituted this observance. No doubt this was one of the things to which He referred in John 16 : 12, 13—”I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the spirit of truth is come, it will guide you into all truth.” The spirit of truth, God’s holy spirit, through the faithful apostles, has revealed in no uncertain manner the secondary and deeper significance of the Lord’s Supper to all followers of Christ who, being justified by faith in His sacrifice, have also responded to the invitation to “present their bodies a living sacrifice, holy, acceptable to God through Jesus Christ.” (Rom. 12 : 1.)

The second text at the head of this article, taken with its context, together with other statements, such as 1 Cor. 10 : 16, 17, clearly shows that the Lord’s consecrated people observe the Memorial, in addition to the primary meaning, to indicate that they are willingly sacrificing their lives in the footsteps of Christ, being broken with Him, using up their life’s powers in God’s service, just as Jesus did.

From this standpoint, what depth of meaning there is in the words of our text—”For as oft as ye eat this bread, and drink this cup (as each anniversary of the great sacrifice of Christ comes round) ye do shew the Lord’s death till he come.” In other words, this Memorial, partaken by the consecrated followers of Jesus, signifies their “communion (common participation) of the blood of Christ,” and their “communion of the body of Christ.” (1 Cor. 10 : 16.) What an amazing privilege is this! To think that the members of Christ’s body here on earth, those who have gladly yielded up their justified lives to God and have been “planted together in the likeness of His (Christ’s) death,” (Rom. 6: 5) are really “showing the Lord’s death until he come.”

That we may not feel doubtful about this matter of so great favour, the Lord, through His apostles, has assured us again and again that it is true. Note the words of Paul when recounting his experiences in the footsteps of his Lord.—”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. For we which live (in Christ’s service) are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh . . . For which cause we faint not . . . For our light afflictions (considered so, because of the privilege) , which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” (2 Cor. 4:10, 11, 16, 17.) Again in Rom. 8:36 we have Paul’s words, quoted from the prophet,—”For Thy sake we are killed all the day long (all the Gospel Age, the day of sacrifice) ; we are accounted as sheep for the slaughter.” Further, in his letter to the Collossians we find Paul declaring —”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.” (Col. 1 : 24.)

How the understanding of this matter distinguishes between nominal Christians and those who have responded to God’s call to sonship in His heavenly family by making an unreserved consecration of their all to Him, henceforth, to obey the Lord’s will, serving Him in spirit and truth, all their days and all their hours. “Showing forth the Lord’s death,” then, is the daily privilege and delight of all who have truly taken up their cross to follow Christ. And this is surely the great lesson and exhortation left for us by our dear Lord in the solemn Memorial of His death and of our union with Him in death, if so be that we may also live with Him in His glorious Kingdom.—”This do in remembrance of Me.”—”Ye do show the Lord’s death till he come.”

“Lord, I would follow Thee

In all the way

Thy weary feet have trod;

Yes, if I may.
Help me the cross to bear,
All Thy fair graces wear.
Close watching unto prayer,
Following Thee."

FRANK & ERNEST BIBLE TALKS

Geelong, 3GL, 222 Metres - 10 a.m.
Sydney, 2KY, 294 Metres - 8.15 a.m.
Perth, 6KY, 227 Metres - 10.15 a.m.

SUBJECTS FOR APRIL 4th April—"Sons of God."

11th April—"The Truth About Hell." 18th April—"The Rich Man and Lazarus." 25th April—"God's Witnesses."
2nd May—"Christ's Second Presence."

SUBJECTS FOR APRIL 2KY 4th April—"World Destruction." 11th April—"Judgment Day Blessings." 18th April—"The Atomic Bomb Age." 25th April—"The Angry Nations." 2nd May—"A Second Chance."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Passover Memorial, 1948.

The Jewish date for the anniversary of the institution of the Lord's Supper falls this year four weeks after Easter—on the evening of Thursday, 22nd April, after sundown. This will therefore be the appropriate time to keep the Memorial of Christ's death by the Lord's people generally.

Friends desiring the unleavened bread and wine will be gladly supplied from this office; early application should be made for same.

Memorial Services.

The following services have been arranged (D.V.) to take place in remembrance of Christ our Passover Lamb.

Melbourne.—Thursday evening, 22nd April, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (For information, write, or phone Hawthorn 6251.)

Adelaide.—Thursday, 22nd April, at 7.45 p.m., in Willard Hall, Wakefield Street, Adelaide.

Sydney.—Thursday, 22nd April, at 7 p.m., at Child Study Building, 75 Liverpool Street (near George Street).

Perth.—Thursday, 22nd April, at 7.30 p.m., at The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court, Perth.

"Peoples Paper" Subscription 4/- per annum

Increasing costs of production, which now amount to 100% above those of years ago when the "Peoples Paper" subscription was 2/6 per year, leaves no alternative but to increase the price, which will now be 4/- per annum. Our friends will at once realise that even this advance will not meet the full increase, but it will assist to that end, and thus relieve the General Tract Fund of some of the deficiency to be made up in the production of "Peoples Paper." New subscriptions can assist, and our friends who can help in this way will be rendering good service, and it is hoped bring a blessing to those receiving the "Paper."

Not mine, oh Lord, the power that I need,
To change my life, my passions, and my fate,
Unless Thy light my path illuminate
And Thou not I, my steps control and lead.
Michael Angela.

The Manner of Christ's Return

(Part 6. Continued from March Issue.)

IN LIKE MANNER.

WHAT, now, is taught by the statement of the Angel at the time of our Lord's departure—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"?

A careful examination of this text will manifest its harmony with the foregoing. Many seem to think the passage reads, As you see the Lord ascend into heaven, so, in like manner, you shall see Him come again. Such should read it again and again, until they note the fact 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 it does say is, that the manner of His coming will be like the manner of His going. What, then, was the manner of His going? Was it with great splendour, and with great demonstration? Was it with trumpet sound and voices and a great shout rending the air, and the Lord's person shining in supernatural glory and brightness? If so, we should expect His coming again to be "in like manner." On the other hand, was it not as quietly and secretly as was possible, consistent with His purpose of having thoroughly convinced witnesses of the fact? None saw Him, or knew of the fact, except His faithful followers. His statement (John 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"; will see you again, and your heart shall rejoice, and your joy no man taketh from you."—Luke 24:50, 51; John 14:3; 16:22.

The angel seemed also to give special emphasis to the fact that the coming again would be the coming of this very "same Jesus"—the same one who left the glory which He had with the Father before the world was, and became man—became poor that we might be made rich; the same Jesus that died on Calvary; the same Jesus that arose a quickening spirit the third day; the same Jesus that had manifested His change during the forty days—this same Jesus now ascended up on high. Yes, it is the same Jesus who has experienced two changes of nature—first from spirit to human, and then from human to divine. These changes of nature have not destroyed His individuality. His identity was preserved, as the angel thus assures us, whether the philosophy of that fact be understood or not; and though we shall know Him no more after the flesh (as a man) but should remember His exaltation, that He is now of the divine, spiritual nature, and should anticipate His coming in harmony with this change and exaltation, yet we may remember that He is the same loving Jesus, and not changed in this respect. It is "this same Jesus," who, though present forty days after His resurrection, was seen of the disciples only, and by them but briefly, who in His second presence will be as invisible to the world as during the forty days preceding His ascension. We must remember that He does not come to give Himself as a sacrifice, and hence that He has no further use for a human body prepared for sacrifice. (Heb. 10:5.) That is all over now: He dies no more, but now comes to rule and bless and uplift the redeemed race.

Our Lord furnished us a most beautiful illustration of the manner in which His presence will be revealed, when He said, "As the bright-shining emerges from the east, and illuminates even unto the west, so will be the presence of the Son of man." (Matt. 24:27.) 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 (17:24). Another instance of the use of this 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." Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of 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 overcomers 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.

An imperfect translation of the word "parousia" has further tended to obscure the sense of this passage. In the Emphatic Diaglott and in Prof. Young's translation it is rendered presence, in Rotherham's it is arrival; while in the common version it is rendered coming. And though the text of the Revised Version retains this last erroneous rendering—coming—yet in the marginal reading it acknowledges "presence" to be the true definition of the Greek. 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. The text under consideration therefore teaches that as the sunlight gradually dawns, so shall the presence of the Son of man be gradually manifested or revealed.

Together with this illustration, our Lord coupled words of caution to guard us against certain errors which would be advanced about the time of His second advent, calculated to lead His Church astray. "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the bright shining (sun) cometh out of the east and [gradually] shineth even unto the west, so shall be the presence of the son of man." Thus does our Lord put us on guard against two errors rapidly growing in our day. One is the claim that our Lord will come in the flesh, in the wilderness or desert of Palestine; and, so believing, some have gone thither, and are waiting to see Jesus in the flesh, with the scars, as when crucified. Expecting Him as He was, and not "as He is," they seriously err, and blind themselves to the truth, as did the Jews at the first advent. These false expectations lead this class to interpret literally the statement of the prophet (Zech. 14:4), "His feet shall stand in that day upon the Mount of Olives," etc. Blinded by false expectations, they do not see that the "feet" in this passage are figurative, as truly as in Ps. 91:12; Isa. 52:7; Ps. 7:6; 110:1; Eph. 6:15; Deut. 33:3; and in many other passages. If they knew what to expect, they would know not to go to Jerusalem to look for the man Christ Jesus; for the highly exalted King comes as the sunlight, making His presence and influence felt the world over. Wherefore,

“Go not forth.”

“If they shall say, Behold, he is in the secret chambers; believe it not.” Spiritism, ever ready to deceive by counterfeits, and ever ready to use advanced truths as a garment of light (2 Cor. 11:13, 14), has not hesitated to claim that we are in a period of dispensational change, the dawning of a glorious age. Among other such things, some of them even teach that Christ is present, and, we doubt not, ere long they will give seances at which they will claim to show Him in the secret chambers. Should the error present itself in this form, or any other, let us remember our Lord’s words and repudiate all such claims as false, knowing that not thus will He reveal His presence, but “as the sunlight,” emerging gradually —”the Sun of righteousness shall arise with healing in his beams.”

(To be continued.)

Studying to be Quiet,

(1 Thess. 4 :11. Convention Address.)

AS to whether quietness is a desirable thing depends on a person’s outlook and state of mind. Unregenerate youth appears to revel in noise; indeed many of their elders sometimes prefer it to quietness, but generally speaking the older a person gets the greater the desire for quiet. As for a Christian, his or her very hall mark should be quietness in tone of voice, in actions and general demeanour. It appears very out of place for one who is a professing Christian to be loud-voiced, restless and dissatisfied in disposition.

The whole tendency of a knowledge of the true God and Jesus Christ whom He has sent (John 17:3), and of the Plan of the Ages being worked out by God through Christ (Eph. 3:10, 11, Diaglott) is such as to promote peace within, as well as outwardly toward all with whom we have to do.

This being so, what was in the Apostle’s mind when he exhorted the Thessalonians to “study” to be quiet? Was he counselling them to pursue studies that would increase their knowledge of God’s plan and thus give peace and rest unto their souls? While such knowledge would have that effect, it does not appear to be all to which the Apostle, was referring.

A careful review of this epistle shows that he was addressing those who had understood and complied with the elementary requirements that constitute one worthy to be called a Christian. They had made some progress as followers of the Apostles and of the Lord, having received the word of truth with the afflictions that always accompany it, as well as some of the compensating joys of the holy spirit (ch. 1:6).

This being so, apparently there is another meaning attached to our text. A careful check and comparison of the two words “study” and “quiet” proves interesting. In referring to both dictionary and Bible Concordance some helpful thoughts are found. The dictionary gives what might be termed a general meaning to the words, while the concordance gives insight into the meaning of the actual Greek words used in the text. The dictionary gives the meaning of “study” as—to apply the mind to; and “quiet” --calm, silent, tranquility. From the dictionary therefore a reasonable rendering of our text could be “apply your minds to a state of calm tranquility.” The concordance (Young’s) gives the meaning of the Greek word translated “study” as—”to esteem as an honour,” and “quiet”—to rest, keep quiet. However, more exhaustfully it is noted that the same words are used in other places in the scripture. The word translated “study” in our text is used in two other places with the meaning of—”to labour or endeavour to strive,” while the word “quiet” is twice used with the meaning of—”to hold one’s peace.”

Surveying all this, it seems reasonable to translate our text something like this—Apply your minds to a state of calm; and esteeming it an honour, strive to hold your peace by quietness.

Viewed thus, we see it is not so much attaining, but maintaining a condition, and possibly there has been no time in the Church’s history when such has been as difficult to maintain as now. We, to whom it is given to be living in the “time of the end” of Daniel’s prophecy (Dan. 12:4), find it no easy task to keep an even keel in this day of mad running to and fro. Though not of it, we are in the world and cannot escape contact with its frenzy, but we must strive to keep ourselves from becoming intoxicated with the same spirit.

The Christian to-day, in common with all, finds a tax upon his time in going here and there, attending to this and that, and if no discretion was used he would never redeem any time for more direct service to the Lord. (Eph. 5:15, 16.)

In the words of a journalist “the world is ill,” so seriously so that its very life is in danger, and the general knowledge of the fact causes alarm in the hearts of all who are desirous that the end of the world (this present evil world) should not come. The result is many remedies are applied, discussed and agitated for in the political, financial, social and religious circles of the world, causing a babble of voices the like of which no equal has probably ever been known. Here again it is no easy task for the real Christian to exercise a calm spirit and hold his peace. While none are better able to diagnose the cause of the world’s distress, and none know better than we the only solution, it is not our work to attempt any reform in the present time apart from quietly letting our light shine in the surrounding darkness. This is done by showing fidelity to Christ and His teachings and the writings of the divinely inspired Apostles and Prophets, and not by participating in any partisan intrigue that inspires and encourages the babble of voices referred to above. (Phil. 2:14, 15; Psa. 31:20.)

In these days of the Son of Man the saints of God are few. They were never more than an infinitesimal minority of the population at any period of the Gospel Age, but they are fewer than ever now. We know that the wisdom from above is the noblest science and the best instruction (Psa. 111: 10) but as we sojourn here below we live in an

atmosphere, and amongst men, where only another wisdom is recognised--the wisdom of this world.

So foolish does this wisdom appear to our spirit-enlightened minds that the Christian is often hard put to it to hold his peace, and refrain from entering into debates of "profane and vain babblings" etc. (1 Tim. 6:20). No good can come of entering into such, for as Solomon said, "If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest or peace" (Prov. 29:9). Further, in Eccles. 9:17 we read, "The words of wise men are heard in quiet, more than the cry of him that ruleth among fools." Let us remember this, then, on those occasions when we find ourselves in a circle or a company where only the reasonings of men are followed. Our quietness can often be a more effective witness than "casting pearls before swine."

We do not desire to be misunderstood that a word spoken in season is not good. There are times when it is just what the Lord would have us do; but if the occasion seems good let it be a word of truth in the power of the spirit, and not many words endeavouring to follow the vain philosophies of men which can only engender strife of words to no profit.

Further, in quoting the text ' , casting pearls before swine' it is not insinuating that any person is considered by us as likened to "swine." Nor did Jesus mean it that way. He simply meant that swine would have no appreciation of the value of pearls, they would simply trample them underfoot. In the same way natural men could not be expected to appreciate the real value of spiritual things.

It was interesting to read recently a letter published in a Christian monthly, of a brother who wrote of his little shack which he had built himself as a holiday or week-end retreat in a secluded mountain area. "There," he said, "I am able to get away to a place of real quiet at least for a little while." We can conjure in our minds all that that little spot would mean to that brother; away from his business worries and the work-a-day world that so often saps up our energies as we seek to provide the things honest before men and for those dependent upon us; away from the blare of wireless jazz music and the overdone advertising programmes of the air with their oft attendant childish and foolish serials etc., which we are so often obliged to listen to against our wills; away from the milling crowds of pleasure seekers in the city walks and away from the din of "modern" means of travel as they jostle each other in the streets in their running "to and fro." How the brother would appreciate his quiet time. Did not the Preacher know what he was talking about when he said in Eccles. 4:6—"Better is an handful with quietness than both the hands full with travail and vexation of spirit."

Yes, dear friends, we can appreciate such quiet times when it pleases the Lord to grant them to us. We should be very thankful for them. Our Convention gatherings are blessed timer of rest and refreshing, when to a good degree we are able to shut out the hustle of the world around us. Perhaps some brethren are not as alive as they might be in realising how Conventions (the assembling of ourselves together) assist in restoring that quietness and confidence which is the real strength of the Christian. (Isa 30:15.)

When our Master Himself was on earth He realised the value of a quiet time for refeshing and reinvigoration, and thus we find Him calling 'His disciples unto Him that they, together, might find a desert place or place of quietness away from the pressure that did not allow them even proper time to eat. (Mark 6:31.). But in this same narrative, be it noted, that what Jesus sought was denied Him, for if we read on from verse 33 we find that the crowds who desired His ministrations found out His retreat and followed Him, with the result that He was more pressed upon than ever (v. 34 and 56). And the heart of Jesus was filled with compassion and He did what He could to assist and bless, and despite the weariness He must have felt, still found time to pray to His Heavenly Father (verse 46) . Can we not draw valuable lessons from the foregoing. If we long and seek for the quiet time and it does not come, if we make time to pray it will do us good.

When counselling us to "study to be quiet" the Apostle did not mean that we were to run away from the difficulties that meet us, but to quietly face them in the Lord's strength. When we find ourselves amidst much babble of voices of natural men, whether their viewpoint be political, civil or religious, let us not enter it with argumentative mind, but study to be quiet, or as the concordance has it, "to hold our peace."

We are not interested in the jockeying for position that is now going on amongst the nations of the world, apart from the prophetic significance of it all; and until the Kingdom comes we seek for as long as it is possible to conform to the spirit of the Apostle's teaching in 1 Tim. 2: 1, 2, and 1 Pet. 2:13-17, that we may lead a quiet and peaceable life in all godliness and honesty.

We also are not interested in the bitter animosities between capital and labour, headed up by the continual bickerings of labour unions and vested interest combines, apart from their prophetic significance as we see them tending to terminate the order of this present evil world to make way for the Kingdom of God. Until then, let us study to be quiet; to hold our peace and recognise only the scriptural admonition given for such affairs. 1 Peter 2:18; 1 Tim. 6:1, 2; Tit. 2:9, 10; Col. 3:22, 23; Eph. 6:5-9.

It is not easy to exercise restraint or self-control under pressure. Maybe the most frequent temptations do not come along the lines just enumerated, but in seemingly smaller ways—in our own homes and amongst those with whom we live. How true are the words of James in 3:5, 6—"Behold how great a matter a little fire kindleth. And the tongue is a fire" . . . Who can doubt it? Does not observation prove it daily? It is probably no exaggeration to say that 90 per cent. of the quarrelling and bickering that tends to make life so unbearable is caused by failure to exercise self-control, particularly of the tongue. Nearly always the heated argument that leads to unpleasantness is started by an utterance of someone who should have kept quiet—very often amounting to what the scriptures call "busyboding in other men's matters" (1 Pet. 4:15)

One is amazed to notice how anxious some people are to offer advice or otherwise interfere in what is none of their concern at all. It is significant that in the passage in Peter referred to, the Apostle was exhorting Christians concerning

a very important portion of Christian experience—suffering for righteousness sake and the sake of the Truth of which he says we need not be ashamed, for we glorify God by it. “But,” said he, “let none of you suffer . . . as a busybody in other men’s matters.- Let us learn well the wisdom of the Apostle’s advice and hold our tongues. (Read James 3:13-16.) The word “confusion” in v. 16 is in the margin rendered “tumult, or unquietness.” To busybody in other men’s matters will engender strife.

It seems good in passing, however, to explain that “studying to be quiet” is not to be understood as adopting a “peace at any price” attitude where the Truth itself is at stake. In declaring the Truth on proper occasions we may encounter those who will display enmity towards us, for as v. 17 says, “the wisdom from above is first pure then peaceable” etc. However, when the Truth arouses enmity, the spirit of wisdom should still prevail and if it does, the labour of the child of God will be towards quietness. The Truth we must hold to at all hazards, but there are two ways of presenting and maintaining it. It can be maintained forcefully, dogmatically in such a way as to gender strife or contention, or it can (as it ought) be presented in a quiet way with all meekness and forbearance as we remember the opposers’ difficulty, being held in the snare of the devil, (Read 2 Tim. 2:24-26.)

Our studying to be quiet along these lines requires great patience. Our own conversion out of darkness into light was not accomplished in a day, therefore let us remember the words in Jeremiah’s lamentations, ch. 3:26—”It is good that a man should both hope and quietly wait for the salvation of the Lord.”

Even though we may have to bear long with a state of affairs as recorded in Micah 7:6, 7; Matt. 10: 35, 36; Luke 12: 52, 53, we have no reason to doubt or despair that our opposers may one day repent and come to a knowledge of the true God. Holding this thought in our minds should assist us to exercise quietness and forbearance during the fiery trials of the present. True, our hearts need to be filled with love—”Love suffereth long and is kind . . . love is not provoked to anger.” (1 Cor. 13: 4, 5, Diaglott.) When we read scriptures like this and meditate upon them long enough to realise what they mean, we are conscious how far short we yet fall of what God requires of us.

The afflictive pressure that comes upon God’s people front time to time cannot be adequately expressed in words—”None but His loved ones know.” Must I endure all this without being provoked to anger? In view of the promise that we shall not be tempted above what we are able to bear it seems clear that we are expected to do so. That we so often fail is clear evidence that we have not yet attained to the desired mark and there is but one thing we can do about it—confess to Him who is faithful and just to forgive, then forget the things which are behind and press on toward the mark for the prize. The only sense in which we should allow remembrance of our failures to linger, is insofar as we make them stepping stones to better things.

And of many such experiences, what is the sum if we are rightly exercised thereby? Is it not a mellowed Christian character that realises more every day that quietness and confidence in God is real strength? “They that wait upon the Lord renew their strength for he giveth power to the faint” (Isa. 40:29, 31).

The ornament of a meek and quiet spirit is in the sight of God of great price or value (1 Pet. 3:4). When Peter used these words he was apparently addressing sisters in the Church. It is natural that woman, as the glory of the man, should seek to make herself attractive and pleasing to man, and doubtless, then, as now, many were the ornaments with which women bedecked themselves to that end. What spirit-filled exhortation the Apostle gave to all who can receive it—”Whose decoration let it not be that external one, of braiding the hair, and putting on of gold chains or wearing of apparel; but decorate the hidden man of the heart with what is incorruptible, a quiet and meek spirit which is very precious in the sight of God” (Diaglott rendering). We do not understand that the Apostle was upholding carelessness in attire, nor condoning slovenly appearance, but he was merely pointing out the greatest decoration of all—the spirit filled life—most pleasing to God, yea, and to all decent men also.

In conclusion we read in Isa. 14:7—”The whole earth is at rest and is quiet.” This refers to the day when “this present evil world” with all its turmoil has passed away, and Christ’s Kingdom is holding sway and Satan is bound. What a wonderful prospect!

“Drop Thy still dews of quietness,
Till all our strivings cease,
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.”

Correspondence.

Frank and Ernest, Dear Sirs—Would you please send me monthly your “Peoples Paper” and “The Voice” for which I enclose a postal note of 5/-. Will you also send me some of your broadcasts on “Our Lord’s Return” and any others that you may have on hand?

I would like to express my gratitude for your interesting Talks on the Bible and also for some “Peoples Papers” which were given to me by a friend. Yours faithfully.

The Berean Bible Institute, Dear Sirs—Will you please send me a copy of your book “Hope Beyond the Grave”. I am enclosing stamps for cost of same, and would also like a copy of the Dialogues by Frank and Ernest for the last two Sundays. Would it be possible to have them posted each week or do I have to apply weekly for them. We have had a terrible loss in the family in the death of our only daughter at an early age, and I do get quite a lot of comfort by listening to the Dialogues, and did enjoy the booklets you sent me a fortnight ago. Thanking you; I am, Yours

faithfully.

(The copies of Dialogues are gladly posted regularly each month to all friends making personal application for same; these are supplied free from .the Radio Fund.—B.B. Institute.)

Dear Brethren—Many thanks for package of literature posted this week, and also for huge package posted before Xmas, every item of which I value, as within each I find food for thought, knowledge and understanding, refreshment of mind and strength of faith in God and His Word.

I thank God daily that I was led to listen to your Radio Session over 3GL some two years ago now (and I have listened intently each Sabbath since), as your summing up of the Truth and the Christian faith is so much in accord with my own beliefs, in which I seem to have had nothing hut opposition. But I just carried on fearless of man and knowing that God's Word was true, being at all times armoured with St. Paul's and St. Peter's declaration that all Scripture was given by inspiration of God. . . .

Again thanking you, also please enrol me on your 'Peoples Paper' and kindly post list of booklets. Enclosed 10/- postal note to the good work. Yours sincerely.

Dear Sirs—Thank you for the booklets and papers which you sent me; I would like you to send me a copy of "Divine Plan of the Ages." I bought a book secondhand 25 years ago and I liked it because it was questions and answers; before I finished reading it, I loaned it to a friend who burnt it, saying that it was false teaching.

I tried everywhere to get another copy. I am sure that the one I had, had the Berean Bible Institute marked on it.

I listen in regularly to the Dialogues and enjoy doing so, although I do not see things the same as you do concerning the Jews; I have worked with them that much that I almost hate them; most of them I have found dishonest. I have studied the Bible for over thirty years and I really believe that you are correct in all your other teachings. Enclosed please find 10/- to pay for the book ordered and the rest to help the work along. Yours sincerely.

(In viewing God's promises to the Jews it is necessary to keep in mind the words of Paul—"He is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. 2:28, 29. Those Jews who are merely nationalistic in outlook will need to be converted as truly as the majority of Gentiles when Christ's Kingdom is set up. A helpful booklet on the Jewish subject, entitled "Chosen People" is supplied at 1/3 per copy.—B.B. Institute.)

Berean Bible Institute, Dear Sirs—Will you please post me a copy of the Talk broadcast this morning on "The End of the Age." Have you anything on the state of those who wilfully refuse to accept Christ when the second advent takes place, I mean those who reject Him in this dispensation; also the state of those who have never heard the Gospel, or have been misled by false teaching? I listen to your broadcast nearly every Sunday. I am, Yours faithfully.

(For a helpful explanation of the truths of God's Word in handy form, the booklet "The Plan of God in Brief" is highly recommended. It is supplied at 1/- per copy.B.B. Institute.)

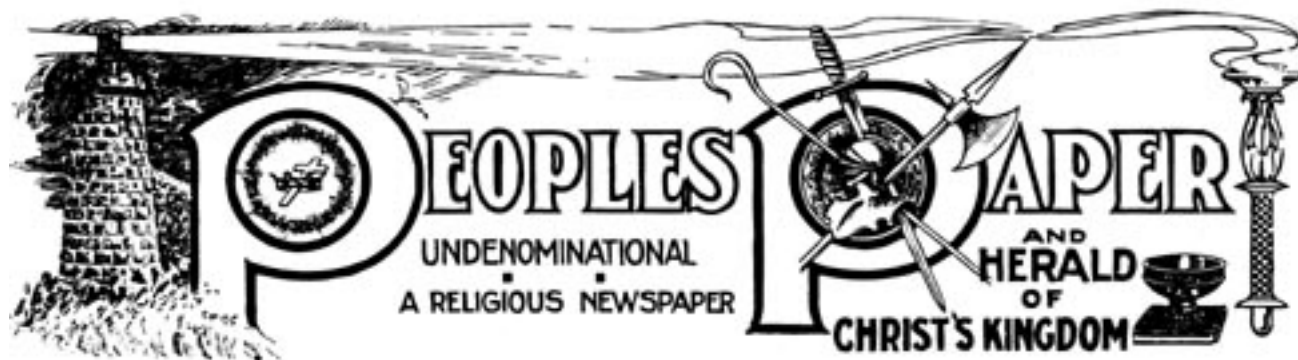
Frank and Ernest, Dear Sirs—I was living in for some time and used to listen to your Dialogues on the Bible on Sunday mornings and enjoyed listening to them. I cannot get them now on our wireless and as you said that you would send a copy of them, I am asking you please to send me a copy each week. You will see by the above address that I am living in . Yours faithfully.

Frank and Ernest, Dear Sirs—Having heard your broadcast this last two Sunday mornings for the first time I was very much taken up with them, as I could listen all day hearing the Bible explained. I would be pleased to have some copies; I heard you speak about Christ reigning 1000 years; have you that copy as I often wondered when that time will take place? You did not mention the cost, so if you will let me know I will forward it along. I am a cripple at the present time and I always enjoy hearing a talk on the Scripture; so thanking you. Yours sincerely.

Berean Bible Institute, Dear Sir—We are enclosing a postal note for 5/- for a copy of your weekly broadcasts over 2KY on Sunday mornings, as when the static is bad we miss part of them. Please let us know when the sub. is up, as we are very interested in them and would not like to miss any. Thanking you in anticipation; I am, Yours truly.

(As previously stated, the copies of broadcasts are supplied free; friends forwarding donations are supplied with the monthly "Peoples Paper" as well as the Dialogues—B.B. Institute.)

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The Manner of Christ's Return.

(Part 5. Continued from February Issue.)

SEEMINGLY CONFLICTING SCRIPTURES.

THERE are some statements of Scripture with reference to the manner of the Lord's return and appearing which, until critically examined, appear to be contradictory of each other. And no doubt they have for centuries served the divine purpose of concealing the truth until the due time for it to be understood; and even then, from all except the special class of consecrated ones for whom it was intended.

For instance, our Lord said, "Behold I come as a thief"; and, "As it was in the days of Noah, so shall it be also in the days of the Son of man [the days of His presence] : They did eat, they drank, they married wives, they were given in marriage," "and knew not until the flood came." "And when Jesus 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"].— Rev. 16:15; Luke 17:26, 27, 20; Matt. 38, 39.

These scriptures plainly state and illustrate the manner of the Lord's coming. They show that He 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 entirely unknown to the world, just "as a thief" would come, without noise or other demonstration to attract attention. As in the days of Noah the world went on with its affairs as usual, not in the least disconcerted, and without the slightest faith in the preaching of Noah with reference to the coming flood, so in the early part of the Day of the Lord, the world, having no faith in the announcement of His presence and of the impending trouble, will go on as usual, giving no heed whatever to any such preaching until, in the great flood of trouble, the old world—the old order of things—goes down, passes away, preparatory to the full establishment of the new order, the Kingdom of God under the whole heavens.—"As it was in the days of Noah, so shall it also be in the days [of the presence] of the Son of man."

On the other hand, we find scriptures which at first sight seem to be in direct conflict with these; as, for instance: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God."—"The Lord Jesus shall be revealed from heaven with his mighty messengers, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"—"They [the world] shall see the Son of man coming in the clouds of heaven with power and great glory."—"Behold, he cometh with clouds, and every eye shall see him."—1 Thes. 4:16; 2 Thes. 1:7, 8; Matt. 24:30; Rev. 1:7.

As seekers after truth, it will not do for us to say, in view of these passages, that the majority of them seem to favour whatever view we incline to prefer, and then to ignore the others. Until we have a view of the matter in which every Bible statement finds a reasonable representation, we should not feel sure that we have the truth on the subject. One statement of God is as true, and as firm a foundation for faith, as a hundred. And it would be wiser to seek for a harmonious understanding than to arrive at a conclusion or adopt a theory based on a one-sided interpretation, and thus to deceive ourselves and others.

Christians generally make no effort to harmonize these statements, and therefore their ideas are one-sided and incorrect. The last group of statements is just as positive as the first, and apparently teaches the very reverse of a quiet, unobserved, thief-like manner in the Lord's coming and presence. In addition to these statements, we are referred to two other illustrations of the manner of His coming, viz.: "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," and "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." (Acts 1: 11. Matt. 24:27.) To reach a correct conclusion, these also must be given due weight.

In our examination of the subject we should note that while our Lord stated, as a positive fact, that His kingdom would be established without outward show, and that His coming, His presence, would be as a thief, requiring close, attentive watching to apprehend and discern it, all of the above texts generally cited as proof of an outward, visible manifestation are in highly figurative language, except the one which says that He will come in like manner as He

went away. The symbolic must always bend in interpretation to the plainer, more literal statements, as soon as their symbolic character is recognized. Whenever a literal interpretation would do violence to reason, and also place the passage in direct antagonism to plain statements of Scripture, such passage should be considered figurative, and its interpretation as a symbol should be sought in harmony with obviously plain and literal passages, and with the general character and object of the revealed plan. By recognizing and thus interpreting the symbols in this case, the beautiful harmony of all the statements is manifest. Let us now examine them and see how perfectly they agree with the statements which are not symbolic.

(a) "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." (1 Thes. 4:16.) The voice and the trumpet here mentioned correspond in every way with the same figures used in Rev. 11: 15-19—"The seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged," etc. The same events are referred to in Daniel's prophecy :—"And at that time shall Michael [Christ] stand up [and] assume control", 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." And Paul adds to his mention of the voices and the trumpet the statement, "And the dead in Christ shall rise first." In 2 Tim. 4:1 he further states that Christ shall judge the quick (the living) and the dead, at this time of His appearing and kingdom; and the beginning of this judgment of the living nations is everywhere described as the greatest time of trouble the world has ever known. —Dan. 12:1.

Thus, Paul, John and Daniel evidently refer to the same time, the time of our Lord's appearing, and the establishment of His kingdom in the midst of a great time of trouble, and to the events preceding and introducing it. The same result is shown by each writer to follow the standing up of Michael, the voices and the trumpet: namely, trouble and wrath upon the nations and the resurrection of the dead. Next, mark the figure used:

"WITH A SHOUT."—The Greek word here translated "shout" is *keleusma*, which signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to circumstances and conditions.

The aspect of affairs in the world for at least fifty years very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, for years past, been studying political economy, civil rights and social liberties as never before in the annals of history; and men are encouraging each other, and being encouraged, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence men are banding themselves together, encouraged and assisted by men of brain and genius, to contend and strive for both real and fancied rights and liberties; and as their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. This result is graphically described by the Prophet—"The noise of a multitude in the mountains [kingdoms] like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of battle."—Isa. 13:4.

"THE VOICE OF THE ARCHANGEL"—is another striking symbol of similar import. The name "archangel" signifies chief messenger; and our anointed Lord Himself is Jehovah's Chief Messenger—the "Messenger of the Covenant." (Mal. 3:1.) Daniel refers to the same personage, calling Him Michael, which name signifies who as God—an appropriate name for Him who is "the express image of the Father's person," and the representative of His authority and power. The voice of the Archangel represents Christ's authority and command. This symbol, then, represents Christ as taking control and issuing His commands, His official orders, announcing the change of dispensation by the enforcement of the laws of His kingdom.

The same thought is differently expressed by Daniel, when he says, Then shall Michael, the great Prince, "stand up." To stand up signifies to assume authority, to give commands. See "arise," Isa. 2: 19, 21. Another illustration of this symbol is from David, who says of Christ prophetically, "He uttered his voice; the earth melted." The great time of trouble will be precipitated, and the earth (organized society) will melt, or disintegrate, under the change of administration going into effect when the new King utters His voice of command. At His command, systems of error, civil, social and religious, must go down, however old or firmly entrenched and fortified they may be. The sword out of His mouth shall cause the havoc: The truth on every subject, and in all its varied aspects, shall judge men, and, under His power and overruling, shall cause the overturning of evil and error in all their thousand forms.

"THE TRUMP OF GOD."—Many seem thoughtlessly to entertain the idea that this trumpet will be a literal sound on the air. But this will be seen to be an unreasonable expectation, when it is noticed that Paul here refers to what the Revelator designates "The Seventh Trumpet," the "Last Trump" in a series of symbolic trumpets. (Rev. 11:15; 1 Cor. 15:52.) 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 propriety of calling the "seventh," or "last trump" the "trump of God," is evident, too, when we remember that the events mentioned under the preceding six trumpets of Revelation refer to humanity's doings, while the seventh refers specially to the Lord's work, and covers the "Day of the Lord." Since the six preceding trumpets were symbols—and this is generally admitted by

commentators and students who make any claim as expositors of Revelation—it would be a violation of reason and common sense to expect the seventh, the last of the series, to be a literal, audible sound on the air. And not only so, but it would be out of harmony with the Lord's general methods, as well as with those statements of Scripture indicating the secrecy of His coming; for a thief never sounds a trumpet to announce his arrival.

The seven trumpets of Revelation are all symbolic, and represent seven great periods of time and their events. We find ourselves to-day in the midst of the very events which mark the sounding of the seventh trumpet. The great voices, the increase of knowledge, the angry nations, etc., taken in connection with time-prophecies, establish this as a fact. Many events are yet to transpire before this seventh or last trumpet ceases to sound; as, for instance, the rewarding of the saints and prophets, the resurrection of all the dead, etc. In fact, it covers the entire period of the Millennial reign of Christ, as indicated by the events which are to transpire under it.—Rev. 10: 7; 11 : 15, 18.

Thus we find the “shout,” the “voice of the Archangel” and “the trump of God” all symbols, and now in process of fulfilment. Note carefully, too, the fact that each of the three prophecies just referred to (Dan. 12:1; Rev. 11 :15 ; 1 Thes. 4:16) declares the Lord's presence at the time when the events mentioned transpire. They were foretold for the very purpose of indicating the manner in which His invisible presence would be manifested to those who have faith in the word of prophecy. Paul says, “The Lord shall descend with [literally in, or during] a shout,” voice, trumpet, etc. ; John says that the kingdoms of this world become His, during the time of these events; and Daniel says, “At that time shall Michael, the great Prince [Christ] , stand up” (be present) and take to Himself His great power. If, therefore, we can recognize the shout, the voices and the sounding of the great trumpet, we should accept them as indications, not that the Lord will come soon, but rather that He has come and is now present, and that the harvest work of gathering the wheat and burning the tares is already under way. This we shall soon see is abundantly proved by time-prophecies. Yet it is not to the natural vision, but only to the eye of faith, through the sure word of prophecy, that His presence and work can be discerned.

Just here another fact should not be overlooked, namely, that the “Shout,” the “Voice of the Archangel,” and the “Trump of God,” as above explained, are all instrumentalities for the accomplishment of the harvest work of the Gospel Age. If, therefore, we see not only the meaning of these symbols, but the foretold results actually taking place, we have additional proof both that we have rightly interpreted the symbols, and that we are now in this period called the “harvest.” Many will need no aid in tracing a separating work now going on between the truly consecrated and the merely nominal Christians. Many can see the symbolic fire already under way, and can discern the “shout” of the people, the command of the new King Immanuel and the events called the “seventh trumpet,” and the “clouds” of trouble, in which the Lord comes and from and in which His power is to be manifested—subduing all things unto Himself.

The recognition of the harvest work in actual process is proof of the Lord's presence, since He declared that He would be the chief reaper and director of the entire work, and that this would be His first work —“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 on the cloud thrust in his sickle on the earth ; and the earth was reaped.”—“In the time of the harvest I will say to the reapers, gather” etc. (Rev. 1 5 :14, 16; Matt. 13:30.) The harvest work will be accomplished gradually, but all of its days are “days of the Son of Man”—days of our Lord's presence and power—recognized in the end by all, but at first only by the class specified by the Apostle —“Ye, brethren—not in darkness.”

“IN FLAMING FIRE.”—The next of these symbolic statements can be readily understood, if the meaning of the symbols, fire, etc., be borne in mind. It is, “The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.”-2 Thes. 1:8.

Expressed literally, we understand this to signify that our Lord's presence will be revealed or manifested to the world from His position of spiritual control (“heaven”), in the wrath and punishment then visited upon evil and evil-doers. It will be consuming wrath, as indicated by the symbol, fire, and will leave neither root nor branch of evil systems, error, oppression, or wilful sinners; and all the proud, and all evil doers, shall be burned up as stubble in that judgment day. In its beginning—in this “harvest” period—this fire will burn very fiercely, consuming pride and evil, now of such rank growth. Happy those who will surrender their pride and evil to be destroyed, that they themselves be not destroyed also (in the “second death”), as some resisters will evidently be, during the Millennial age. It is of this time that we read, “Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.”—Mal. 4: 1.

The “mighty angels,” messengers, or agents of His power, are various, and may properly be understood as applying to and including all the various agencies, animate and inanimate, which shall be used by our Lord in the overthrow of the evil systems of the present, and in the chastisement of evil-doers.

While the wrath or vengeance of the Lord is thus to be expressed in flaming fire, in consuming trouble, such as never before was known—so general and wide-spread, and so destructive of evil—righteousness and the righteous will begin to be favoured. And as these dealings become more and more apparent, men will begin to draw the inference that a new power has taken control of human affairs; and thus the presence of our Lord as King of kings shall be revealed to the world. “He shall be revealed in flaming fire, taking vengeance [both] on them that knew not God [who are not really acquainted with God, but who nevertheless fail to obey the light of conscience, which all to some extent possess] , and [also on those who, while knowing God, yet] obey not the Gospel of our Lord Jesus Christ.”

Under the chastisements and increasing light and favourable opportunities of the Millennial day, all will be brought

to such a clear knowledge of the truth and the way of righteousness as to be without the excuse of ignorance, or of inability to obey the truth; and those who persistently continue enemies of God and righteousness shall be punished with lasting destruction [a destruction from which there shall be no resurrection] from the presence of the Lord and from the glory of His power.

“IN POWER AND GREAT GLORY.”—The next statement is to the effect that the world will see the Son of man coming, before His kingdom is fully set up or His joint-heirs are all gathered and exalted with Him. And, seeing His coming, all the tribes of the earth will mourn—“They shall see the Son of man coming with power and great glory.”

Already the world sees the clouds of trouble gathering and darkening; they realize that a power is now at work in the affairs of men, with which they cannot cope; the near future, from the present outlook, is dark and ominous to all who have sufficient intelligence to mark the trend of events. Thinking men observe the persistency with which questions of right and wrong, justice and injustice, are forced upon their consideration, demanding an expression of their individual principles. Many recognize the glory and power of earth’s new Ruler, yet because clouds and darkness are round about Him they do not recognize the King Himself. Men see the clouds, and therefore see Him coming in the clouds with power and great glory [the glory of power and justice], but they do not recognize Him. Not until the clouds have let fall hail stones and coals of fire (Psa. 18: 12, 13) to batter down men’s pride, and selfishness, and prejudices, and consume these, will the clouds disappear, and reveal the full majesty and glory of Christ’s presence. If men would consider, and hearken to the voice of the Lord, which now directs the course of justice, and warns of impending retribution, the great disasters of the near future would be averted; but “God speaketh once, yea, twice, yet men perceiveth it not. . . Then he openeth the ears of men [in the thunder tones of “the day of trouble”] and sealeth their instruction, that he may withdraw men from his [own] purpose, and hide pride from man.”

“Behold, he cometh with clouds,” and in due time “every eye shall see [discern] him,” shall recognize His presence, power and authority; and all must submit to it whether willing or unwilling, until the loosing of Satan for a little season, in the close of the Millennium, when after full experience their willingness or unwillingness will be fully tested, and the unwilling will be destroyed--the second death, symbolically called the lake of fire.—Rev. 21:8.

Thus seen, all of these symbolic explanations of the manner of our Lord’s coming accord perfectly with the plain statements which declare that His presence will be a secret for a time, known only to those watching.

(To be continued.)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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Bible Study Meetings.

IN May issue of “Peoples Paper” last year a short article was printed on the subject of conducting Bible studies; the sentiments expressed at that time seem to have been appreciated and request has been made that it be published again. This is now being done with additional thoughts respecting prayers at the gatherings of the Lord’s people.

The manner in which Bible studies are conducted in the various Classes is important for the welfare of members, and an observer is impressed with the fact that while the chairmen desire to promote the progress of all at the studies, one fault in evidence is too much speaking on the part of the leaders themselves.

It is an incorrect idea for class leaders to feel they are called upon to give a short speech after each member of a class has spoken on any particular subject; it tends to hinder rather than encourage members to express themselves when they are waiting for the chairman to cease before they are able to speak on a subject already before the class. It matters not that the leader has the very best of thoughts; it is not helpful Bible study for the chairman to take up as much or more time than all the other members combined. Provided members keep to the subject or verses of Scripture under review there is no necessity for the chairman to add more than a word or two of thanks between each speaker (except when a wrong thought is expressed) until the summing up, which also should be as brief as possible. Members having had the opportunity of speaking freely on a subject should refrain from covering similar thoughts again after the chairman has summed up, and all can help greatly by keeping strictly to the particular matter before the class.

Most happy and blessed are those studies where the members come well prepared with their thoughts and related Scriptures, and are alert to which verses or questions are under review and express themselves briefly and to the point, the chairman asking for all thoughts on each subject or verse without entering the discussion himself, apart from directing the study, and then concluding the matter with a helpful summing up that gives a feeling of helpfulness and satisfaction to all present, under the guidance of the holy spirit.

The matter of prayer at the gatherings of the Lord’s people is also a very important one, and it would seem that lengthy prayers, either in opening or closing a meeting, are not generally helpful. It may be that some brethren feel they are called upon at the opening prayer to present lengthy thanksgiving and petitions to the Lord, even though the closing prayer may be much shorter. However, experience proves that a prayer of a few minutes with well chosen words from the heart brings much more blessing upon the gathering than a prayer of up to ten or more minutes duration. It seems almost impossible to avoid repetition of expression in a lengthy prayer, and, as our Lord indicated, this is not helpful.

Again, at such times as public meetings the desire may be to convey some of the wonderful truths of the plan of God in prayer; in other words, a form of short chart talk may be presented in thankfulness to God; yet there is danger in this

of praying to the assembly, especially the newcomers, instead of praying to the Lord. There can be no doubt that “The Lord’s Prayer” is a model of deep and reverential expression in few words which all the brethren may take as a guide to prayer on behalf of an assembly of the Lord’s people before His throne of grace.

“Peoples Paper” Subscription 4/- per annum

Increasing costs of production, which now amount to 100% above those of years ago when the “Peoples Paper” subscription was 2/6 per year, leaves no alternative but to increase the price, which will now be 4/- per annum. Our friends will at once realise that even this advance will not meet the full increase, but it will assist to that end, and thus relieve the General Tract Fund of some of the deficiency to be made up in the production of “Peoples Paper.” New subscriptions can assist, and our friends who can help in this way will be rendering good service, and it is hoped bring a blessing to those receiving the “Paper.”

Adelaide Easter Convention.

The Adelaide friends wish to announce that their usual Convention will be held again this year (D.V.) over the Easter season, in Druid’s Hall, Flinders Street, Adelaide. from Good Friday, 26th March, to Easter Monday, 29th March.

A hearty invitation is extended by the brethren in Adelaide to all friends able to attend the gatherings; further information also Convention programmes may be obtained from the secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide.

A small boy, when asked by an admiring spectator how it was that he had learnt to skate so well, said: “Oh, I don’t know; I think it must have been by getting up every time I fell down.” So it is, “A just man falleth seven times, and riseth up again.” (Prov. 24:16.)

Discontent is like an unlatched gate on a windy day; you won’t get any peace until you stop it.

Fear Not, Little Flock.

(Luke 12:32. Convention Address.)

LET us think, first, of the effect fear has on the human mind. We read in Prov. 9:10, “The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding.” This text tells us to fear the Lord, and yet our text in Luke 12 tells us to “fear not.” So we see there are two kinds of fear. The one mentioned in Proverbs is a reverential fear. Strong gives the meaning of the word as “revere.”

There is another text mentioning “fear,” in 1 John 4:18—“There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.” This is a slavish fear. The meaning of it is “alarm,” and it is the same word as used in our text in Luke 12:32. The Diaglott puts it, “bath restraint” instead of “torment.” It means that fear restrains progress of

Christian growth. John also tells us that perfect love will cast out this fear. Fear is one of mankind’s greatest enemies, and is one way in which Satan endeavours to hinder the Little Flock from gaining a place in the Kingdom. Right down through the ages Satan has used fear as a means to control the human mind, and so separate us from God.

If many of God’s prophets had given way to fear instead of having faith in God, they would not have been fit for the work allotted to them. We remember the prophet Job, how God permitted Satan to bring upon him a painful disease, and then he suffered great temporal losses. This experience would have caused many to become fearful and give up the ways of the Lord. Satan thought that eventually such disasters would cause righteous Job to turn away from the Lord, but the prophet’s faith kept him from becoming fearful.

Right down the Gospel Age Satan has tried to prevent men from having a clear understanding of God’s character and plan, or to turn away from God those who had accepted Jesus and had a measure of light respecting God’s plan. During the dark ages Papacy taught that all who did not adhere to her teachings would be tortured in a hell of fire, while those of her faith who were not really good enough for heaven, would be required to suffer reformatory punishment in purgatory, which might be shortened and relieved by their relatives securing the prayers of the priests. This doctrine held its converts through fear. Many to-day, through ignorance, are still held by fear to continue believing this God-dishonouring doctrine, and so are prevented from obtaining a clear understanding of the character of the Creator.

We not only see Papacy holding together her subjects by fear; later on, when the iron bands of Papacy had been broken, Protestantism, while rejecting the theory of purgatory, still held to the worse idea of eternal torture for all not fit for heaven. Many Protestant denominations still teach this doctrine of eternal torture, and many are bound by fear of what will happen if they do not hold to the teachings of their particular denomination. So we find that many people are serving God, not from a desire to be co-labourers with God in His work, but because of fear.

While looking into this matter of “fear,” a little passage was found which was claimed to have been spoken by some ministers of religion, and they said that if they believed there was not eternal torture, they would do all the wicked things imaginable. This shows that they were not impelled by the holy spirit, but by the spirit of fear, the spirit with which Satan controls his subjects. It reminds us of that passage in 2 Tim. 1:7, “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

We know, too, that heathen nations believe all kinds of devilish doctrines which produce fear in these people. They

are afraid of God because they do not understand His real character, being restrained by Satan's influence.

During the dark ages severe persecutions came upon Christians who did not accept the teachings of Papacy. In Rev. 13:7 there is a reference to a "beast," a symbol of Papacy, and it says, "It was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." And in Dan. 7:25 there is a similar picture—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." During this period every means was used that could be thought of to crush out the free spirit of true Christianity. History tells us of the terrible persecutions of this time, and it is almost beyond us to-day to realize how a church, claiming to be the representative of Christ, could use such dreadful means of persecution to force others to believe as they did. But both history and the Scriptures confirm this fact, and it continued. we believe, for over a thousand years. It was Satan's method to put down all opposition to his false teachings by upsetting the faith of all but the true followers of Christ. It was fear that Satan used to try to stamp out true Christians by his war with the saints. It must have been a great comfort to the few who did not lose faith in God in those times to call to mind such texts as ours, "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." It is a great comfort to all Christians, then, to have faith in God as their great Protector. We are reminded of the passage in Heb. 13:6, "The Lord is my Helper, and I will not fear what man shall do unto me."

It is possible to trace through the pages of history and find that there was always a "little flock," a small number indeed, who feared not what man would do to them, and who forsook the ways of the world. Although persecuted and tormented, they did not lose faith in God. Fear did not control their lives, for they knew of the great promises made to true followers of Christ.

Coming down to our day and especially the Harvest of the Gospel Age. we may enquire, how does Satan treat the followers of Christ now? Does he through fear cause those of the Little Flock to lose faith in God and the Lord Jesus Christ? It is interesting to read the passage in Psa. 46:1-3, which refers specially to Christians. -God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Those who understand God's plan with respect to His dealings with mankind need not fear. But this passage also infers that some will fear at this time. It definitely has reference to the end of the Gospel Age. And what do we find in the world to-day? Nominal Christendom, and especially the leaders of the various denominations, have a dread of the future. The trouble which is enveloping the world to-day, and has been for the past years, is all part of the preparation work for the next Age, but little do mankind in general realise the method God is using to prepare men's hearts for the coming Age. Those who have no faith in God try to drown their fear in worldly pleasures. Satan has succeeded in capturing the minds of the great majority of mankind, and has turned them away from God to worldly pleasures. The text in Psalm 46 says "We will not fear, though the earth be removed, and the mountains cast into the midst of the sea." So even though the present order of society becomes disintegrated and overthrown by the restless masses of mankind, and the governments are overcome in anarchy, we have the promise in verse 5, "God is in the midst of her; she shall not be moved; God shall help her, and that right early." "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." We have that reassuring message, even at this time.

We remember, too, the words of the Apostle Peter. He was speaking of the same time in his second epistle, ch. 3:11-14, where he says, "Seeing then that all these things shall be dissolved. what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." So the peace which the Christian possesses is just the opposite of fear, isn't it?

We have also our Lord's words to His disciples on the Sea of Galilee. They are recorded in Matt. 8:23-26. "And when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep. Then his disciples came to him, and awoke him, saying, Lord, save us; we perish. And he saith unto them, Why are ye fearful, O ye of little faith, Then he arose, and rebuked the winds and the sea; and there was a great calm.- That seems to illustrate how the Christian can be overwhelmed with fear, but at the same time what a comfort it is to us all, whether it be the great storm that will soon fill the whole world (carrying the mountains into the midst of the sea, as we read in Psalms, the whole present social structure being done away with) , or whether it be the storms of life that will come upon all of us sooner or later, we can remember the Lord's words, "Why are ye fearful?" Jesus has the power to still the storms of trouble, if we have the faith.

In Luke 12 our Lord is telling us of various things that may prevent the Christian from entering into the Kingdom of God. He explained that if anyone desires to have a place in the Kingdom with Him, he must seek that Kingdom and not earthly goods. -But rather seek ye the kingdom of God, and all those things shall be added unto you." The Lord did not promise His followers an abundance of earthly riches, ease or luxury. One of the company said to Him, "Master, speak to my brother, that he divide the inheritance with me." This one evidently wanted the Lord to intervene in his private affairs so that he could gain some earthly treasures. But Jesus warned him of being covetous. "A man's life consisteth not in the abundance of the things which he possesseth." Then He gave a parable to illustrate that an abundance of earthly things would not assist one to a place in the Kingdom. From v. 16 we read, "And he spake a

parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.” This parable shows us how one can put all his time into grasping after temporal things and neglecting the spiritual things.

Then Jesus goes on to speak of the birds. They did not hoard up food and so on, but are provided for by our Heavenly Father. Are we not better than the birds? The thought seems to be that one could become so anxious about earthly riches etc. that he would be drawn away completely from God. The words “taking no thought” in v. 22, mean “anxious thought,” and it seems that one can become so engrossed with earthly treasures, and so interested in his temporal well-being, that he would lose faith in God and become disunited with Him, and lose his position in the Kingdom. Hence our Lord’s words, “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom.”

At the head of our Convention programme there is a text from Psalms 27:1, reading “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?” We can understand how necessary it is to have faith in God. If we have that we will not be turned away from Him through fear.

There is also a reassuring passage in Proverbs 29:25, “The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe.” There are so many ways in which Satan endeavours to turn Christians away from the Kingdom that we need to have that faith that will keep us from becoming fearful and be led away.

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”News Items.

Eisenhower sees Danger of War.

In his final report as chief of the U.S. General Staff, General Eisenhower declares that America would be on the brink of war if the Mediterranean were closed by Soviet infiltration.

“If this oldest corridor between the east and the west were walled up,” he said, “the effects would be instant and catastrophic.

“Conditions to-day are sufficiently turbulent, that war might be visited upon the world without the impetus of planning or deliberate policy. One isolated action might precipitate a conflict.”—The Melbourne “Age” Correspondent in Washington, 17/2/48.

Girls as “Men” for Next War.

London.—The Army and Air Force (Women’s Service) Bill directs that words such as “men” and “soldiers” shall mean people of either sex.—Melbourne “Herald” Special Service, 3/2/48.

Passover Memorial, 1948.

The Jewish date for the anniversary of the institution of the Lord’s Supper falls this year four weeks after Easter—on the evening of Thursday, 22nd April, after sundown. This will therefore be the appropriate time to keep the Memorial of Christ’s death by the Lord’s people generally.

Friends desiring the unleavened bread and wine will be gladly supplied from this office; early application should be made for same.

Memorial Services.

The following services have been arranged (D.V.) to take place in remembrance of Christ our Passover Lamb, and this early reference is made for the convenience of any visiting members. • Further services will be mentioned in April “Peoples Paper.”

Melbourne.—Thursday evening, 22nd April, at 8 p.m., at Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne. (For information, write, or phone Hawthorn 6251.)

Sydney.—Thursday, 22nd April, at 7 p.m., at Child Study Building, 75 Liverpool Street (near George Street).

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.

—Selected.

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Have Faith in God

(Mark 11:22-24. Convention Address.)

THE words of the Apostle Paul found in Heb. 11:1 are interesting and helpful. Another translator renders this verse as follows:—"Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." Commenting on this verse one has said:—"Faith is that principle, that exercise of mind and heart, which has for its object things not seen but hoped for, and instead of sinking under them as too ponderous, whether from their difficulty or from their uncertainty, stands firm under them—supports and sustains their pressure; in other words, is assured of, confides in and relies on them." (1 John 5:4.)

In Heb. 11:6 Paul says:—"But 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."

In Rom. 5:1 Paul tells us that it is by faith that we are justified—"Being justified by faith we have peace with God through our Lord Jesus Christ." Then in Gal. 5:22 we are told that "faith" is the fruit of the spirit. "But the fruit of the spirit is love, joy, peace, . . . faith." Faith is the operation, the exercise of our minds, in respect of God and His promises.

In John 6:29, in answer to some who inquired "What shall we do, that we might work the works of God," Jesus said:—"This is the work of God, that ye believe on Him whom He hath sent."

Faith is necessary to salvation; see Rom. 10:9-11, also 10:17. Having come into Christ by faith and full consecration, we must continue to abide in Him: see John 8:31, 32; Col. 2:6, 7. We must become established in the faith. It is through the knowledge of God, supplied to us through His Word, that we are given a firm basis for our faith. The Apostle Jude says we should "earnestly contend for the faith once delivered to the saints." (Jude 3.) Paul says:—"Take heed unto thyself and unto the doctrine," (1 Tim. 4:16) and again, "Hold fast the faithful word." (Tit. 1:9; 2 Tim. 1:13.)

God's Word tells us that man was created perfect and through disobedience he fell into sin and came under the penalty of God's justice—"Dying thou shalt die." (See also Rom. 5:12.) God has permitted evil for a limited time, in order to allow the human family to have an actual experience with the bitter results of sin. Then we see the love of God manifested in the provision of His only begotten Son to be man's Redeemer. We see too the great love of Christ, manifested in His willingness to leave the courts of heaven, and all its happy associations. We observe how He humbled Himself and took the lowly estate of man, and gave up His perfect human life in sacrificial death so that He might become the Saviour of mankind. (1 Cor. 15:21, 22.)

We thank God that He has opened our eyes of understanding and enabled us to see His purpose in respect of the call of the Bride during this Gospel Age. We see that it is a call to sacrifice the good things of this world. It is a call to walk in the Master's steps, and to be developed into His character-likeness, and to share His future glory and work of blessing all mankind in the Kingdom Age.

In order to strengthen our faith and give us a firm basis for confidence in our Heavenly Father, He has led us to an understanding of the Great Covenants of the Bible. The Abrahamic Covenant is the statement of God's purpose to bless all the families of the earth through the Seed. The true Seed is Christ (Gal. 3:16), and His Church, His Bride (Gal. 3:29)—the Heavenly Seed, developed during this Gospel Age. Then there is the earthly seed which will come into its inheritance under the terms of the New Covenant during the Millennial Age.

The Church, the "little flock," shares with Christ in His covenant by sacrificing during this Gospel Age, the

antitypical Atonement Day; and with her Lord and Head she will share in His great future work of blessing and uplifting of Israel and the world under the New Covenant.

How we rejoice too in the understanding of the Bible which we now have concerning the Second Advent of Christ. We see how the first phase of Christ's Second Presence is known only to His chosen people. His Word assures us that He would give His people certain signs by which they would know of His Second Presence after it had taken place. We believe we have these signs with us today. We believe we are now living in the days of the presence of the Son of Man and that soon His glorious presence will be revealed to all men, and the blessing of all the families of the earth will be due to take place.

Then we feel that our faith in God has been greatly strengthened by the understanding which He has given us of the glorious doctrine of the Resurrection. Jesus said, "I am the resurrection and the life." Yes, indeed, there could be no resurrection apart from Christ. He who died to ransom all, has in His hand the power to deliver all; He has the "keys of death and of the grave," and in due time all in their graves shall hear the voice of the Son of Man and shall "come forth"—the Church, the Bride, to enjoy the blessing of joint-heirship with Christ, as Kings and Priests in His own blessed likeness, and the remainder of men to attain once more by God's grace, the original perfection from which our first parents fell.

Thank God for the harmony and beauty of His wonderful Plan of the Ages. How it rejoices our hearts to see and understand to some extent the grand doctrine of Restitution for all the willing and obedient of mankind in due time. How it enlarges our confidence and strengthens our faith in God when we can understand that as a result of the ransom-sacrifice of our Lord Jesus Christ there will come the grand "times of restitution" during which every member of the human family (with the exception of the Church class, called out and selected during this Gospel Age) will have the blessed privilege of being uplifted once more into the perfection which Adam had before sin entered the world.

The Bible also makes it clear that while God has no pleasure in the death of him that dieth, and would rather that all men should turn from their wicked ways and live, yet those who persist in wilful opposition to the laws of Christ's Kingdom will be destroyed from among the people.

How we rejoice in this firm basis for faith which is provided for us by God's grace in His precious Word. Let us keep these great doctrines clear before our minds, by keeping in close touch with God's Word of truth, and with the helps—the Scripture Studies—in which we have these beautiful truths so clearly presented.

Just as the truth of God's Word in its simplicity and beauty tends to strengthen our faith and build us up in Christian character, so on the other hand the false teachings of error inculcated by Satan tends to destroy true faith and undermine character. In 2 Cor. 4:4, Paul tells us that Satan, the god of this world, has blinded the minds of men, and thus hindered them from understanding the truth of the Bible. How does Satan blind men's minds? He does it by means of false teachings—Immortal Soul-ism, the blinding and confusing doctrine of the Trinity, eternal torment, Evolution, Universal Reconciliation, the false teachings of Spiritism and Christian Science etc. These are the means our Adversary uses; he goes about as a roaring lion seeking whom he may devour—in the sense of destroying the faith of believers, and in hindering men from getting clear views of truth. So the Apostle Peter urges us to resist him steadfast in the faith.

We must hold firmly to our faith in God and in His Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The holy scriptures are able to make us wise unto salvation, through faith in Christ Jesus." "The just shall live by faith."

We are living in days of peculiar trial and testing of faith. We will need to have and keep on the "whole armour of God." We may come in contact with scoffers and unbelievers who deny the existence of God. Our faith will be tested. Let us remember that we will be "made partakers of Christ if we hold fast the beginning of our confidence and the rejoicing of our hope firm unto the end." (Heb. 3:6.) Let us remember Moses who endured "as seeing Him who is invisible." Let us remember Job, and Noah, and Abraham, and Joseph, Daniel and David—those faithful men of God of ages past whose faith failed not in the hour of trial. Let us remember Paul, that mighty man of God whose faith triumphed over every obstacle; let us remember Jesus.

There are many examples in the Scripture of faith and its operation in the lives and experiences of God's faithful people. One of these is found in the 20th chapter of the 2nd book of Chronicles, verses 1-20. Note in verses 6-12 how simply and earnestly Jehoshaphat lays before God the matter that was causing the people to be distressed. May we not take a lesson from Jehoshaphat, and in the face of trials and troubles which sometimes threaten to overwhelm us, let us lay them before the Lord, realising that He is the All-powerful One, and He has promised to provide and care for His children, and to make "all things work together for good to those who love God."

We may feel like Jehoshaphat that we have in ourselves no might to successfully overcome the oppositions of the forces of darkness; we may not know which way to turn, "but our eyes are upon Thee" This is the language of faith—"Our eyes are upon Thee." Danger threatens us; we know not how to surmount or overcome it, but our God is all-powerful, faithful and true. He is too wise to err; too good to be unkind. We will wait upon God and He will help us. Let our eyes be upon Him, waiting for His guidance and direction and deliverance. See also verses 14-17 etc.

As we read in the Gospels the accounts of our Lord's sayings and doings, we note how it pleased Him to see people exercise their faith in God and in Himself as the Son of God—the Messiah. How He sought to encourage faith in the hearts of those with whom He came in contact. (See Matt. 8:1-3.) In verse 2 we have a very beautiful expression of confidence from the lips of the poor leper. Bowing before the Master, he uttered those words which must have gladdened the heart of Jesus. "Lord, if Thou wilt, Thou canst make me clean." A cry such as this cannot fail to bring instant response from the Friend of sinners. Without hesitation the Master's hand goes out with healing touch accom-

panied by the prompt assurance, "I will; be thou clean."

These miracles of Jesus contain some deep and valuable lessons for us all. Leprosy is typical of sin. As members of the fallen race we are all tainted with the leprosy of sin, and even after we have come into Christ by faith and consecration, we find there are in us certain tendencies maybe to something of pride or vanity, or envy, or self-will; and from these we would be cleansed; we would seek to "purge out the old leaven," and seek the Lord's grace for a larger infilling of His holy spirit of meekness, gentleness, patience, faith and love. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." (Luke 11:9-13.)

In Mark 5:22-43 we have the touching story of Jairus and his daughter. Jairus was a ruler of the synagogue; his little daughter, twelve years of age was seriously ill. Jairus earnestly entreats the Master to come and heal her. Jesus went with him and there appears to have been a good deal of delay on the way, the crowds thronging around, and the incident of the healing of the woman whose faith impelled her to press through the throng, feeling assured that if she could but touch the Master's clothes she would be healed. And it was so, for after telling the Lord what she had done, He said, "Thy faith hath made thee whole; go in peace, and be whole of thy plague."

Perhaps we can understand the feelings of Jairus. His thoughts would be regarding his little daughter. If the Lord did not hurry to her assistance she would soon die. Even now it might be too late, for she is indeed seriously ill; and now even while they tarry there comes a messenger from Jairus' house who brings the dreaded news—"thy daughter is dead; why troublest thou the Master any further?" But note what follows—Jesus knew very well what was passing through the mind and thoughts of Jairus; how he had been chafing under the delay; and now the news of the death of his little daughter would leave Jairus well nigh stunned. How comforting then are Jesus' words in the face of this dread calamity—"Be not afraid, only believe." How comforting would these words be in the ears of Jairus.

Friends, these words of Jesus are helpful to us too. When, we are called upon to pass through the deep waters of affliction, let us remember these words. We are living in days of peculiar trial and testing of faith, and we will need to have our minds buttressed with such comforting and assuring words as these:—"Be not afraid--only believe." (See also Isa. 41:10; 54:10-17; Heb. 3:12-14; 10: 21-23; 4 :14-16.)

Luke 17: 5—"And the Apostles said unto the Lord, Increase our faith."

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 by hour,
And in us gloriously fulfil
The work of faith and power.

Increase our faith that never dim
And 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 stedfast 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. Havergal.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Convention News.

ONCE again it is a pleasure to report a most helpful season of refreshing throughout the Annual Convention gatherings arranged by the Melbourne Class over the four days of the Christmas season and New Year's Day. The Lord truly blessed these assemblies richly, and sincere gratitude to God for the feast of spiritual good things was continually expressed throughout the assemblies and since.

The Melbourne friends gladly welcomed a nice number of visiting members from interstate and country parts of Victoria, and the visiting brethren largely contributed in making the programme one of the best and evenly balanced for many years, fulfilling to some extent the words of the Apostle in Eph. 4:-16—"From whom (Christ, the Head) the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

During each of the five days the various sessions provided the helpful variety in the gatherings, and it was very evident that while at the end of each day there was a measure of bodily tiredness felt by the friends yet the appetite for the spiritual good things continued alert. The Bible Studies, Addresses, and Fellowship Meetings all played an important part in providing the blessings which the Lord bestowed throughout the gatherings to all assembled in His name.

The portions of Scripture which engaged the attention of the brethren were as follows :—Matt. 5 :1-9 ; Matt. 5 :10-16 ; Jude 17-25 ; and Eph. 1 : 3-10. Many profitable thoughts were brought out at these studies respecting the general plan of salvation; also the truths pertaining to the "days of the Son of Man," the present harvest time of the age when the Lord's true people are drawn to Himself and enlightened and developed to make up the complete number of the Bride class; and the devotional side of the Christian life by which the fruits and graces of the holy spirit are encouraged and increased from day to day. (It is felt that where Conventions of the brethren are held overseas and no Bible studies are provided there is a loss to the assemblies which cannot be made up by other sessions. Where gatherings may be rather large for studies together, these can be divided and each section have its own chairman and study the same Scriptures.)

Each of the addresses contained a message of help and encouragement and the various subjects taken up by the speakers were as follows:—"Fear Not, Little Flock"; "The Road to Damascus—and After"; "Thoughts on the Holy Spirit"; "Walking Worthy"; "Being Beheaded—for the Witness of Jesus and the Word of God"; "Christian Attainments"; "Studying to be Quiet"; "Peace Desired—War Continues! Can Christianity Save the World?" ; "Lord, to Whom Shall We Go?" ; and "Have Faith in God." For the benefit of our readers as a whole some of these addresses will appear in the "Peoples Paper" from time to time.

The Fellowship Meetings were of the nature of Praise and Testimony and "My Favourite Hymn and Why," and proved most uplifting. Also the Question Meeting gave opportunity for free expression on a number of questions handed in.

The greetings received at the Convention from the various Classes and individual brethren from near and far were very much appreciated, and it was helpful also to know that numerous brethren were praying for the Lord's blessing upon the gatherings. Throughout the sessions the brethren continually remembered at the throne of grace the dear

members who were not able to attend, and the general message from the Convention is found in Psalm 61 and is sent to our brethren in every place together with the warm Christian love of all assembled.

The usual Love Feast fittingly closed the four days of Convention together with the appropriate hymns and prayer. At the closing session on New Year's Day on "New Year Resolutions in Word and Hymn" a really blessed time was experienced, and thus completed this season of refreshing from the presence of the Lord, to whom all praise belongs.

Adelaide Easter Convention.

The Adelaide friends wish to announce that their usual Convention will be held again this year (D.V.) over the Easter season, in Druid's Hall, Flinders Street, Adelaide. A hearty invitation is extended by the brethren in Adelaide to all friends able to attend the gatherings; further information will appear in March "Paper" and in the meantime all enquiries should be made to the secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide,

Passover Memorial, 1948.

The Jewish date for the anniversary of the institution of the Lord's Supper falls this year four weeks after Easter—on the evening of Thursday, 22nd April, after sundown. This will therefore be the appropriate time to keep the Memorial of Christ's death by the Lord's people generally.

The Manner of Christ's Return.

(Part 4: Continued)

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 recognized in both the punishments and the blessings that will flow to mankind from His reign.

It has long been generally believed that distress and trouble come as punishments for evil doing, upon the wicked. This seeming to be a natural and proper law, people in general have accepted it, thinking that it should be so, even if it is not; yet the hard facts of experience agree with the Bible, that in the past it has been the godly who have oftenest suffered afflictions and persecutions. (2 Tim. 3: 12.) But in the "Day of Trouble," the period introducing Messiah's reign, this order will begin to be reversed. In that day, evil powers are to be overthrown, and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evil-doers, 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, 10, 6, 5.) And since there is so much that is wrong now, the retribution will be very heavy 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 dispensations, 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.) They will learn that under the new order of things right-doers are to be exalted and evil-doers restrained and punished. For clear prophetic testimony relative to this kingdom and its operation on behalf of the humble, the upright, the poor, the needy and the oppressed, and its overthrow of monopolies and every system of injustice and oppression, and the general equalization of human affairs, read carefully Psalm 72 :1-19 ; 37:1-14.

Our King will thus reveal Himself gradually: some will discern the new Ruler sooner than others, but ultimately "every eye shall see [horao—discern] Him." (Rev. 1 : 7.) But "He cometh with the 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 (organized society) is being shaken, disintegrated, melted, some will begin to realize what we now pro claim as already at hand—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.

As the trouble increases, men will seek, but in vain, for protection in the "dens" and caves, the great rocks and fortresses of society (Free Masonry, Odd Fellowship, and Trades Unions, Guilds, 'Trusts, and all societies secular and ecclesiastical) , and in the mountains (governments) of earth; saying, "Fall over* [cover, protect] and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come."—Rev. 6 :15-17.

The idolatry of money in which the whole world has gone mad, and which is to have so prominent a place in the trouble, causing not only anxiety for its accumulation, but also for its preservation, is to be completely overthrown, as shown in Isa. 2 :8-21 ; Ezek. 7:17-19.

The great day of trouble will be recognized, and from its storm all will seek protection, though few will recognize the judgments of the Lord then abroad in the world as the result of His presence, the setting up of His authority, and the enforcement of His laws. In the end, however, all shall recognise ["see"] the King of glory ; and all who then love righteousness will rejoice to obey Him and conform themselves fully to His just requirements.

That will be a time of retribution upon all who by fraud or force, sometimes in the name of law and under its sanction, have unrighteously grasped the rights or property of others. The retribution, as we have seen, will come from the Lord, through the uprising of the masses of the people. In their distress, loth to part with a pound or an acre,

or an assumed right or dignity long enjoyed and long undisputed, yet seeing the approaching retribution, many will seek the covering of the hitherto powerful organizations—civil, social and ecclesiastical—to promote and shield their interests, feeling that alone they must fall. But these shall not be able to deliver them in the day of the Lord's anger. The approaching conflict and retribution will cause all the families of the earth to wail; for it will be a time of trouble such as was not since there was a nation—no, nor ever shall be again. It will be “because of Him” that they will wail; because of His judgments producing in a natural way the great trouble; because the Lord ariseth to shake terribly the earth, and to destroy its corruptions. (Isa. 2:21.) So far-reaching will be the judgments and the trouble that none shall escape. Ultimately every eye shall discern the change, and recognize that the Lord reigneth. The trouble might be greatly lessened could men see and promptly act upon principles of equity, ignoring and relinquishing all unjust privileges of the past, even though legalized; but this, selfishness will not permit until the trouble shall break and overthrow the proud, humble the powerful and exalt the meek.

But not until the great day of trouble is about closing—not until the Gentile kingdoms are ground to powder and utterly removed, no place being found for them—not until great Babylon is utterly overthrown and her influence over the world broken—will the great mass of mankind come to realize the true state of the case. Then they will see that the great trouble through which they will have passed was that symbolically termed “The , battle of the great day of God Almighty” (Rev. 16:14) ; that in proportion as they have aided error and wrong, they have been battling against the law and forces of the new empire and the new Ruler of earth; and that in proportion as their tongues, and pens, and hands, and influence, and means, were used to support the right and the truth on any subject, they had been to that extent fighting on the Lord's side.

Some will learn the significance of the trouble more quickly than others, because more teachable. And during all the trouble there will be in the world those who will bear witness to its cause, declaring the Lord's presence and the setting up of His kingdom (which is in opposition to the powers of darkness) to be the real cause of the trouble and shaking and overturning of society, showing that all who oppose truth and righteousness are the enemies of the new kingdom, and that unless they quickly surrender they must soon suffer ignominious defeat. Yet the masses will be heedless of wise counsel, as they have always been, until completely humbled under the iron rule of the new kingdom, only at last realizing the folly of their course.

The true teacher and light bearer (Matt. 5 :14) , the true Church, the body of Christ, is not to be left in darkness to learn of her Lord's presence by the manifestations of His wrath and power, as the world will learn of it. For her enlightenment special provision has been made. By the sure word of prophecy, which shines as a light in a dark place, she is clearly and definitely informed just what to expect. (2 Peter 1:19.) Through the prophetic word, she shall not only be shielded from discouragement, and enabled to overcome the besetments, snares and stumbling-stones so prevalent in “the evil day,” and thus to stand approved of God, but she becomes the light-bearer and instructor of the world. The Church is thus enabled to point out to the world the cause of the trouble, to announce the presence of the new Ruler, to declare the policy, plan and object of the new dispensation, and to instruct the world as to the wisest course to pursue in view of these things. And though men will not give heed to the instruction until the lesson of submission has been forced upon them by the trouble, it will greatly aid them then in learning the lesson.

(To be continued.)

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.”

Members Finish Earthly Way.

On the 25th of last month elderly Sister Biggin of Digby, Victoria, finished the pilgrim way after a long illness at the age of 85 years. In her early years this dear friend was a Roman Catholic, then joined the Church of England, but later grasped the truth and with her husband, the late Brother Biggin, their home became the meeting place for the Digby Class for a number of years. Friends visiting Digby will well remember these dear friends. Sister Biggin's favourite hymns were—“How Vain is all Beneath the Skies,” and “Hold Thou My Hand.” “Blessed are the dead who die in the Lord.”

Word received from Sydney in December advised that elderly Brother Ivett passed away suddenly early on the morning of the 13th December. Hearing from this friend first in 1938 he showed much appreciation of literature, and since that time he has rejoiced in the truth. However, ill-health kept him at home until it was necessary for him to receive hospital attention some years ago. During his hospital sojourn he was faithfully attended to the last by regular visits from a fellow member of the Lord's people; other friends also visited him from time to time and thus he became known to these, though he was unable to attend the meetings at all. Those who knew Brother Ivett best state that he was well grounded in the truth, and we trust for this dear member an entrance into the heavenly Kingdom, by the

Lord's grace.

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News Item.

Greeks Losing Faith in U.N.

(Melbourne "Age" Special Correspondent.)

London, January 19.—The Greek reaction to the interim report of 'the United Nations Balkans Commission is one of disappointment. Greek diplomatic circles believe that the Commission's finding, that "aid in the form of logistical support (moving or supplying of armies) is being furnished from Albania to guerillas operating in Greek territory," only calls attention to long known facts.

The "Daily Telegraph's" correspondent at Athens says the Greeks are disappointed and frustrated because no machinery exists for taking speedy action. Many Greeks are saying the Commission will be "quite useless" unless it is granted executive authority. Referring the issue back to the General Assembly of the United Nations it is felt will produce many fine speeches but no result.

The situation is being compared pessimistically to the League of Nations handling of the Abyssinian and Spanish issues and there is said to be a growing fear that Greece may be "sold down the river" to appease Slav imperialism.

(The Scriptural explanation of the outcome of present world events is given in the book "Plan of God in Brief" which is supplied at 1 /- per copy.)

Bible Study Meetings.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Thursdays, 19 Ermington Place, Kew, E.4-8 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Sydney.—75 Liverpool Street (few door's from George Street) —Sunday, 3 p.m. and 5.15 p.m.

Perth.—"The Green Gate," Howard Street entrance. Sundays, 3.30 p.m. and 6.15 p.m.

"Obituary."

The story has been told of a clergyman who when informed that his church was dead, staged a funeral service. His flock attended from curiosity and filed past the coffin. In it was a large mirror! It has been suggested that the correct procedure would be for the clergyman to lead the procession to the mirror.—Matt. 15:14.

Correspondence.

Dear Brother.—Just a few lines to say how we are over this way. The Convention is over but it has left sweet memories with us all. We were glad to see so many of the friends while there; it is especially interesting to meet others from distant parts and talk over the truth with them. Those with whom we meet generally are acquainted with one another's views and that is one reason why we like to meet others who may see things we have overlooked. Besides, the imperfections of those best known to us have a habit of being unduly enlarged, whereas those we meet from other places have not that obstacle. It also is quite a help to get out of the usual routine and approach the truth from a different angle; talks, testimonies, studies all help in this way.

Our studies are now in Matthew 5, and Old Testament characters—Noah, Abraham, etc. There is quite an amount of the Bread of Life in both studies. . . It will be refreshing to read what we have heard at the Convention; it will help to fix it in the mind better. Hoping the friends are all well in Melbourne. Yours in the Lord.

Dear Sirs.—I desire to express my most grateful thanks to you for sending me the booklet "Do the Dead Know Anything?" I can assure you that it was a very great comfort for me to read the book, also to say that it helped to clear grave doubts from my mind. I can honestly recommend the book to others to read; I am quite sure that it would give them the peace of mind that it gave me, and that it would help to comfort and cheer them and put them on the right path.

I would be very grateful to you if you would be kind enough to forward to me the paper "A Blessed Hope for Suffering Humanity." May God bless you and give you strength to carry on the good work you are doing. I remain, most faithfully.

Frank and Ernest, Dear Sirs.—I listened to your broadcast on this Sunday morning and was delighted with your broadcast and am asking you to send to above address literature promised over the air. I pray that God's richest

blessing will follow your very instructive Talks. I am, yours in the Master's service.

Frank and Ernest, Dear Sirs.—Kindly forward to me copies of your Talks on the “Trinity” together with this morning's address. Your addresses are instructive and today's discourse should, to my mind, be delivered frequently as most of the teaching of the various churches is confusing on the subject matter. Thanking you and may your work be highly blessed with success. Yours faithfully.

Dear Frank and Ernest.—Please send me two copies of last Sunday's Talk “How Old Is Man?” I received the copies of the Talk “Jesus the Son of God”, also the leaflet on the Trinity for which I thank you. I misguidedly sent them to a C. of E. minister who wrote back and told me the idea was not new, that every so often someone got up and dressed it up in modern language and started yelling it from the housetops, and that it didn't benefit anyone who listened to it. But I noticed he never quoted one Scripture to bolster up his side of the argument. He also said some things best not repeated and suggested I look up certain references in the Prayer Book about ordaining bishops etc., as he thought I was unaware of the purpose of the church. There is no doubt about it, Matt. 23 describes his class of people to a T. I remain, yours in His service.

Frank and Ernest, E.4, Victoria, Dear Sirs.—A friend of mine in this district told me of your session on Sunday mornings over 2KY. Ever since I have listened with interest to your explanation of the passages of Scripture, and derive much benefit thereby, especially from your Talk on Isaiah 8:14, pertaining to “both houses of Israel.” I would esteem it a favour if you would let me have a copy of that Talk please; thank you.

I am very interested in the happenings of to-day regarding God's chosen people, and cannot help wondering what will happen in Palestine now since the partitioning. My husband's brother who has been in that country thinks that the Arabs have everything in their favour, which to me seems wrong, as God promised the land to the children of the “free woman.”

It does one good to hear the things of God broadcast these days; I wish more people would listen to them. . . . With Christian greeting and trusting God will bless your endeavours to interest the people in matters concerning Him. Your sincerely.

P.S.—Will you accept the enclosed towards expenses of broadcasting?

The Secretary, Berean Bible Institute, Dear Sir.—My parents and I have been listening with keen interest to “Frank and Ernest” on 2KY each Sunday morning since we were informed about the session, and wish to let you know how very much we appreciate the clear Scriptural messages. They have certainly made many things clearer to me; and my father, who has been a Bible student for many years, is often pleased to find views expressed which he has held, against opposition.

Enclosed please find the small sum of £1 (postal note).

We would be pleased to receive copies of some of the Dialogues presented recently, including those on the Trinity; thank you.

Trusting that God may see fit to use the session to bring enlightenment to many Christians and hope to many others. Yours, because His.

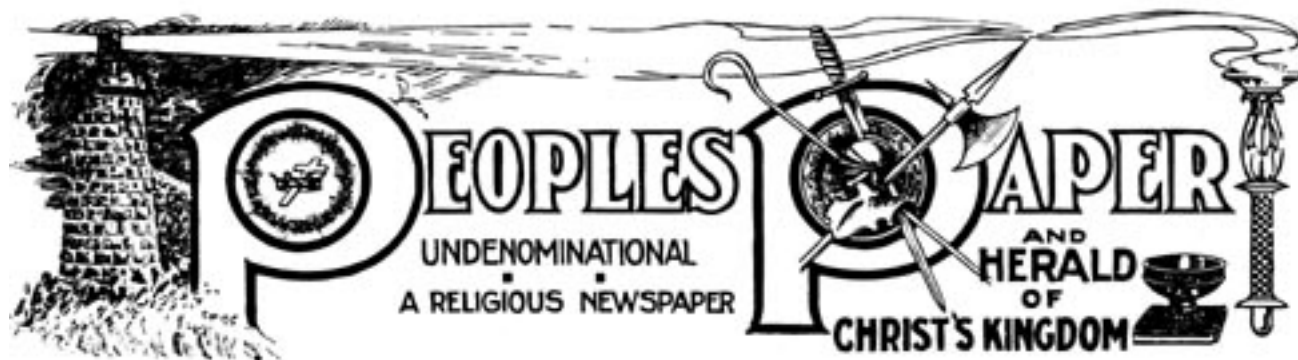
Gentlemen.—Regarding your advertisement of free literature which appeared in the Adelaide “Chronicle” 24/12/47, would you kindly forward some to my wife and self, as we are interested in things eternal and are both “born again” children of God. With Christian regards, Yours sincerely.

England.

Dear Friends in Christ.—I have had several copies of your literature given to me by a patient of mine, and I should really be greatly obliged if you could send me some of your other copies. I am a very ardent Bible student and long for the day when Christ will come to establish His kingdom upon this earth.

I would like to add how deeply grateful we British people are to you Australian people for your kindness and true Christian action in sending your parcels over here. With all good wishes, I remain, Yours in His service.

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Price—Threepence

God's Best Gift.

WE approach again the end of the year, and the thoughts of Christians turn more particularly to the accepted time of the anniversary of the birth of Christ. Even though Christmas Day is evidently not the birthday of our Lord Jesus, inasmuch as He was 331 years old at the time of His death at the Passover season, making His birth about the beginning of October, yet the Lord's people can sincerely enter into the spirit of the Christmas season, especially as our Lord did not indicate that any particular time be accepted as His birthday.

Students of God's Word cannot but be impressed with the fact that throughout the Gospels, which record the life of Jesus on earth, so little reference is made to the boyhood and manhood years of the Lord, prior to His consecration to His Heavenly Father at the age of thirty years. His birth of course was heralded throughout Israel and we have a choice record of this in Luke, chapter 2; yet even here the emphasis is laid on the fact that—"Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." (verse 11). This of course was stressing the fact that the babe then born would become the Christ, the anointed One, at which time He would indeed be the Saviour of Israel and all the world.

Apart from the account of Jesus as a boy in the temple (Luke 2:41-52), nothing more is recorded of Him until at thirty years of age, a mature man under the Law, He presented Himself to the Father to do His will, knowing of course that His mission to earth was "Not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20:28.) In looking back to the time of Jesus' life on earth, therefore, it is the 3 years of His ministry that our Lord would have us meditate upon particularly at this the Christmas season, as well as at all other times of the year.

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich," states the Apostle Paul in 2 Cor. 8:9, and we at once try to grasp the greatness of this Gift of God's love—God's Best Gift. Try as we may, however, our poor minds cannot take in, much less retain, the full graciousness of our Heavenly Father in providing His well-beloved Son to be our Saviour and Redeemer, as also the great love and humility of Jesus manifest in the prophetic utterance — "I delight to do Thy will, O my God: yea, Thy law is within my heart", (Psa. 40:8)—as well as in the words of Paul—"We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; (of perfect humanity) that He by the grace of God should taste death for every man." (Heb. 2:9.)

As the Lord's people thus "see Jesus," beholding Him first as "the man Christ Jesus, who gave Himself a ransom for all," and then as their risen Lord and Saviour, the One altogether lovely, whose "love constraineth us," and beside whose sacrifice they would lay down their little all, their inward joys shall know no bounds as this Christmastide, and every season of the year, brings its blessings upon their heads.

This attitude of heart and mind, of rejoicing in Christ; Gift of God's love, is not an inconsistent one as the Christian also views the poor world of mankind in distress and perplexity today, for the same loving sacrifice of Jesus which redeems the Church of Christ, also brings salvation to all mankind in the age to come, though mankind at large cannot as yet understand nor appreciate this. How clearly this matter was stated by the angel at the birth of Jesus—"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Yes, indeed, all people are to yet hear and have the opportunity of rejoicing in the glad news of salvation through Christ, just as the Lord's people experience that privilege today, and have the added favour of the heavenly calling, the "so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." (Heb. 2:3.)

Just as our Lord would have us view His ministry of service and sacrifice from Jordan to Calvary as the all-important period of His life on earth, so the follower of Jesus is encouraged to estimate his or her important lifetime as really beginning at consecration to God. All the former years of a Christian's life, at best, can be said to be but preparatory to the new life, with new hopes, aims and ambitions which begin with the acceptance of God's call to sonship (1 Pet. 5:10). This, the greatest privilege ever offered to any of the human race, is presented so clearly by Paul—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1.) The great mercy of God in providing such an

opportunity to “fill up that which is behind of the afflictions of Christ” (Col. 1:24) , should be the appealing factor to all in right heart condition, and should bring a ready response on their part. Delay or failure to grasp this invitation shows a lack of love and loyalty to the Lord who bought us with His precious blood.

From the Psalmist comes also the prophetic appeal — “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.) How necessary it is to “hearken, and consider, and incline thine ear,” to enable one to be led to full submission to the will of God, and those who have “ears to hear” and hearts to appreciate what they do hear, soon respond and “forget also thine own people, and thy father’s house.” Their father’s house would be Adam’s house, the world in general with its human hopes, aims and ambitions, and they forget their own people in the sense that the Lord must come first in their affections, and they perform all responsibilities toward their human relatives and friends from this new standpoint of service for Him. Yes,. all things correctly and rightly done on behalf of loved ones, by the consecrated people of God, are accepted by Him as service rendered, while at the same time these followers of the Master are alert to grasp their opportunities for more direct service as well, in the cause of Christ and His truth.

In giving thanks to God for the gift of Jesus and the great high calling opened up for us through His sacrifice, we can show our deepest appreciation for this “unspeakable gift” by true devotion and worship of the Lord, by love and encouragement in the Christian way to other members of God’s family on earth, by love and kindly attention to our earthly relatives and friends, and doing good to all mankind as we have opportunity. “So shall the King greatly desire thy beauty (the beauty of character development, the graces and fruits of the spirit) , for He is thy Lord, and worship thou Him.”

Baptized into Christ’s Death

There is always encouragement to the Lord’s people as a whole when other members are added to the family of God on earth, and the outward witness of full consecration to God, by immersion in the waters of baptism, brings the same blessing today to all true-hearted followers of Christ as was experienced in the days of our Lord and the Apostles.

A recent Baptism Service took place in Geelong, Victoria, when two Sisters gladly symbolised their consecration to God—”to be dead with Christ, if so be that they may live with Him.” A number of beautiful hymns, the prayers of the brethren, and thoughts expressed on such Scriptures as Matt. 3: 13-17; Matt. 11 : 28-30 ; Rom. 6 :3-5 ; 1 Pet. 3: 18-22; Luke 12:50 and Rev. 14 : 1-4 contributed to make the occasion blessed of the Lord.

It was impressed during this service that the real baptism or immersion was of course the “baptism into Christ’s death,” the covenant of sacrifice entered into by the two Sisters with their Lord, in similar manner to all other members of the Body of Christ, and that the water immersion was the sign or symbol, as in the case of Jesus, of being dead to all earthly hopes, aims and ambitions, and living with heavenly hopes as we walk in the steps of Christ—”For if we have been planted together in the likeness of His (sacrificial) death, we shall be also in the likeness of His resurrection.” Prayers for God’s blessing and keeping power to be upon the two Sisters and the brethren in Christ generally were offered, that all may gladly “follow the Lamb whithersoever He goeth,” and thus prove faithful at the end of the earthly way to inherit that heavenly Home not made with hands, eternal in the heavens.

Show me Thy face—one transient gleam
Of loveliness Divine,
And I shall never think or dream
Of other love than Thine:
All other lights will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again.

Show me Thy face—I shall forget
The weary days of yore:
The fretting thoughts of vain regret
Shall hurt 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 reside.

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 seem as brief as blest,
Till I have laid my burden down,
And entered into rest.

What is Victory?

When you are 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 imagination, 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 honour 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, foolishness, weakness or sin, and you thereafter grasp more firmly the hand of the Lord,

This is victory!

When you seem overwhelmed by discouragement, disappointment, difficulty, pain, affliction, sorrow or wrong, and you can confidently look to the Lord for deliverance,

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!

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

Interesting News items Appreciated.

Interesting cuttings from newspapers on world events will be appreciated, and would those friends sending these in kindly state clearly the date and paper in which the cuttings appeared.

Booklet replacing January's Peoples Paper.

The booklet “Do the Dead Know Anything?” is taking the place of the January issue of “Peoples Paper” and is being posted out with this the December number. A rereading of this booklet by our friends who have had it before will no doubt prove of some help, and it can be used to advantage for passing on to others who may not be clear on this important subject. Further copies of “Do the Dead Know Anything?” are also available at 4d. each, or 3/- per dozen copies.

The Radio Witness.

ANOTHER six months has passed since the last report and balance sheet was presented in connection with the witness of the truth over the air, and it is a pleasure at this time to announce again some good encouragement in this feature of the work carried on by the Berean Bible Institute. In a few weeks' time five years of this service will have been completed, and it is with much gratitude to the Lord that we look back on the last six months of this privilege which He has blessed to many in the various parts where the programmes are heard, and where the printed Dialogues are sent.

While the response from new, listeners is not now as great as in the opening years of this work, yet the benefits seem to be greater in proportion to the stations used, as listeners have increased and many are now rejoicing in the truths of God's Word and commending the sessions to others. Our listeners can do much in this way, as new friends are more likely to be encouraged to listen by those they know than by an advertising card, etc. It would therefore be a good service if each listener could encourage only one other person to listen each month, and it is hoped our friends will seek to do this, in the interest of the Lord's work. Only the Lord knows where the sincere-hearted are located, and the radio witness is one means He can use to bless those who desire the glad message He provides through His people.

The advertising cards have been used to some extent over the past six months but not as extensively as formerly; if our friends could keep a supply in their pockets or handbags as they travel- around many opportunities for witnessing

will be found even without special efforts for distribution. These cards are supplied free from the Radio Fund to all applying for same.

The Lord alone knows the full benefits obtained by a work of this kind, but what we do know gives cause for much thankfulness to Him, as quite a number of friends have been brought to a knowledge and appreciation of the Lord and His truth by this means. What may be our privileges in this witness with the increasing restlessness apparent in many parts we may not know for far ahead, but we are happy to continue to sound forth the glad tidings of the Kingdom in harmony with the good will and pleasure of the Lord, and by His grace.

The financial assistance for this feature of the work has been supplied by the voluntary contributions of our friends, and the help in this way has been encouraging over the past six months again. In the Lord's providence the assistance received has enabled the credit balance to increase to £ 82/7/9, and which is carried forward for this work as from 1st November last. Would all our dear friends join in prayer for the blessing and guidance of the Lord upon this work which is undertaken in His name, and with desire to serve and glorify Him.

Radio Fund.

To Credit Balance 1st May, 1947	£15	13	1
Donations	247	7	8
	<hr/>		
	£263	0	9
By Radio Stations — 3GL and 2KY to 1st			
November, 1947	f,149	3	0
Recordings and Freight on same	14	1	0
Recording Needle	2	6	0
Printing Quantities of Dialogues	13	13	0
Travel and Sundries	1	0	0
Bank Charges	0	10	0
Credit Balance at 1st November, 1947	82	7	9
	<hr/>		
	£263	0	9

News Item.

RED CHALLENGE TO THE VATICAN.

(From Alexander Clifford.)

Vatican City.—The prelates and the acolytes and the beggars and the nuns and the pilgrims and the tourists flutter and swirl and gossip in the vast porch of St. Peter's. You shove your way through them to where the mighty door frames a distant glimpse of marble cherubim and gilded altars and soaring columns and twinkling chandeliers.

Then a courteous, but burly, plainclothes man steps up to you and says, "May I see what you have in your brief case?" It may be a tiny thing, but it is a sign of war. Bomb outrages in the mother-church of the Catholic world are considered a possibility. The Vatican is taking its precautions. The faithful can be searched at the door. For without fuss—almost in a whisper—war has been declared. Gradually but steadily throughout this summer the Catholic Church has been reinforcing her challenge to Communism, her one great internationally-organised enemy in the world. Now by word and deed the signs of war are becoming visible.

(The above significant news item appeared in the Melbourne press on 26th November last. A previous news report from Alexander Clifford at Rome appeared in August 1947 issue of "Peoples Paper", copies of which are still procurable as desired.)

The Manner of Christ's Return.

(Part 3. Continued from November Issue.)

MANY Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb : they expect, when they see the Lord in glory, to identify Him by the scars He received on Calvary. This is a great mistake, which a very little consideration should make manifest—Firstly, It would prove that His resurrection body is not glorious or perfect, but scarred and disfigured: Secondly, It would prove that we do know what a spirit body is, notwithstanding the Apostle's statement to the contrary: Thirdly, It would prove that our redemption price was taken back; for Jesus said, "My flesh I will give for the life of the world." It was His flesh, His life as a man, His humanity, that was sacrificed for our redemption. And when He was raised to life again by the power of the Father, it was not to human existence; because that was sacrificed as our purchase price. And if that price had been taken back, we would still be under the condemnation of death, and without hope.

We have no more reason to suppose that our Lord's spirit body since His resurrection is a human body than we have for supposing, that His spirit body prior to His first advent was human, or that other spirit beings have human bodies; for a spirit bath not flesh and bones; and, says the Apostle Peter, our Lord was "put to death in the flesh but made alive in spirit."

Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it

would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—for “the spirit was not yet given.” (John 7 :39.) We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2 : 27, 31.) Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God’s love, of Christ’s obedience, and of our redemption, no one knows;—nor is such knowledge necessary. That God did miraculously hide the body of Moses, we are assured (Deut. 34 :6 ; Jude 9) ; and that as a memorial God did miraculously preserve from corruption the manna in the golden bowl, which was placed in the Ark under the Mercy Seat in the Tabernacle, and that it was a symbol of our Lord’s flesh, the bread from heaven, we also know (Exod. 14:20, 33; Heb. 9 :4 ; John 6 :51-58) .

To regard our Lord’s glorious body as a body of flesh would not in the least account for His peculiar and sudden appearances during those forty days prior to His ascension. How could He so suddenly appear and then vanish? How was it that He kept Himself invisible during those forty days? And why was it that His appearance each time was so changed as not to be recognized as the same one seen on any former occasion, or as the one so well-known and loved by all, before His crucifixion, only a few days previous?

It will not do merely to say that these were miracles, for then some use or necessity for the miracles should be named. If His body after His resurrection were flesh and bones, and the same body that was crucified, with all the features and scars, why did He perform miracles which not only did not establish that fact, but which were likely, we see, to teach the opposite?—that He himself was no longer human—flesh and bones—but a spirit being who could go and come as the wind, so that none could tell whence He came or whither He went, but who, for the purpose of instructing them, appeared as a man in various bodies of flesh and bones which He created and dissolved as occasion required.

Before our Lord’s crucifixion, He had been on familiar terms with His disciples, but after His resurrection, though He loved them none the less, His manner toward them was more reserved. This was doubtless to impress them more forcibly with the dignity and honour of His high exaltation, and to inspire due reverence for His person and authority. Though as a man Jesus never lacked that dignity of deportment which commands respect, yet a greater reserve was necessary and expedient after His change to the divine nature. Such reserve has always been maintained by Jehovah toward His creatures, and is expedient under the circumstances. This reserve marked all our Lord’s interviews with the disciples after His resurrection. They were very brief, even as He had said, “Hereafter I will not talk much with you.”—John 14:30.

Those who believe that our Heavenly Father is a spirit and not a man should find no difficulty in realizing that our Lord Jesus, who is now exalted to the divine nature, and who is not only a moral likeness of God but in fact “the express image of the Father’s person,” is no longer a man but a spirit being, whom no man hath seen nor can see without a miracle. It is just as impossible for men to see the unveiled glory of the Lord Jesus as it is for them to behold Jehovah. Think for a moment how even a reflection of the spiritual glory affected Moses and Israel at Sinai. (Heb. 12 : 21 ; Exod. 19 ; 20: 19-21; 33:20-23; 34: 29-35.) “So terrible was the sight,” so overwhelming and fear-inspiring, “that Moses said, I exceedingly fear and quake.” And though Moses was supernaturally strengthened to behold the glory of the Lord, so that for forty days and forty nights, alone with God, overshadowed by His glory and without either food or drink, he received and wrote the divine law (Exod. 34:28), yet when he desired to see the Lord face to face he was told, “Thou canst not see my face; for there shall no man see me and live.” (Exod. 33:20.)

All that Moses ever saw, therefore, was an appearance representing God, and nothing more was possible. This accords, too, with the Apostle’s statements: “No man hath seen God at any time”; He is the King immortal, invisible, whom no man hath seen nor can [ever] see. (1 Tim. 6: 15, 16.) But that spirit beings can and do see God, who Himself is a spirit being is clearly stated.—Matt. 18:10.

If our Lord is still “the man Christ Jesus, who gave Himself a ransom for all” (1 Tim. 2:5, 6)—if being put to death in the flesh He was raised again in the flesh, and not, as the Apostle declares, a life-giving spirit—then instead of being exalted higher than angels and every name that is named in heaven as well as in earth, He is still a man. And if He retains the form of a servant, which He took for the purpose of suffering death for every man, and is still a little lower than the angels, He never can see God. But how unreasonable is such a view when fully examined in the light of apostolic testimony. Consider, too, that if our Lord’s flesh, that was pierced and wounded with nail and spear and crown of thorns, and marked with sorrow, is His glorious spiritual body, and if the scars and marred human features are part and parcel of the exalted Lord, He would be far from beautiful, even if we should love the wounds endured for us. And if He thus bears an imperfect, scarred, marred body, and if we shall be like Him, would it not imply that the apostles and saints who were crucified, beheaded, stoned to death, burned, cut to pieces and torn by beasts, as well as those who met with accidents, would each likewise bear his blemishes and scars?

And in that view would not heaven present a most awful spectacle—to all eternity? But this is not the case, and no one could long hold so unreasonable and unscriptural a view. Spirit beings are perfect in every particular, and so the Apostle reminds the Church, who are heirs of heavenly or spiritual glory and honour, that, though sown [in death] in weakness [with marks and wounds, etc.] it [the being] is raised in power; though sown in dishonour [with lines of care and sorrow, etc.] it is raised in glory; though sown a natural body [literally, “an animal body”] it will be raised a spiritual body; and that as we have borne the image of the earthly father, we shall bear the image of the heavenly Lord. (1 Cor. 15:42-51.) Our Lord Jesus for our sakes took and bore the image of the earthly also, for a while, that He might redeem us. But in His resurrection He became the heavenly Lord (Rom. 14:9) and we, if faithful, shall soon bear the image of the heavenly Lord (spiritual bodies) as we now still bear the image of the earthly lord, Adam (human bodies).

Remember Paul’s case—In order that he might be one of the Apostles, he must be a witness—must see the Lord

after His resurrection. He was not one of those who saw the manifestations of resurrection and presence during the forty days, hence he was given a special glimpse of the Lord. But he saw Him, not as did the others—not veiled in flesh and garments of various forms. And the merest glance at the unveiled glorious person of our Lord caused him to fall to the ground blinded with a glory far “above the brightness of the sun at noon-day”: from which blindness, to restore him to even partial sight, required a miracle. (Acts 9:17, 18.) Did not Paul see the Lord as He is—a spiritual being? And did not our Lord during the forty days appear as He was, i.e., as He had been previously, for the special purposes and reasons already pointed out? There is no room to doubt this. But the Lord had an object in appearing to Paul thus, just as He had, and served another object by appearing differently to the others. This object Paul shows, saying: “Last of all He was seen of me also—as by one born before the due time.” (1 Cor. 15:8—literal rendering.) As the resurrection of our Lord was His birth from the dead, to the full perfection of spiritual being (Col. 1:18; Rom. 8:29), so the resurrection of the Church, the body of Christ, is here and elsewhere referred to as a birth. In our birth or resurrection as spirit beings, we shall see the Lord as He is, just as Paul saw Him; but we, being changed or born then, as spirit beings, will not be stricken down nor blinded with the sight of our Lord’s glorious person. Paul’s statement means that he saw Him as we shall see Him—“as He is”: he saw Him as all the body of Christ shall see Him, but before the due time, before he was born from the dead, and therefore before able to endure it;—yet “as” each one so born shall in due time see Him.

Moses, coming down from the mount to communicate to Israel the Law Covenant, was a type of the greater Law-giver and Mediator of the New Covenant, who at His second advent shall come forth to rule and bless the world. Moses typified, therefore, the entire Church, of which our Lord is the Head. Moses’ face was caused to shine, so that the people could not look at him, and he must thereafter wear a veil, as a type of the spiritual glory of Christ, an illustration of the point we are now examining. Christ has the real glory and brightness, the express image of the Father’s person, and we shall be like Him, and no man can behold that glory; hence whatever manifestation of the Law-giver there will be to the world when the glory of the Lord shall be revealed, the glory of the spiritual persons cannot be seen. They will speak through the veil—under the cover. This, as well as more, was meant by Moses’ veil.—Exod. 34:30-33.

As we give the matter careful study, we come more and more to recognize the divine wisdom displayed in the manner of revealing the resurrection of our Lord to the apostles, that they should be thoroughly satisfied and reliable witnesses, and that the meek of the world might be able to receive their testimony and believe that God raised our Lord from the dead—that they might recognize Him as the one that was dead, but is now alive forevermore, and, believing, might come unto God by Him. And as we consider Him under the leadings of the holy spirit of truth, our minds expand and we see Him no longer the man Christ Jesus, but the Lord of glory and power, partaker of the divine nature. And thus we know Him, for whose coming and kingdom the Church has so earnestly prayed and longed. And no one properly recognizing His great exaltation can expect at His second coming the man Christ Jesus in the body of flesh prepared for sacrifice and wounded and given in death as our ransom. Nor should we expect that at His second coming He would “appear,” or manifest Himself, in various flesh and bone forms to the world—that was needful for those early witnesses, but not so now. He will, as we shall see, manifest His second presence very differently.

From what we have seen regarding spirit beings and their manifestations in times past, it is evident that if our Lord were to manifest Himself at His second advent either by opening men’s eyes to behold His glory, as He did with Paul and Daniel, or by assuming a human body, it would be detrimental to the plan revealed in His Word. The effect of appearing in glory to the world, their eyes being miraculously wrought upon to enable them to see Him, would be almost to paralyze them with the overwhelming sight, while to appear as a man would be to lower the standard of dignity and give a lower than the true estimate of the divine nature and form. As neither would seem to be necessary or advisable now, we cannot presume that either of these methods will be adopted.

On the contrary, we should expect that the Christ would be manifest in the flesh of mankind in the same manner that when the Lord was “made flesh” and dwelt among men, God was manifest in His flesh. Human nature, when perfect and in harmony with God, is a likeness of God in the flesh; hence the originally perfect Adam was a likeness of God, and the perfect man Christ Jesus was also; so that He could say to the disciple Philip, who asked to see the Father, “He that hath seen Me hath seen the Father”—he hath seen the likeness of God in the flesh, “God manifest in the flesh.”

So, too, mankind in general, as its members come gradually back to the long-lost image of God, will be fleshly images and likenesses of the Father and of the Christ. At the very beginning of the Millennium, there will be samples of perfect manhood before the world: Abraham, Isaac and Jacob, and the holy prophets, already tried and approved, will be the “princes” among men, the exponents and representatives of the spiritual, invisible kingdom. In these Christ will be manifested—in their flesh—even as the Father was manifested in His flesh. And as “whosoever will” reaches perfection and comes into full harmony with the will of Christ, every such one will be an image of God and of Christ, and in each of these Christ will be manifested.

Because created in God’s moral image, the perfect man, fully consecrated, will be able to appreciate perfectly the holy spirit and Word of God; and the glorified Church will direct him. No doubt, too, visions and direct revelations, and general communications between the spiritual kingdom and its earthly representatives and exponents, will be much more free and general than similar communications ever were before—more after the order of the communions of Eden, before sin brought condemnation and separation from God’s favour and communion.

Nothing, then, either in reason or in Scripture, demands that our Lord shall at His second advent appear in various bodies of flesh and bones. That such a procedure is not essential is evident from the success of Satan’s kingdom, which operates through human beings as agents. Those who partake of the spirit of evil and error represent the great unseen

prince, most fully. He is thus manifest in their flesh, though himself a spirit being, is invisible to men.

The Christ “changed,” made partakers of the divine nature, shall be spirit beings as truly as is Satan, and equally invisible to men. Their operations will be similar in manner, though directly opposite in character and results; their honoured agents, not bound and made slaves by ignorance and weakness, as are most of the servants of Satan, but made perfect, and “free indeed,” will act intelligently and harmoniously, from choice and from love; and their appointments will be rewards of righteousness.

(To be Continued.)

Melbourne Christmas Convention.

As announced last month the Annual Convention is to be held by the Melbourne brethren this year from Christmas Day, 25th December, to Sunday, 28th December, in Masonic Hall, 254 Swan Street, Richmond, Melbourne. Further meetings will also be held in the same hall on New Year’s Day.

Arrangements are now well in hand, and the programme will be available shortly. Visiting friends who have not yet indicated their intention of attending the Convention should do so as early as possible. The Melbourne friends extend a cordial invitation to all sincere Christians able to attend. Further information and programmes may be obtained from the secretary—Mr. J. Hiam, 44 Heath Ave., Oakleigh, S.E.12, Victoria.

Correspondence.

Dear Christian Friends—I should have written before but failing sight compels me to put off all correspondence and sewing and reading, etc., until with a mighty effort I get a few short notes written. I trust all the brethren are well.

We do not get too good a reception on the radio so cannot hear the Talks too well. I am enclosing 10/- for the “Peoples Paper” (excellent) which I am sure is long overdue and thank you for your love in sending it for so long. I am sure there will be no balance, but if there is, use the small sum in whatever way you wish.

How wonderful the truth is! And how true that “perfect love casts out fear.” When one views the world’s sorrow and perplexity today, with fear in men’s hearts everywhere, it is a great solace to know the Lord and believe His promises. “I will not fear though the earth be removed.” God bless and keep you all. Yours in Him.

Dear Brother—Please find enclosed P.O. order 10/-, my subscription to the “P.P.”, the remainder for Frank and Ernest. Am sure the Radio Talks are doing good.

I’ve been quite enjoying the “P.P.” of late, the “Parcusia” of our Lord, etc. It seems not all are doing so by that circular letter. I quite agree with that letter in November “P.P.” Kindly send me, two “Reply to Criticism,” also the Sept. “P.P.”; I have mislaid mine. Your Sister in the one Hope.

P.S.—Keep those articles going; there are a good many who need same.

Dear Friends—I would very much like to have some more of your previous Dialogues, as they are very interesting and whereby much knowledge is gained regarding spiritual things of the Bible of which I think we should all know more. To sit down and quietly read your Talks at leisure is to get a better understanding of things; please send me your booklet also. Yours in sincerity.

Dear Sir—I desire to thank you for the literature and your kind letter which I received this week. I have been quietly reading the pamphlets you so kindly sent along... The thing I fail to understand is that so many men who claim to be Christians and students of God’s Word differ so much, especially men with university education, twisting the Scriptures to suit their own belief. Under these conditions how is it possible for a man or woman who has had only a poor education to understand who is right? I don’t want you to think I am grumbling; not so. I am only trying to do what I consider is the right thing.

I am very much interested in the discussions by Frank and Ernest every Sunday morning; in fact I love to listen to men who are trying to educate the masses to accept Christ. My letter may seem disjointed, but I have tried to make my position clear. Thanking you once again.

(The Lord’s promise to all sincere people is that “Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. . . And if ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?” (Matt. 7:7-11.) Further, worldly education is not necessary to understand the Bible; very often it is a hindrance, as Jesus indicated in His prayer to God—“I thank Thee, O Father, Lord of heaven and earth, because 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.) If there is sincerity of heart and a desire to know the Lord and His truth, and a constant searching and harmonising of God’s Word, the Lord will no doubt lead all such into all truth.—B.B. Institute.)

Dear Frank and Ernest—We have listened to your Talks on Biblical subjects coming through Sydney station 2KY on Sunday mornings (8.15 a.m.) and it is refreshing to hear so much Scriptural truth put out for “whosoever will” listen and learn. Would you be good enough to send to the above address a copy of the booklet mentioned, and also the copy of your address we heard this Sunday morning November 16th on Daniel and the dream image of Nebuchadnezzar. Thank you in anticipation. With Christian greetings; Yours faithfully.

Frank and Ernest, Dear Sirs—For some considerable time I have been a very interested listener to your Sunday morning broadcasts, and shall be glad to receive any copies of your free literature you may find it possible to send me.

If your Scriptural Dialogues are published in book form I shall be pleased to purchase a copy of same on hearing from you as to cost. With all good wishes for the success of your endeavours for the glory of God. Sincerely yours.

(Copies of the Dialogues are supplied in leaflet form to all desiring to receive them regularly, upon personal application.—B.B. Institute.)

Dear Brethren—Enclosed please find P. Note for 5/-for “Peoples Paper” and any change please keep towards postage of it and the Frank and Ernest broadcasts you kindly post to me and which I find a great help. A week or so ago I was pleased to be able to post some of your booklets and the Dialogues on to an elderly woman who is well-respected locally, and I think in that family the seed will fall on good ground. She was sitting at my table when having a meal in—and we were discussing the discordant state of the world when she asked me if I could post her any Christian literature. I then told her about the work of your Institute and she is going to listen in to the Frank and Ernest Dialogues. . . With best wishes for your great work. Yours, by grace and faith in our King of kings, the Prince of Peace.

Dear Sirs—Would you be kind enough to send to me a copy of your Talk of Sunday, 2nd Nov., from station 3GL, the theme and sentiments of which greatly interested me. Yours truly.

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The Manner of Christ's Return

(Continued from October Issue.)

AFTER this, there must have been quite a long interval before there was any further manifestation of the Lord's presence, and the disciples who were Galileans began to think of home and the future; and remembering the Lord's message by the women, that He would go before them into Galilee, they went thither. Probably on their way, the Lord met them, as Matthew relates, in a mountain. They were perplexed; they no longer felt the same familiarity they once had toward Him; He seemed so greatly changed since His crucifixion from what He used to be—He appeared and disappeared in such peculiar times and places; He no longer seemed like “the man Christ Jesus;” so Matthew says “they worshipped Him—but some doubted.” After a few words with them the Lord “vanished” from their sight, and left them to wonder what next would happen. For some ‘time after their return to Galilee nothing unusual T. occurred, and there was no further indication of the Lord's presence. Doubtless they met together and ‘talked over the situation, and wondered why He did not appear to them ‘more frequently.

As they waited, the days and the weeks seemed long. They had long ago given up the ordinary pursuits of life, to follow the Lord from place to place, learning of Him, and preaching to others, “The kingdom of heaven is at hand.” (Matt. 10:5-7) . They did not now wish to go back to the old pursuits; and yet, how should they proceed with the Lord's work? They comprehended the situation clearly enough to know that they could no longer preach as formerly the kingdom at hand; for all the people knew that their Master and King had been crucified, and none but themselves knew of His resurrection. While all of the eleven were thus perplexed and anxious, waiting for something, they knew not what, Peter said, Well, it will not do to remain idle: I will go back to my old fishing business; and six of the others said, We will do the same: we will go with you. (John 21:3.) And probably the rest also turned again to their old employments.

Who can doubt that the Lord was invisibly present with them many times as they talked together, overruling and directing the course of circumstances, etc., for their highest good? If they should have great success and become swallowed up by interest in business, they would soon be unfit for the higher service; yet if they should have no success, it would seem like forcing them; so the Lord adopted a plan which taught them a lesson such as He often teaches His followers, viz.: that the success or failure of their efforts, in any direction, He can control if He please.

The old firm of fishermen reorganised: got together their boats, nets, etc., and went out for their first catch. But they toiled all night and caught no fish, and began to feel disheartened. In the morning a stranger on shore calls to them to know of their success. Poor success! We have caught nothing, they answer. Try again, said the stranger. Now cast your net on the other side of the boat. No use, stranger, we have tried both sides all night long, and if there were fish on one side, there would be on the other. However, we will try again and let you see. They did so, and got an immense haul. How strange! said some; but the quick and impressionable John at once got the correct idea, and said Brethren, the Lord only could do this. Don't you remember the feeding of the multitudes, etc.? That must be the Lord on shore, and this is another way that He has chosen to manifest Himself to us. Don't you remember that it was just so when the Lord first called us? Then, too, we had toiled all night and caught nothing until He called to us, saying, "Let down your nets for a draught." (Luke 5:4-11). Yes, surely that is the Lord, though, since His resurrection, we cannot recognise Him by His appearance. He now appears in a variety of forms; but we know each time that it is He by some peculiar circumstance like this, calling to mind some marked incident of our past acquaintance with Him.

And when they got to shore they found that Jesus had bread as well as fish, and they learned the lesson, that under His direction and care and in His service they would not be left to starve: (Luke 12:29, 30.) They did not ask Him if He were the Lord; for on this as on other occasions, the eyes of their understanding being opened, they knew Him, not by physical sight, but by the miracle. Then followed the instructions of that delightful hour, re-assuring Peter of His continued acceptance notwithstanding His denial of the Lord, for which he repented and wept. He now learned afresh of His Master's love, and of his continued privilege of feeding the sheep and the lambs. We seem to hear the Lord say, You need not go back to the fishing business, Peter: I called you once to be a fisher of men, and, knowing your heart to be still loyal and zealous, I renew your commission as a fisher of men.

"And, eating together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the holy spirit not many days hence." (Acts 1:6—margin.) So they came to Jerusalem as instructed, and here it was forty days after His resurrection, that He met with them for the last time and talked with them. They summoned courage this time to question Him about the kingdom He had promised them saying, "Lord, wilt thou at this time restore the kingdom to Israel?" This thought of the kingdom was the one uppermost in the mind of every Jew. Israel, they understood, was to be chief among the nations under Messiah, and they knew not of the long Times of the Gentiles, and they saw not yet that the chief blessing had been taken from fleshly Israel (Matt. 21: 43; Rom. 11:7), and that they themselves were to be members of the new (spiritual) Israel, the royal priesthood and holy nation, through whom, as the body of Christ, the blessing of the world would come. They as yet understood none of these things. How could they? They had not yet received the holy spirit of adoption as sons but were still under condemnation; because, though the ransom-sacrifice had been made by the Redeemer, it had not yet been formally presented on our behalf in the Most Holy, even Heaven itself. (John 7:39.) Hence our Lord did not attempt any explanatory answer to their question, but merely said, "It is not for you [now] to know the times and seasons which the Father hath put in his own power. But ye shall receive power* after that the holy spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:7, 8.

**This promised power to know and to understand times and seasons, and all things pertaining to a proper witnessing, applies to the whole Church from first to last; and under the guidance and power of the holy spirit, meat in due season concerning every feature of the plan is provided, in order that we may be His witnesses, even to the end of this age.—Compare John 16: 12, 13.*

Then the Lord, who was walking with them, when they reached the Mount of Olives, lifted His hands and blessed them, and He was parted from them and went upward; and a cloud received Him out of their sight. (Luke 24: 48-52; Acts 1:6-15.) They began to see something more of God's plan now. The Lord who came down from heaven had returned to the Father, as He had told them before He died;—had gone to prepare a place for them and would come again and receive them;—had gone afar to receive the promised kingdom, and to return (Luke 19:12); and meantime they were to be His witnesses in all the earth to call and make ready a people to receive Him when He would come to be glorified in His saints, and to reign King of kings and Lord of lords. They saw their new mission, of proclaiming to every creature a coming king from heaven, "with all power in heaven and in earth," to be a much more important work than that of the preceding years, when they heralded "the man Christ Jesus," and followed Him who was "despised and rejected of men." Their risen Lord was changed indeed, not only in His personal appearance—appearing sometimes in one way and place, and again in a different way and place, manifesting His "all power"—but He was changed in condition or nature also. No longer did He appeal to the Jews, nor show Himself to them; for since His resurrection none saw Him in any sense except His friends and followers. His words, "Yet a little while, and the world seeth me no more," were thus verified.

Thus was the faith of the apostles and of the early Church established in the fact of the Lord's resurrection. Their doubts were scattered, and their hearts rejoiced; and they returned to Jerusalem and continued in prayer and supplication and study of the Scriptures, waiting for the adoption promised by the Father, and their endowment with spiritual understanding, and with special miraculous gifts of power, to enable them to convince true Israelites, and to

establish the Gospel Church, at the day of Pentecost.--Acts 1:14; 2:1.

Though our Lord at His second advent will not manifest His presence in the same way that He did during those forty days after His resurrection, yet we have His assurance that the "brethren shall not be in darkness." Nay, more: we shall have an aid which they could not and did not have to help them during those forty days, viz., "power from on high," to guide us into the understanding of every truth due to be understood, and, even as promised, to show us things to come. Hence in due season we shall have full understanding of the manner, time and attendant circumstances of His appearing, which, if carefully watched for and marked, will be no less convincing than were the evidences of our Lord's resurrection furnished to the early Church, although of a different kind.

That our Lord at His second advent could assume the human form, and thus appear to men, as He did to His disciples after His resurrection, there can be no question; not only because He thus appeared in human form during those forty days, but because spirit beings have in the past manifested the power to appear as men in flesh and in various forms. But such manifestations would be out of harmony with the general tenor of God's plan, as well as out of harmony with the Scriptural indications given, relative to the manner of His manifestation, as we shall see. Instead, it is the Lord's plan that His spiritual kingdom shall communicate, operate, and manifest its presence and power through human, earthly agencies. Just as the prince of this world, Satan, though unseen by men, exercises a wide influence in the world through those subject to him, and possessed of and controlled by his spirit, so the new Prince of Peace, the Lord, will chiefly operate in, and manifest His presence and power through, human beings, subject to Him and possessed of and controlled by His spirit.

Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. "No man hath seen God at any time" thus, yet all God's children have seen Him, and known Him, and held communion with Him. (John 1: 18; 5:37; 14:7.) We hear God's call, our "high calling," we hear the voice of our Shepherd, and are constantly looking unto Jesus, and see the prize, the crown of life which He promises—not by natural sight and hearing, but by our understanding. Far more precious is the sight we have of our glorified Lord as the spiritual, highly exalted King of glory, our Redeemer as well as our King, by the eyes of our understanding and faith, than the sight afforded to the natural eye before Pentecost.

There was a necessity for our Lord's appearing in the manner He did to His disciples, after His resurrection, which will not exist at His second advent. His object then will be better served in a different way. In fact, to appear so at His second advent would be detrimental to the purpose then to be accomplished. His object in appearing to His disciples after His resurrection was to convince them that He who was dead is alive forevermore, that they might go forth as witnesses to the fact of His resurrection (Luke 24:48), and that their testimony might be a sure foundation for the faith of coming generations. Since no man can come to God acceptably, to receive the holy spirit of adoption, without faith in Christ, it became necessary, not only for the sake of the disciples then, but for all since, that the evidences of His resurrection and change should be such as natural men could grasp and appreciate. After they had become partakers of the holy spirit and understood spiritual things (See 1 Cor. 2:12-16), they could have believed the angels at the sepulcher, that He had risen from the dead condition, even if they had seen the fleshly body of the man Christ Jesus still lying in the tomb; but not so before—the body must be away to make faith in His resurrection possible to them. After the holy spirit had enabled them to discern spiritual things, they could have believed the testimony of the prophets that He must needs die, and would rise from the dead, and that He would be highly exalted as King of glory, without its being needful for Him to appear as a man, and assume various bodies of flesh as a garment, so that they could handle Him and see Him ascend. But all this was needful for them and for all natural men. By believing, we come to God by Him and receive forgiveness of sins and the spirit of adoption, to understand spiritual things. Even while removing the natural obstacles to faith, by assuming human form, etc, our Lord convinced the disciples and made them witnesses to others, not by their natural sight and touch, but by reasoning with them out of the Scriptures: "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24: 45-48.) Peter also states this object clearly, saying, "Him God raised up the third day, and permitted Him to become manifest—not to all the people, but to those witnesses previously chosen of God, to us, who did eat and drink with Him after He arose from the dead. And He commanded us to proclaim to the people that this [the resurrected Jesus] is He who has been appointed by God the judge of the living and the dead."—Acts 10:40-42. Diaglott translation.

With our Lord, after His resurrection, it was simply a question of expediency as to which way of appearing to His disciples would best accomplish His, object, of making known His resurrection and change of nature. Had He appeared as a flame of fire, as the angel appeared to Moses in the burning bush (Exod. 3:2), He might indeed have conversed with them, but the evidence thus given would have been far from being as convincing as the method He did adopt, both to the apostles and to the world at large to whom they witnessed.

If He had appeared in the glory of the spirit form, as the angel did to Daniel (Dan. 10:5-8) the glory would have been greater than the witnesses could have borne. They would probably have been so alarmed as to be unable to receive instructions from Him. To none except Paul did the Lord ever thus show Himself; and Paul was so overcome by that glimpse that he fell to the ground and was blinded by its brightness, which was above that of the sun at noonday.

In our examination of the method of manifestation adopted by our Lord during those forty days, we saw that He "permitted" Himself to become manifest even to the chosen witnesses only a few times, and then but briefly. The entire time that He was manifest to them, had it all been crowded into one day instead of being at intervals during

the forty days, would probably have been less than twelve hours, or one eightieth of that entire time. This being true, it is evident that He was present with them unseen about seventy-nine eightieths of that period of forty days. And even when they did have manifestations, they were not (except once, to St. Thomas) in a form exactly like the one they had known so intimately for three years, and had seen but a few days before. It is not once intimated that they knew Him by the familiar features of His face, nor even that He was recognised by the same appearance as in other manifestations.

Mary supposed Him to be “the gardener.” To the two on their way to Emmaus He was “a stranger.” He was also a stranger to the fishermen on the sea of Galilee, and to the eleven in the upper room. On every occasion He was recognised by His actions, His words, or the familiar tones of His voice.

When Thomas declared that only the proof which addressed his natural sight and touch would be acceptable to him, the Lord, though He granted that demand, gently reproved him, saying, Because thou hast seen me, thou hast believed; blessed are those who believe, not having seen. (John 20:27-29.) The stronger evidence was that which was not addressed to natural sight, and more blessed are those who hold themselves in readiness to receive the truth through whatsoever proofs God is pleased to substantiate it.

He thus showed them, not only that He now had the power to appear in a variety of ways and forms, but also that no one of those bodies which they saw was His spiritual, glorious body, though the facts of His resurrection and presence were thus manifested to them. The different forms, and the long intervals of invisible presence with no outward manifestation, made evident the fact that though their Lord and teacher was alive and not yet ascended to the Father, He was now a spirit being, really invisible to human sight, but with ability to manifest His presence and power in a variety of ways at pleasure.*

The creating of the body and clothing in which He appeared to them in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being, though He assured His disciples that the body which they saw, and which Thomas handled, was a veritable flesh and bone body, and not a mere vision or appearance.** As a human being He could not come into the room without opening the door, but as a spirit being He could and there He instantly created and assumed such a body of flesh and such clothing as He saw fit for the purpose intended.

Nor can we for a moment admit the suggestions offered by some, that our Lord opened the doors without being observed; for the record is plain and clear that He came and stood in their midst while the doors were shut—probably very carefully barred and bolted too—for fear of the Jews.”—John 20: 19, 26.

The lesson of His changed nature was still further emphasised by His manner of leaving their sight: “He vanished out of their sight.” 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 out of their sight, 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; and so also much of the time during those forty days.

On special occasions, for special instruction, God has granted similar power to other spirit beings, angels, enabling them to appear as men, in bodies of flesh and bones which ate and talked to those they instructed, just as our Lord did. (See Gen. 18; Judges 6: 11-22; 13:3-20.).

The power manifested by our Lord, and the angels referred to, to create and dissolve the clothing in which they appeared, was just as superhuman as the creating and dissolving of their assumed human bodies; and the bodies were no more their glorious spiritual bodies than were the clothes they 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; 20: 5-7), so that the clothing in which He appeared on the occasions mentioned must have been specially created, and probably was the most appropriate for each occasion. For instance when He appeared as a gardener to Mary, it was probably in such apparel as a gardener would wear.

That the bodies in which our Lord appeared were real human bodies, and not mere delusions, He gave them clearly to understand when He ate before them, and invited them to handle Him and see that the body was real flesh and bones, saying, “Why are ye troubled? . . . 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.”

Some Christians draw very absurd conclusions from this expression of our Lord as to the verity of His assumed flesh and bone body. They regard the assumed body as His spirit body, and declare that a spirit body is flesh and bones, and just like a human body, excepting that an indefinable something, which they call spirit, flows through its veins instead of blood. They seem to disregard the statement of our Lord, that this was not a spirit body—that a spirit being has not flesh and bones. Do they also forget John’s statement, that “It doth not yet appear” what a spirit body is, and that we shall not know until we are changed and made like Him and see Him, not as He was, but as He is? (1 John 3 :2.) Do they also forget the Apostle Paul’s express statement that “flesh and blood cannot inherit the kingdom of God?”—and his further assurance that therefore all the heirs with Christ must also “be changed?”—1 Cor. 15:50, 51.

(To be continued.)

**The occurrence recorded by Luke (4:30) should not be regarded as a case parallel to His appearing and vanishing after His resurrection. That was not a disappearance in the sense of becoming invisible to the people. It was merely an adroit, prompt movement, by which He eluded the murderous design of His enemies. Before they had executed their plans for His death He turned about, and, passing through their midst, no man had courage or power to molest Him,*

because His hour had not yet come.

***Let no one hastily suppose that we are here following Spiritism, Swedenborgianism or any other ism. We are simply following and logically connecting the apostolic account. The vast difference between the Bible teaching and that counterfeit of it promulgated by Satan, known as Spiritualism, we distinctly discern. Suffice it here to point out that Spiritism affects to communicate between dead men and living men, while the Bible condemns this (Isa. 8:19), and teaches that such communications as were true have been made only by spirit beings, such as angels, and by our Lord; and not by our Lord while He was "the man Christ Jesus," nor while He was dead, but after His resurrection change, when He had become a life-giving or "quickeningspirit" being.*

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Suppose There Were No Death?

THE following is an extract from an article by Rev. C. Irving Benson of Melbourne, which appeared in the Melbourne "Herald" recently under the above heading.

"It is at first startling but increasingly reassuring to learn that death is simply one of Nature's devices for the furtherance of life. 'It is as natural to die as to be born,' said Lord Bacon . . . Suppose there was no death? A world without a cemetery would be a world without a cradle. What if all the people born into this world still lived? The planet could not support such a population. Death, therefore, is a social necessity."

The above is just a sample of the great ignorance of the teachings of the Bible on the part of church leaders in our times. What a terrible state of affairs exists when we find a "Doctor of Divinity" teaching "that death is simply one of nature's devices for the furtherance of life." Such a statement at once denies the necessity of the sacrifice of Christ to redeem mankind from death.

If it were true that "It is as natural to die as to be born," why did the Prophet Ezekiel, as a mouthpiece of the Lord, declare: "For why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (Ezek. 18:31, 32). Jeremiah, another faithful prophet of God, declared that death is "the land of the enemy." (See Jer. 31: 15-17). There certainly is nothing "natural" in going to "the land of the enemy" and St. Paul explains so clearly why death is the enemy of mankind when he states—"Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12). And again—"The wages of sin is death." (Rom. 6:23).

There is nothing natural about sinning, so death, the penalty for sin, must be most unnatural. Indeed, so unnatural is death that after nearly 6,000 years of dying, mankind, in losing its loved ones today, is as grief-stricken as were our first parents with the loss of Abel, so terrible is the wages of sin. On one occasion, Jesus Himself was so touched with the grief of the sorrowing relatives of Lazarus that it is recorded of Him—"Jesus wept." Our Lord did not tell them that it was quite natural for Lazarus to die, nor that the death of His friend was "a device for the furtherance of life."

It is surely high time that all thinking people examined their Bibles for themselves, that they be not deceived by the "blind leaders of the blind" as our Lord indicated in His day. How assuring is the Scriptural record that "Christ died for our sins," and again the words of Christ Himself—"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell (Hades—the death condition) and of death." (1 Cor. 15:3; Rev. 1:18). Here we have the glorious promise that the risen Lord is going to unlock the prison-house of death, and call forth all mankind in the resurrection morn. Because of the sacrifice of Christ, God has provided this resurrection day when He will create bodies anew (1 Cor. 15:37, 38), and give again the breath of life and personality to each body, thus constituting living souls.

For the saints in the first resurrection, spirit bodies are created, that they may inherit the heavenly Kingdom with Christ. St. John declared—"It does not yet appear what we shall be: (he could not describe the spirit form) but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." This is the glory which Paul also sought to describe in Rom. 8:18; 1 Cor. 4:17, 18, etc. For the world of mankind in the general resurrection, which takes place during the Millennial reign of Christ, earthly bodies will be created and they shall inherit the restored earth, as they progress on to perfection, by obedience to the laws of Christ's Kingdom. (Acts 3:20-23; 15:16-18, etc.). Both the spiritual and earthly resurrections are shown by St. Paul in 1 Cor. 15:35-40.

The statement that the earth could not support the full population if there were no death will be disproven to all mankind, including Dr. Benson, in the Kingdom age, because "all that are in the graves (death condition) shall hear the voice of the Son of Man and come forth." (John 5:28, 29, Revised Version). A Scriptural explanation of this matter is provided in the very helpful work "The Divine Plan of the Ages" under the section "Ransom and Restitution." All readers desirous of knowing the truth on this matter should apply for a copy of this book, which is supplied at 2/6 in handy size.

The Greek Word "Parousia."

Some years ago an investigation was made of the meaning of the Greek word "parousia" from some of the leading

authorities whose works are deposited in the Melbourne Public Library, and the findings were printed in these columns. These are again presented below and should prove helpful and convincing to our readers. It is clear that these scholars recognise that the true meaning of this Greek word is “presence.”

Young 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.

Melbourne Christmas Convention.

The brethren of the Melbourne Class wish to announce that their Annual Convention is to be held this year over the four days, Christmas Day, 25th December, to Sunday, 28th December. On New Year’s Day further meetings are to be held, and both the Convention and New Year’s Day gatherings are to be held at Masonic Hall, 254 Swan Street, Richmond, which is easily reached from the city and all suburbs.

A hearty invitation is extended to all friends able to attend these assemblies for undenominational worship, fellowship and study of the Bible. All can be assured of a really helpful time, and Christian friends who are able to attend are advised to communicate as early as possible with the class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh, S.E.12, Victoria.

Reply to Criticism.

In recent weeks a criticism of an article appearing in the “People’s Paper” has come under our notice. The writer of the “P. Paper” article has prepared a reply which is now available for all friends who make personal application for same.

Appreciation of Food Parcels.

In August, 1946, a letter of appreciation received by two sisters in Australia from Mr. G. A. Ford, 13 Cranleigh Gardens, Luton, Beds., England, the distributor of the Benevolent Fund for the brethren in Britain, was published in these columns. Since that time many parcels of food have been despatched by the brethren in Australia to Brother Ford for distribution amongst the needy, and the following extract from a letter recently received from Brother Ford by one of our friends speaks for itself:

“It has been very sweet of you to send as you have done; everything has been of good use, and all things have been despatched to different dear brethren in all parts of the British Isles. We deeply appreciate this very generous and practical sympathy. Our hearts overflow in gratitude to the Lord for all His mercies and abounding love, and providences on our behalf. The aged, infirmed, lonely, sick and needy have been and are touched with your loving gifts. Their faith and confidence in the Lord, is encouraged, their hopes brighter, and even though we look forward to a hard winter we are fully assured of the Lord’s grace, mercy and peace, and can enter more and more fully into that rest which remaineth for the people of God. Thank you Sister and all others you may know who are sending to us . .

We are kept busy in our spare time, caring for the needs of the brethren; but the Lord is so good and we delight to serve.”

Bible Study Meetings.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Wednesdays, 19 Ermington Place, Kew, E.4.-7.45 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday. 3 p.m. and 6.30 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Perth.—”The Green Gate,” Howard Street entrance. Sundays, 3.30 p.m. and 6.15 p.m.

Thy Will Be Done.

“With quivering heart and trembling will

The word hath passed thy lips,

Within the shadow, cold and still,

Of some fair joy’s eclipse.

‘Thy will be done!’ Thy God hath heard,

And He will crown that faith-framed word.

“Thy prayer shall be fulfilled—but how?
His thoughts are not as thine;
While thou wouldst only weep and bow,
He saith, ‘Arise and Shine!’
Thy thoughts were all of grief and night,
But His of boundless joy and light.

“Thy Father reigns supreme above;
The glory of His name
Is Grace and Wisdom, Truth and Love.
His will must be the same.
And thou halt asked all joys in one,
In whispering forth, ‘Thy will be done.’”—F.R.H.

“Correspondence.

Dear Brother,—Just a few lines wishing you all that is good, and sending along a few shillings to help along with the good work, which we hope is having a sanctifying influence on those who hear. There are those who think a knowledge of the truth is most important, but to me the “grace” (character development) aspect is of equal importance. One cannot very well separate the two; we could not be like our Father in heaven in character without knowing Him, and His character is very plainly revealed in His word, but how can we appreciate the depths of His Justice, Wisdom, Love and Power if we do not try to copy Him as best we can?

I have received a circular some time ago, criticising an article in the “P.P.” It did not strike me as worth the paper written on, as far as constructive criticism goes. I do not know why people baulk at the thought of Christ’s presence, when evidence is produced indicating that it is already a fact; many seem to go out of their way to try to prove that the idea is wrong, but the evidence seems to be mounting every day. No doubt they will be sorry when they realise that the harvest is past.

The world is in a sorry plight today, and getting no better fast; the carnage in India is a sad sight and seems to picture what would happen in any country when the restraining influences are removed. As has been said, any government is better than anarchy, and we see the truth of this before our eyes.

is enclosed for the Radio Fund. and £ for the General Fund, from this family. Yours in the Lord.

Frank and Ernest, Dear Friends,—I notice that it is mentioned in one of the letters in your “Paper” that the Radio Fund is not very financial. I would like the privilege of helping to put out the glad tidings, and as this seems to be the only way that I am able, will be most pleased if you will place the enclosed sum of to the Fund.

How thankful I am that the Lord is pleased to allow this message to be put out in such a Scriptural fashion at this time; surely we may hope that the time when it will bear much fruit is in sight. The poor world so sadly needs this comfort and to think we have been blessed in having it so long. May the Lord keep you and guide you. With kind Christian regards.

Dear Brother,—Am thankful for the great privilege of contributing the enclosed Z. towards the Radio Fund.

It is the means of blessing to so many hungry souls and we have the assurance that “His Word will not return unto Him void.” What a comfort that is!

Since putting out those last 2KY cards, I have not had the opportunity of doing any more of that work; have been busy along other lines and expect to be for the near future, but the work was sweet to me.

The “night” seems to be closing in rapidly, and with it our hope grows brighter of seeing our Father and dear Heavenly Bridegroom. May He bless you and all the other dear brethren is the prayer of your Sister by His kind favour.

Frank and Ernest, Dear Sirs,—Thanks for the free literature received; always enjoy your Sunday morning’s discussion. Please find 10/- note enclosed which will pay annual subscription (in advance) for your monthly “Paper” and at your convenience would like several copies of “Foregleams of the Golden Age.” Yours faithfully.

To Frank and Ernest, Dear Friends.—I listened to your broadcast last Sunday for the first time (“The Sorrows of Satan”). My husband has been listening for years, also getting your literature; he has convinced me that there is no hell, so your Dialogue was of special interest to me.

I have a relative in the Apostolic Church and she was horrified at what she called an “easy” religion, and said if there was no hell, it would not have been necessary for Christ to die; however, if the wages of sin is eternal torment, then the debt is still unpaid. Will you send me copies of the Dialogue as I’d like to send some to friends, also any tracts you would like passed on. Yours sincerely.

Frank and Ernest, Dear Sirs,—Many thanks for your Letter, also the Frank and Ernest Dialogues and some reading matter which came under separate cover.

That which came to hand has given me much food for thought, and thrown new light on some of the problems (for problems they are, when it comes to an endeavour to put a workable interpretation on many themes of Scripture which we have come to regard as commonplace over the years). These seem to be the days of intensive study. and when Daniel said that in the “latter days” knowledge will increase, Biblical knowledge was meant also to be under that heading. Personally, I am finding out things these days that I have never heard from over the pulpit all my life.

Will you please forward me a copy of “Foregleams of the Golden Age” and “Daily Heavenly Manna” as advertised on some of your literature you sent the other day? Enclosed is a postal note for 5/-; if more required, please let me know. Yours very faithfully.

Dear Christian Friend,—For some time now I have intended to write to you. As I am sometimes away at weekends I do not always have the opportunity of hearing your Dialogues and would be happy if you would let me have copies of them with the “People’s Paper.”

I was much interested in the Dialogues “The Sorrows of Satan” and “Baptised for the Dead.” They gave me some new angles on the Bible teachings which I would like to pass on to some friends who do not listen to your session, so if printed copies of these are available I would be glad to have them. With kindest regards, I remain. Yours faithfully.

(Copies of the weekly broadcasts are gladly supplied to all who promise to give them a careful reading.—B.B. Institute).

Berean Bible Institute, Dear Sir,—Thank you very much for your reply to my request for copies of “Devils and Demons” and also for the booklets you so kindly sent.

I am not a regular listener to Frank and Ernest as the time is not always convenient, but I enjoy the session very much when I have the opportunity to listen. The reason why I like it and find the session so helpful, is because it answers the same doubts and puzzling points that beset we poor humans and does it so simply and naturally.

I am enclosing two postal notes for 10/- each. Please enrol me for one year for “People’s Paper” and the “Frank and Ernest Talks.” Deduct also for the other literature you have so kindly sent and also for “Foregleams of the Golden Age” which you recommended me to read. Should the enclosed be insufficient to cover cost and postage please let me know, and if there is any surplus use it in your work. Thanking you once again. Yours sincerely.

To Frank and Ernest,—I should like to take advantage of your kind offer and would accept with thanks a copy of his morning’s address from 2KY station.

Thanking you in anticipation; I thank you also for a very helpful talk; when I am able I always listen to your talks and find them very helpful.

Frank and Ernest, Dear Sirs,—I listen with interest to your discussions over the air on Sunday mornings and would very much like to have copies of your Talks. I am sorry to trouble you about past numbers. but on 5th October your discussion on Hell was particularly interesting. I would be very grateful if you could supply me with one or two copies of that Dialogue. I will gladly pay postage on same. God bless you. Yours sincerely.

Berean Bible Institute, Dear Sir,—My subscription to the “People’s Paper” must be long overdue; please find enclosed a postal note for the sum of 6/-. Thanking you sincerely for continuing to send the “Paper”; there is no other to compare with it. I am, Yours sincerely.

Dear Sir,—Will you please quote me the price of wall texts, small and medium size for children. Also please have you any small books of Bible Stories suitable for children who have no chance of going to Sunday School and have had no religious training. These children are neighbours of mine and I would like to try and encourage them to learn something about Jesus Christ. A Catholic mission was here a few days ago and tried to get the children to join them, but I do not want this to happen.

I am trying to teach my own child and thought I may be able to help these children if I had some books or papers that they could read. My father has had books and papers from you.

Trusting you will be able to help me to bring light into the lives of these children. I am, yours faithfully.

(The book “The Ten Camels” is very useful for assisting young children, and the larger story book “God’s Promises Come True” is excellent for older children or teachers. Both these books present the truths of the Bible in interesting and appealing manner, and are now priced at 3/- and 14/6 respectively.—B.B. Institute.).

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The Manner of Christ's Return and Appearing.

IN order to appreciate the Bible teachings as a whole it is absolutely necessary that we have clear views both of the object of our Lord's second coming, and of the manner in which He will be revealed. The object of His coming is to reconcile "whosoever will" of the world, to God, by a process of ruling, and teaching, and disciplining, called judging and blessing and the student must hold clearly in mind the object while studying the manner of our Lord's return. This is needful as an offset to the erroneous views, based upon false ideas of both the object and the manner of our Lord's coming.

Grasp and hold in mind as firmly as possible the fact that God's plan is one harmonious whole, which is being wrought out through Christ; and that the work of 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. Therefore the Lord's return is the dawn of hope for the world, the time for the bestowment of the favours secured by the redemption—the Gospel Age being merely an intervening parenthesis, during which the bride of Christ is selected, to be associated with her Lord in the great work of restitution which He comes to accomplish.

And since the Church of Christ, which has been developing during the Gospel age, is to be associated with her Lord in the great restitution work of the Millennial age, the first work of Christ at the second advent must be the gathering of His elect Church, to which reference is made through the Prophet (Psa. 50:5), saying, "Gather my saints together unto me—those that have made a covenant with me by sacrifice." This harvest period not only accomplishes the separation of wheat from tares in the nominal Gospel church, and the gathering and glorification of the wheat class, but it is also to accomplish the burning (destruction) of the tares (as tares, or imitation wheat—not as individuals: the fire of destruction is symbolic as well as the tares) and the gathering and destruction of the corrupt fruitage of "the Vine of the earth" (human ambition, greed and selfishness) which has been growing and ripening for centuries in the kingdoms of this world and in the various civil and social organisations among men.

While our Lord's return is a personal coming, let us again guard the student against confusion of thought in considering the two apparently conflicting expressions of our Lord—"Lo, I am with you always, even unto the end of the world" (aionos, age), and, "I go to prepare a place for you, . . . and will come again and receive you." (Matt. 28:20; John 14:2, 3.) The following incident will serve as an illustration of the harmony of the two promises:—One friend said to another as they were about to part, Remember, I will be with you through all your journey. How? Certainly not in person; for there they took trains to go in opposite directions to distant points. The idea was that in love, and thought, and care one for another, they would not be separated. In a similar yet fuller sense, the Lord has always been with His Church, His divine power enabling Him to oversee, direct and assist them, from first to last. But we are now considering, not our Lord's presence with us in this figurative sense, but the manner of His second personal presence and appearing, "when He shall come to be glorified in His saints and to be admired in all them that believe in that day."

The Scriptures teach that Christ comes again to reign; 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. It is therefore only as should be expected, that we find a much larger space in prophecy devoted to the second advent and its thousand years of triumphant reign and overthrow of evil than to the thirty-four years of the first advent for redemption. And as we find that prophecy touches the various important points of those thirty-four years, from Bethlehem and Nazareth to the gall and vinegar, the parted raiment, the cross, the tomb and the resurrection, so we see that prophecy likewise touches various points of the thousand years of the second presence, particularly their beginning and ending.

The second presence of our Lord will cover a much longer period of time than the first. The mission of His first advent was finished in less than thirty-four years, while it will require a thousand years to accomplish the appointed work of His second presence. And thus it may be seen at a glance that, while the work of the first advent was no less

important than that of the second advent—yea, though it was so important that the work of the second advent could never have been possible without it—yet it was not so varied, and hence required less description than the work of the second advent.

In considering the second advent we must not, any more than at the first advent, expect all prophecies to mark one particularly eventful moment of our Lord's arrival and to call the attention of all men to the fact of His presence. Such is not God's usual method: such was not the case at the first advent. The first advent of Messiah was not marked by any sudden or surprising demonstration, out of the usual order of things, but it was manifested and proven by the gradual fulfilment of prophecy showing to thoughtful observers that the events which should be expected were being accomplished on time. And thus it would be at His second advent. It is of less importance that we discover the exact moment of His arrival than that we discern the fact of His presence when He has arrived, even as at the first advent it was important to be able to recognise His presence, and the sooner the better, but much less important to know the exact date of His birth. In considering the second advent, the act of coming and the moment of arrival are too frequently the thought, whereas it should be thought of as a period of presence, as was the first advent. The precise moment at which that presence would begin would then seem less important, and His object and work during the period of His presence would receive the greater consideration.

We must bear in mind, also, that our Lord is no longer a human being; that as a human being He gave Himself a ransom for men, having become a man for that very purpose. (1 Tim. 2:6; Heb. 10: 4, 5; 1 Cor. 15:21, 22.) He is now highly exalted, to the divine nature. Therefore Paul said, "Though we have known Christ after the flesh, yet now, henceforth, know we him [so] no more." (2 Cor. 5:16.) He was raised from the dead a life-giving spirit being (1 Cor. 15:45), and not a man, of the earth earthy.

He is no longer human in any sense or degree; for we must not forget that natures are separate and distinct. Since He is no longer in any sense or degree a human being, we must not expect Him to come again as a human being, as at the first advent. His second coming is to be in a different manner, as well as for a different purpose.

Noting the fact that our Lord's change from human to divine nature at His resurrection was even a greater change than the one which occurred some thirty-four years previously, when He laid aside the glory of spiritual being and "was made flesh," we may with great profit consider very minutely His every action during the forty days after His resurrection before He went "to the Father"; because it is the resurrected Jesus of those forty days who is to come again, and not the man Christ Jesus who gave Himself as our ransom, in death. He who was put to death a flesh being was also in His resurrection quickened [made alive] a spirit being.—1 Pet. 3:18.*

At His second advent He does not come to be subject to the powers that be, to pay tribute to Caesar and to suffer humiliation, injustice and violence; but He comes to reign, exercising all power in heaven and in earth. He does not come in the body of His humiliation, a human body, which He took for the suffering of death, inferior to His former glorious body (Heb. 2:9); but in His glorious spiritual body, which is "the express image of the Father's person" (Heb. 1:3); for, because of His obedience even unto death, He is now highly exalted to the divine nature and likeness, and given a name above every name—the Father's name only excepted. (Phil. 2:9; 1 Cor. 15:27.) The Apostle shows that it "doth not yet appear" to our human understanding what He is now like; hence we know not what we shall be like when made like Him, but we (the Church) may rejoice in the assurance that we shall one day be with Him and like Him, and see Him as He is (1 John 3:2)—not as He was at His first advent in humiliation, when He had laid aside His former glory and for our sakes had become poor, that we through His poverty might be made rich.

If we consider the wisdom and prudence of our Lord's methods of manifesting His presence to His disciples after His resurrection, as well as previously, it may help us to remember that the same wisdom

*(*In this passage, the words "in the" and "by the" are arbitrarily supplied by the translators, and are misleading. The Greek reads simply,— "Put to death flesh, quickened spirit." Our Lord was put to death a fleshly or human being, but was raised from the dead a spirit being. And since the Church is to be "changed" in order that she may be like Christ, it is evident that the change which occurred in the Head was of a kind similar to that described as in reservation for the over-corners, who shall be changed from human to spiritual nature, and made like him—"partakers of the divine nature." Hence, the following description of the change of the saints is applicable also to their Lord; viz.— "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.")*

will be displayed in His methods of revealing Himself at His second advent, both to the Church and to the world—methods not necessarily similar, but in each case well suited to His object, which never is to alarm or excite men, but to convince their cool, calm judgments of the great truths to be impressed upon them. Our Lord's first advent was not a startling, exciting or alarming event.. How quietly and unobtrusively He came! So much so that only those who had faith and humility were enabled to recognise in the infant of humble birth, in the man of sorrows, in the friend of the humble and poor, and finally in the crucified one, the long-looked-for Messiah.

After His resurrection, the manifestation of His presence would in the nature of the case be a more astounding fact, particularly when His changed nature is taken into consideration. Yet the fact of His resurrection, together with the fact of His changed nature, had to be fully manifested, not to all the world at that time, but to chosen witnesses who would give credible testimony of the fact to succeeding generations. Had all the world been made acquainted with the fact then, the testimony coming down to our day would probably have been much less trustworthy, being coloured and warped by men's ideas and mixed with their traditions, so that the truth might appear almost or quite incredible. But God entrusted it only to chosen, faithful and worthy witnesses; and as we notice the account, let each mark how perfectly the object was accomplished, and how clear, positive and convincing was the proof of Christ's resurrection

and change offered to them. Mark, too, the carefulness with which He guarded against alarming or unduly exciting them while making manifest and emphasising these great truths. And be assured that the same wisdom, prudence and skill will be displayed in His methods of making known the fact of His glorious presence at His second advent. The cool, calm judgment will be convinced in every case, though the world in general will need to be brought by severe discipline to the proper attitude to receive the testimony, while those whose hearts are right will have the blessed intelligence sooner. All the proofs of His resurrection and change to spiritual nature were not given to His disciples at once, but as they were able to bear them and in the manner calculated to make the deepest impression.

During the three and a half years of our Lord's ministry, His disciples had sacrificed friends, reputation, business, etc., to devote time and energy to heralding Messiah's presence and the establishment of His kingdom. But they had necessarily crude ideas regarding the manner and time of their Master's exaltation, and of their promised exaltation with Him. Nor was full knowledge then necessary: it was quite sufficient that they should faithfully take each step as it became due; hence the Master taught them little by little as they were able to receive it. And near the close of His ministry He said, "I have yet many things to say unto 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, and bring all things to your remembrance, whatsoever I have said unto you."—John 16 :12, 13 ; 14 : 26.

Who can tell their great disappointment, even though so far as possible they had been armed against it, when they saw Him suddenly taken from them and ignominiously crucified as a felon—Him whose kingdom and glory they had been expecting and declaring, and which only five days before His crucifixion had seemed to them so near a realisation. (John 12:1, 12-19.) . Though, they knew Him to be falsely accused and wrongfully crucified, this did not alter the fact that their long cherished national hopes of a Jewish king, who would restore their nation to influence and power, together with their own individual hopes, ambitions and air-castles of important offices and high honours in the kingdom, were all suddenly demolished by this unfavourable turn which matters had taken in the crucifixion of their king.

Well did the Master know how, desolate and aimless and perplexed they would feel; for thus it was written by the Prophet, "I will smite the Shepherd, and the sheep shall be scattered." (Zech. 13:7; Mark 14:27.) . And during the forty days between His resurrection and ascension, it was therefore His chief concern to gather them again, and to re-establish their faith in Him as the long-looked-for Messiah, by proving to them the fact of His resurrection, and that since His resurrection, though retaining the same individuality, He was no longer human, but an exalted spirit being, having "all power in heaven and in earth."—Matt. 28:18.

He broke the news of His resurrection gradually to them—first, through the women (Mary Magdalene, and Joanna, Mary the mother of James and Salome, and others with them—Mark 16:1; Luke 24:1, 10), who came early to the sepulcher to anoint His dead body with sweet spices. While they wondered whom they should get to roll away the stone from the door of the sepulcher, behold, there was an earthquake, and when they came they found the stone rolled away, and an angel of the Lord sat upon it, who addressed them saying, "Fear not, for I know that ye seek Jesus which was crucified'. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him."—Matt. 28:5-7.

It seems that Mary Magdalene separated from the other women and ran to tell Peter and John (John 20:1, 2), while the others went to tell the rest of the disciples, and that after she had left them Jesus appeared to the other women on the way, saying (Matt. 28:9, 10) "All hail." And they came and held Him by the feet and worshipped Him. Then said Jesus unto them, "Be not afraid': go tell my brethren that they go into Galilee [their home], and there shall they see me." And with fear and joy they ran to tell the other disciples. In their mingled feeling of surprise, perplexity, joy and fear, and their general bewilderment, they scarcely knew how to report their strange and wonderful experience. When Mary met Peter and John she said sadly, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him." (John 20: 2.) The other women told how at the sepulcher they had seen a vision of angels who said He was alive (Luke 24:22, 23) , and then how they afterward met the Lord in the way.—Matt. 28:8, 10.

The majority of the disciples evidently regarded their story merely as superstitious excitement, but Peter and John said, We will go and see for ourselves; and Mary returned to the sepulcher with them. All that Peter and John saw was that the body was gone, that the grave clothes were carefully folded and laid by, and that the stone was rolled away from the door. So in perplexity they turned away, though Mary still remained there weeping. As she wept she stooped down and looked into the sepulcher and saw two angels, who said, "Woman, why weepest thou?" She answered, "Because they have taken away my Lord, and I know not where they have laid him." And as she turned about she saw Jesus standing, but did not know Him. He inquired, "Woman, why weepest thou? whom seekest thou?" And she, supposing him to be the gardener, answered, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Then, in the old familiar tone which she quickly recognised, the Lord said, "Mary!"

That was enough to establish her faith in the statement of the angel, that He had risen, which until now had seemed like a dream or an idle tale; and in her joy she exclaimed, "Master!" Her first impulse was to embrace Him, and to tarry in His presence. But Jesus gently informed her that there was a very important mission for her to perform now, in bearing witness to the fact of His resurrection, and that she should be in haste to carry the message and establish the faith of the other disciples, still in perplexity and uncertainty, saying, "Touch [Greek, haptomai, embrace] me not [do not tarry for further demonstration of your affection now] ; for I am not yet ascended to my Father [I will be with you for a short time yet] : but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." (John 20:17.) Through the other women also He had sent them word that He would meet them in

Galilee.

Next, He overtook two of the sad and perplexed disciples as they walked from Jerusalem to Emmaus, and inquired the cause of their sadness and despondency. (Luke 24:13-35). And one of them answered: "Art thou only a stranger in Jerusalem, and has not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, today is the third day since these things were done. [Here they were probably calling to mind John 2:19, 21, 22.] Yea, and certain women also of our company made us astonished, which were early at the sepulcher. And when they found not his body, they came saying that they had also seen a vision of angels, which said he was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said; but him they saw not."

No wonder they were perplexed; how strange it all seemed! how peculiar and thrilling had been the events of the past few days!

Then the stranger preached them a stirring sermon from the prophecies, showing them that the very things which had so disheartened them were the things which the prophets had foretold concerning the true Messiah: that before He could rule and bless and lift up Israel and all the world, He must first redeem them with His own life from the curse of death, which came upon all through Adam, and that afterward, raised to life and glory by Jehovah, their Master would fulfil all that was written by the prophets concerning His future glory and honour, as truly as He had fulfilled those prophecies which foretold His sufferings, humiliation and death. A wonderful preacher! and a wonderful sermon was that! It started new ideas and opened new expectations and hopes. As they drew near the village they constrained Him to tarry with them, as it was toward evening and the day was far spent. He went in to tarry with them; and as He sat at meat with them, He took bread and brake and gave it to them. Then their eyes were opened; and He vanished out of their sight.

Not until that moment did they recognise Him, though they had walked, and talked and sat at meat together. He was known to them not by face, but in the simple act of blessing and breaking bread in the old familiar way, thus assuring their faith in what they had already heard—that He had risen, and would see them again.

Then the two surprised and overjoyed disciples arose that same hour and returned to Jerusalem, saying to each other. "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Arriving in Jerusalem they found the others rejoicing also, saying, "The Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way, and how He was known of them in breaking of bread. Probably they were nearly all there that evening, homes, business and everything else forgotten—Mary Magdalene with her tears of joy, saying, I knew Him the moment He called my name—I could not credit the angel's assurance of His resurrection until then; and the other women telling their wonderful experience of the morning, and how they had met Him in the way. Then Simon had His story to tell; and now here were two other witnesses from Emmaus. What an eventful day! No wonder they desired to meet together on the first day of every week after that to talk the matter over and to call to mind all the circumstances connected with this wonderful event of the Lord's resurrection, and to have their hearts "burn" again and again.

While the excited and overjoyed little company were thus met and relating to each other their several experiences, the Lord Jesus Himself suddenly stood in their midst (Luke 24:36-49) and said, "Peace be unto you!" From where had He come? All such meetings were held secretly with closed doors, for fear of the Jews (John 20:19,26), but here was a sudden appearance without any visible approach; and they were terrified, and supposed they had seen a spirit. Then He comforted them, told them to calm their fears, and showed them His hands and His feet, saying, "It is I, myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." And while they yet believed not for joy, and wondered, He said unto them, "Have ye here any meat?" and they gave Him a piece of a broiled fish, and He took it and did eat before them. Then He opened their understanding, their mental eyes, and expounded the Scriptures to them, showing from the law and the prophets that these things had come to pass exactly as foretold. But Thomas was absent (John 20:24); and when the other disciples told him that they had seen the Lord, he would not believe it, but said, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

Eight days passed without further manifestations, and they had time calmly to think and talk over the experiences of that wonderful day, when, the disciples being again assembled as before, Jesus stood in their midst, just as on the first evening, saying, "Peace be unto you." (John 20:26). This time Thomas was present, and the Lord addressed him, saying, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." He thus showed that He knew what Thomas had said without being told, and He gave that proof of His resurrection which Thomas had said would satisfy him; and with joy Thomas answered, "My Lord and my God!"

(To be continued.)

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Church of One Million People

United Movement in South India.

UNDER the above headings the following appeared in the Melbourne press on 20th September last:—India is facing momentous issues in these days, and it is significant that in the midst of the turmoil a vast movement to unite the churches of Southern India will culminate in an inauguration service in Madras Cathedral on September 27.

More than 1,000,000 members will go into this united church, which represents the Anglicans, Methodists of England and America, Church of Scotland, Congregationists of America and Britain, Basel Mission (Reformed Lutheran), and the Evangelical Lutheran Church.

It is a Federal movement, rather than an organic one. Negotiations began in 1908, when the first united church was organised among eight church and mission bodies operating in South India. This united effort was found very satisfactory. Since then negotiations have been going on to enlarge the union, and to bring in those which stood outside.

Dr. A. J. Saunders, Professor of Economics at Madras University for more than 30 years, who recently returned to Australia, said there were three main reasons for this movement: the Indian Christians could not understand the reason for denominationalism; they wanted an Indian church, free from direction and control by foreign bodies; and, lastly, pressure groups of nationalism, agnosticism and materialism, and revived Hinduism and Islam were driving the Christians together into fellowship and co-operation.

The basis of the church organisation will be the Holy Scriptures of the Old and New Testaments; the Apostles' and Nicene creeds; the two sacraments—baptism and the Lord's Supper; and historic Episcopalianism. They have already agreed on Episcopalianism as the best form of church government in India.

Events in India in recent times have been tragic indeed with the caste riots, and it is doubtful if even the best informed outside the trouble areas can approximate the suffering and distress which "man's inhumanity to man" has brought upon the many millions in that unfortunate land. The above news item undoubtedly indicates a desire on the part of church leaders in Southern India to present some united stand, in the way of church organisation, to India's millions of inhabitants, and the question may be asked if this effort could mean the spread of Christianity with better hopes for peace and general harmony amongst even this small fraction of the great population of India.

While not wishing in the least to belittle the efforts of any organisation, associated with church systems or otherwise, which seeks to promote better relationship between the various castes in India, or any other land, when it is a question as to whether such a union of churches means the spread of Christianity it is quite a different matter.

The general idea amongst the promoters of church unity is to assemble numbers and record them on their list of members, thus implying that adherence to the church really makes Christians. An instance of this was well illustrated about twelve months prior to the outbreak of the Second World War, when at the Tenth World's Christian Endeavour Convention, held in Melbourne, a leading Indian missionary was quoted in the press as follows:

"Rev. Dr. Stanley Jones, India, urged the 20,000 people present at the evening convention 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."

Viewing conditions in India today, after nine years since the above appeal by Dr. Stanley Jones, can it be concluded that the failure of men and women to respond has meant the loss of 60,000,000 to the cause of Christianity? No, indeed! The implication that if we can only do enough, or if all Christians can work hard enough, or if we can bring enough pressure to bear upon the governments of earth, Christ's Kingdom will be extended and "peace on earth, goodwill to men" will result, manifests a failure to understand God's Word and His purpose during this Gospel Age.

At no time did our Lord or the Apostles ever indicate that multitudes would be converted to Christianity in this Gospel Age. With the exception of the early days of the Apostles, when, following the day of Pentecost numbers were added to the true Church, the increase has been mainly by the ones and twos throughout the whole world. How true it is, that it is one thing to have names written upon church memberships on earth, but quite another matter for the names to be written in heaven.

However, the fact that the Lord's true people are constituted a "little flock" in no way is intended to discourage zeal amongst the members of this true church, but rather the opposite. Scarcity of any commodity increases its value, and this is truly so as respects the followers of Christ. St. Paul in writing to Titus declared 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." (Tit. 2:14.) The Lord permits His people to show their zeal for good works in using their strength and means in sacrificial service, to find other members who delight also to walk in the steps of the Master, while at the same time making their own calling and election sure, by His grace.

The following few lines so aptly describe the true church on earth—"The Lord's church, the only one to which the name ecclesia, body or church is properly applicable, is so insignificant, so unostentatious, and comparatively so poor in this world's riches, that it is not recognised nor recognisable from the worldly standpoint. It is neither man-made nor man-ruled; nor are its members enrolled on earth, but in heaven. (Heb. 12:23) . Its head and bishop is the Lord, its law is His Word; it has but one Lord, one Faith, one Baptism; and it is built upon the testimonies of the holy apostles and prophets—Jesus Christ Himself being its chief corner-stone."

This description is in harmony with the words of Paul to Timothy—"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.” (2 Tim. 3:16, 17.) It will be noted by these words of the Apostle that the Scriptures are fully sufficient for the guidance of all members of the true Church, therefore the addition of the man-made creeds as the basis for the organisation in Southern India set up by the “united church” is unwarranted. While both the creeds mentioned contain much Bible truth, they also contain some error, and it is the mixture of truth and error in the creeds of men which makes void the Word of God today, just as our Lord declared of the religionists of His day. (Mark 7:13, etc.).

The announcement of the united church movement in Southern India is also significant in view of world conditions, for the same restlessness which is manifest throughout India is evident in most countries; this, of course, as seen from the Scriptures, is a clear sign of the end of the age at hand, and it is very likely that further church union will take place in various parts of the world, the idea being to hold the present institutions together at all costs. However, •the Lord has declared that all the unions in the world will not, save any of the present-day church organisations; their uniting together will make their fall the more complete when the time comes for “heaven and earth to pass away,” to make way for the “new heavens and new earth, wherein dwelleth righteousness.” (Matt. 24:35; 2 Pet. 3:10, 13.).

In Revelation 6:12-17 we have described in symbolic language the passing scenes which will witness the close of this “present evil world,” covering perhaps about 160 years of the end of this age. The following quotation referring to the “great earthquake” of Rev. 6:12 is significant—“In the symbolic language of Revelation, the French Revolution was indeed a ‘great earthquake’—a social shock so great that all ‘Christendom’ trembled until it was over; and that terrible and sudden outburst of a single nation’s wrath may give some idea of the fury of the coming storm, when the wrath of all the angry nations will burst the bands of law and order and cause a reign of universal anarchy . . . A nation intoxicated with Babylon’s wine of false doctrines in church and state, and long bound by priestcraft and superstition, there vomited forth its pollution and spent the force of its maddened rage. In fact, the French Revolution seems referred to by our Lord in His Revelation to John on Patmos as a prelude to, and an illustration of, that great crisis now approaching. It should be observed also that the same causes which operated to bring about that great calamity, are now operating to produce a similar, but far more extensive revolution, a revolution which will be world-wide.”

Concerning the other symbols in this passage in Revelation 6, the sun represents the Gospel light, the Truth—and thus Christ. The moon as a symbol represents the light of the Mosaic Law. The (twelve) stars as symbols represent the inspired teachers of the Church—the Apostles. The heavens represent the ecclesiastical powers of Christendom. In fulfilment of the use of these terms the following is explanatory:—“God has recognised or appointed twelve apostolic stars for the Church. From these and the sun and moon all the enlightenment of the Church was to proceed. But Papacy, assuming ecclesiastical lordship of earth, has placed or “ordained” various stars, lights, “authorities,” “theologians,” in her firmament; and the various Protestant denominations have done likewise, until the whole number is innumerable . . . Wherever we look we can recognise the fact that while God’s consecrated people are being specially fed and enlightened at the present time, yet with the nominal Church it is not so. Its sun is being darkened; its moon is being turned into blood and its stars are falling.”

Significant indeed is the 14th verse of Revelation 6 —“And the heavens departed as a scroll when it is rolled together.” The fulfilment of this feature we would look for in the present ecclesiastical heavens, with an attempt on their part to unite that they might prevent the overthrow of the present order, as has been expressed:—“Religious people in general, not discerning that God’s time has come for a change of dispensation, will ignore reason, logic, justice, and Scripture in defending the present order of things. It will be of little consequence then that the ecclesiastical heavens (the religious powers, Papal and Protestant) will have rolled together as a scroll. (Isa. 34:4.). The combined religious power of Christendom will be utterly futile against the rising tide of anarchy when the dread crisis is reached. Before that great army (Joel 2:1-11), all the host of heaven (the Church nominal) shall be dissolved.”

Verses 15-17 complete the picture with reference to all mankind, and have been explained as follows—“As the trouble increases, men will seek, but in vain, for protection in the ‘dens’ and caves, the great rocks and fortresses of Society (Trade Unions, Trusts, Free Masonry, Odd Fellowship, and all societies, secular and ecclesiastical), and in the mountains (governments) of earth; saying, ‘Fall over (cover, protect) and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come.’ In that time, financial institutions, including insurance companies and beneficial societies, will go down; and ‘treasures’ in them will prove utterly worthless. These caves and rocks of the mountains will not furnish the desired protection from the wrath of this ‘evil day,’ when the great waves of popular discontent are lashing and foaming against the mountains (kingdoms.) “.

The Lord’s people alone can view the coming tumults of earth in faith and confidence, knowing that following the “night of weeping” there comes “a morning of joy” for the poor groaning creation. And as respects their own inheritance they rejoice in the words of Paul—“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” (Heb. 12:28.).

“HER CREED.”

She stood before the chosen few,
With modest air and eyes of blue;
A gentle creature, in whose face
Were mingled tenderness and grace.
“You wish to join our fold,” they said

“Do you believe in all that’s read
 From ritual and written creed,
 Essential to our human need?”
 A troubled look was in her eyes;
 She answered as in vague surprise,
 As though the sense to her were dim,
 “I only strive to follow Him.”
 Creeds change as ages come and go,
 We see by faith, and little know ;
 Perchance the sense was not so dim
 To her who “strove to follow Him.”
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The Peace of God.

“The peace of God which passeth all understanding hall keep your hearts and minds through Christ Jesus.” “Great peace have they which love Thy Law: and nothing shall offend them.”—Phil. 4:7;

Psa. 119:165.

GOD’S LAW represents God’s will. All who are right minded, rightly disposed, will rejoice in having God’s will well done. Originally, God’s will was written in man’s nature. After sin had effaced it there, God wrote it upon tables of stone for Israel. It is the righteousness of this Law that Christians obey (the Divine regulations, the Divine requirements, whatever they may be) so far as possible. We delight to do God’s will.

To love God’s Law, then, would be to appreciate the fact that God has a great purpose; to take delight in finding out what God’s will is; and to have full confidence in His Justice, Wisdom, Love and Power. Great peace have all those who so do. They do not understand every dealing of Divine Justice, but their faith holds to the fact that He is too wise to err. Thus they have peace in confiding their interests to Him.

In this text the Apostle differentiates between the mind and the heart. The heart represents the affections. The Apostle urges not only that we should have good feelings in the matter, but that our minds should be at rest. If after we have made a consecration of ourselves to the Lord we should do something to violate our conscience in some respect, we would feel estranged from Him. Then our hearts should know that we might draw near to the Lord again; and we should endeavour by prayer to get back into harmony with God and thus to effect a reconciliation. Our Lord has made provision on our behalf, that we should have an Advocate with the Father. (1 John 2:1.) He who appeared in the presence of God for us at first is the same One who ever liveth to make intercession for us. So we come to the Lord through the arrangement which He has made; and we rejoice that we may obtain forgiveness and grace to help in time of need.

The text does not refer to our own peace, but to the peace of God, the peace which comes to us through a realisation of God’s power, of His goodness and willingness to hold us by His right hand as His children. This peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear.; It so keeps the Christian’s mind that he at heart has peace with the Lord, fellowship, communion; and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the Divine power, wisdom and love.

We should make request increasingly for grace and wisdom, and the fruits of the spirit, for opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God’s dear Son. Under these conditions the promised “peace which passeth all understanding” will guard our hearts and our thoughts. Selfishness and ambition would find little room in hearts so filled. Even when in “deep waters” Divine peace can dwell in our hearts and keep them.

The Apostle’s thought seems to be that those whom he addresses have come into harmony with God through acceptance of His terms. Turning from all opposition, they have become the children of God through faith, obedience, self-sacrifice and consecration to death. The Apostle urges that God’s peace should be in these and should continue. They should be guarded by that peace. The expression, “through Christ Jesus,” suggests that as we entered into this peace through our great Advocate, so we can continue in this peace only by His continuing to be our Advocate;

otherwise, through imperfections of the flesh, we would get out of harmony continually.

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

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What Hast Thou Done?

The Simplicity of the Master’s Service.

(John 18 : 35, 36. Convention Address.)

ORDINARILY, when an innocent person is brought before a law court and accused of wrong doing, he is quick to deny the charge. If asked as Jesus was, “What hast thou done?” human wisdom dictates that the answer should be “I have done nothing.” Jesus did not reply thus to Pilate, however, because He was not there to defend Himself, and besides He could not truthfully say He had done nothing. Jesus had done much! He had spent three and a half years doing things which had aroused the hatred of Israel’s religious leaders against Him, and now they had brought Him before Pilate and demanded that He be crucified.

It was true that Jesus had committed no crimes that could be justly charged against Him, but He had been active in doing good. He had healed the sick, cleansed the lepers, cast out demons, opened blind eyes, raised the dead, and equally praiseworthy the gracious words which proceeded out of His mouth had helped to loose the shackles of superstition that had been fastened upon Israel by their hypocritical leaders. These works of grace and goodness were appreciated by many of the common people who heard Him gladly; indeed, His popularity rose to a point where the Pharisees became fearful that if He were left alone the whole world would become His followers, as it is written in Matthew 23:25. This is why Jesus was hated by those whose position of power and authority in the nation was jeopardised by His teachings and works of righteousness. As members of the fallen race motivated by selfishness and unrighteous ambitions, they were utterly unable to understand (much less appreciate) the Master’s selfless viewpoint and untiring zeal for the blessing of others. To them, Jesus was a misfit, one whose precepts and example exposed their unrighteousness, and in time might prevent their grasping practices of devouring widows’ houses. They wanted to put a stop to His going about doing good, because they selfishly desired to continue their practice of doing evil, so they cried, “Crucify Him, crucify Him.”

While Pilate probably knew, in a general way, something of the Master’s activities throughout Judea, yet his question, “What hast Thou done?” was no doubt a sincere effort on his part to get a better understanding of what had

caused the religious leaders of Israel to rise up against Jesus and demand His death. As for the priests and Pharisees themselves, however, there was no need for them to seek information concerning the details of Jesus' life, because He had seen to it that they were made acquainted with His activity. As evidence of this we have the account of Matthew 8:1-4, telling us of the cleansing of the leper. After Jesus had performed this outstanding miracle He said, "See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

From this, we see that while the Master was not interested in promoting Himself in the eyes of the public, He did desire that those who sat in Moses' seat should be aware of what He was doing and that His benefactions should be reported to the priests, in keeping with the spirit of the law given through Moses. In this, as in other miracles performed by Jesus there is revealed an utter lack of any desire or effort on His part to be personally benefited. Jesus was not willing to use the divine power at His command on behalf of Himself, but on all appropriate occasions He was glad of the opportunity to bless others.

The first suggestion made to the Master that He perform a miracle came from Satan. Jesus had been fasting for forty days, and of course would be virtually famished for food. Satan appeared and suggested that He use the power now at His command to turn stones into bread. As no one would be benefited but Himself, and in addition it would reveal a lack of faith in the manner in which God was caring for all His interests, Jesus turned down this suggestion; but when the leper came to Him saying, "Lord if Thou wilt, Thou canst make me clean," we read that Jesus said, "I will; be thou clean," and immediately his leprosy was cleansed.

If the scribes and Pharisees could discover that in any way Jesus was seeking to promote or benefit Himself by the good He was doing, they might have found a way to co-operate with Him in a way to serve their own selfish interests, but what selfish compromise could they suggest to a man who was willing to devote His whole life purely in the interests of others? There was only one way to deal with one like this, and that was to put Him 'out of the way.'

The spirit of selfishness which motivated Israel's leaders was further manifested in their planned effort that what little good they selfishly did should be seen and heard of men; but not so with Jesus. The spirit of God which was in Him promoted a beautiful simplicity and straightforwardness in what He did that calculated to divert attention from Himself and to direct it toward God, the Giver of every good and perfect gift.

When the centurion came to Jesus, informing Him that his servant was "at home sick of the palsy," Jesus' simple reply was, "I will come and heal him." (Matt. 8:6, 7.) There was no bargaining, no hint that the centurion, by accepting this favour, would be placed under obligation, nor any attempt to wrest from him a pledge of future support—all tactics by which a selfish world, through boastfulness, has perverted charity into gainful exploitation. This was utterly lacking in Jesus.

Matthew 8:14 reads, "And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of fever." Again, there is no show or unnecessary ado. Here was a human being who needed help, and Jesus helped her. After all, the Master had come into the world that through Him all might have health and life, and why should the healing of Peter's mother-in-law be anything extraordinary for Him to do? So we read, "He touched her hand and the fever left her and she arose."

Again in Matthew 8:16, 17 we read that "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His words, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." It would seem that in spite of the fact that Jesus made no effort to acquaint the people with His miracle-working powers, His fame spread, and by the close of this day He found Himself the centre of attraction, and His popularity increasing. That the Master was not seeking this result from the good He was doing is apparent from the 18th verse, which reads, "Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side."

The plan of God reveals that in due time all men will be drawn to Jesus, that He is the true light which yet is to enlighten every man that cometh into the world. But Jesus was not desirous that the multitudes at that time be drawn to Him, nor that they should be attracted merely because of the temporary good He was able to bestow upon them. The drawing of all men in His Father's due time, was to be based, as Jesus explained, upon the fact that He would be lifted up as man's Redeemer and sin-bearer, even as Moses lifted up the serpent in the wilderness.

This supreme example of love that does good, even in sacrificing of His life that the world through him might have forgiveness of sin, must be the real drawing power for those who come unto God through Jesus, and in so coming it is necessary that one not only appreciate the unselfish sacrifice of the Master, but that he himself partake of the spirit of unselfish love that prompted it.

Jesus recognised that the crowd which followed Him for the loaves and fishes and the benefits of His miracle-working power, were not ready to recognise their need of sin atonement, and much less were they willing to follow His example of unselfishness by laying down their lives for others. They were glad to obtain all they could from Him, but few of them were willing to sacrifice their lives for the unselfish cause which He represented.

When Jesus arranged to cross to the other side of the lake to get away from the multitude that was singing His praises as long as they could receive His benefits, we are told that "a certain scribe came and said unto Him, Master, I will follow Thee whithersoever Thou goest." (Matt. 8:19.) Most religious leaders would have 'been flattered and pleased with this expression of devotion and pledge of support, but not Jesus. His reply to the scribe was calculated to cause the would-be disciple to change his mind unless he had indeed caught the spirit of the Master's teaching and example, and was ready to follow in His steps of self-sacrifice unto death. Jesus said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." The scribe could get no other

implication from these words except that if he followed Jesus, he, too, would have no place to lay his head, and from the world's standpoint would be homeless and an outcast. Such is the cost of a life of doing good, in this present evil world.

The good works of the Master were not occasional incidents, but His life's habits. He was never too occupied to give heed to the needs of those who came to Him for help. Not only did He use the miracle-working power of God, which was at His command, to heal the sick and raise the dead, 'but He gave all His own strength as well. So unselfishly and generously did He thus give, that His perfect human body was practically worn out in His short ministry of three and a half years.

Jesus' ministry was that of doing good unto all men, but He devoted special care and attention to His own disciples who were in training to carry on as the household of faith, following His return to heaven. This is outlined by the Apostle Paul as being the proper course for the Lord's people during this Gospel Age—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.)

Matthew 9:18-38 gives us an interesting cross-section view of the Master's life, showing how He spent His time and His unselfish interest in the people for whom He was laying down His life. Verse 18 tells of a ruler whose daughter had died, and of his request that Jesus lay His hand upon her that she might live. In response to this plea for help we read that "Jesus arose, and followed him." Ordinarily, one going on such an important mission as that of raising the dead would not wish to be delayed by matters less important. But Jesus was not like ordinary fallen men, who often become so impressed with the importance of their immediate undertakings that they lose sight of the human needs with which they are surrounded.

While on His way to raise the ruler's daughter from the dead, a woman who had been diseased for twelve years came behind Jesus and touched the hem of His garment. Jesus turned around, and when He saw her, He said, "Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour." (Matt. 9:22.) Then He went on to the ruler's house and despite the derision heaped upon Him by the "minstrels and the people," He proceeded with the work in hand, and awakened the maid from the sleep of death.

The fame of this miracle went abroad into all the land, we are told, with the result that, first, two blind men followed Him, asking to have their sight restored; then a dumb man possessed with a devil sought help. These good works by the Master were gaining too much popularity for Him, so the Pharisees began discounting the value of the miracles by claiming that He was casting out devils through the power of Beelzibub, the prince of the devils. But their effort failed. The hour for Jesus' death had not come; He was still to enjoy a season of measurable popularity with the people, during which time He could continue to preach the Kingdom message, and to give illustration by His miracles of the blessings that were to come to all mankind in God's due time. And so we read, "Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the Kingdom and healing every sickness and every disease among the people." (Matt. 9:35.)

What a following Jesus could have obtained and what power in Israel He could have wielded had He so desired. It would be even so to-day. Individuals, even now, who profess ability to heal the sick always have large crowds at their meetings. Were these "miracles" genuine, as were those of the Master's, the whole world would soon be following any man, or group of men, who could thus heal diseases, and especially so if they could raise the dead. Jesus knew that this would be true in His case, and it became true to the limited extent that the Master permitted it. But He was not then undertaking to convert the world, nor had the time come for the restitution blessings to be dispensed to all mankind. He rejoiced in the privilege of distributing samples of Kingdom blessings, but it was not time for the flood-gates of the River of Life to be thrown open for the healing of the nations. However, in the miracles He did perform, and His attitude toward the people displayed in connection therewith, we see manifested the real spirit of Christ and His genuine interest, not alone in those He was specially instructing as Apostles, but also in the larger number who had no deeper interest in Him than the material blessings He was able to give them. We read, "But when He saw the multitude, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few; Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. 9:36-38.)

This request of the Master's reveals that those who truly follow Him are invited to join in His works of grace and love. In John 14:12 we read. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto My Father." Those who are filled with the Master's spirit of self-sacrifice and are faithful in following Him into death, by laying down their lives for others will, in the Kingdom, share with Him in the work of healing all the sick and raising all the dead. The healing of the people in that day will be permanent—those who are awakened from the sleep of death will have the opportunity of living forever, on the restored earth, if they will. Thus, all the true followers of the Master will truly share with Him in doing works far greater than those which He performed at His first advent.

But, even now, and in order that we may demonstrate the spirit by which we are controlled, God gives us the opportunity, as ministers of His Word, to do all we can toward opening spiritually blind eyes, and unstopping spiritually deaf ears. We also now may use the Word of reconciliation to cleanse away the disease of sin. Those dead in trespass and sins may even now, by accepting the Gospel message as proclaimed by the feet members of the Body of Christ, be awakened to righteousness and have their mortal bodies quickened by the spirit, to serve the living God. And now, even as in the days of Jesus, those who zealously lay down their lives in thus seeking to bless their fellowmen, will not be held in high esteem by the religiously influential of our time. But it is far better that the servant of God have heaped upon him the reproaches of the world on account of his doing good, than to be placed in a

position where he would need to confess that while called out of darkness into the marvellous light of the Gospel, he had done nothing about it so far as the blessing of others was concerned!

Jesus was before Pilate because He had spent His life doing good in the Father's way. He had preached unpopular truth and had exposed popular error and now the pent up animosity of Israel's leaders was being heaped upon Him, and He was rushed to Calvary. However, the Gospel accounts of the Master's life indicate clearly that while the religious leaders of that day finally were successful in causing Him to be put to death, yet there were long periods of His ministry during which He was comparatively free from opposition and persecution.

While persecution and Christian suffering are evidence of God's favour upon the true disciples, constituting important witnesses of the, spirit that we are the children of God, yet let us not be so concerned merely with the desire to be persecuted that we will be induced to do foolhardy or wrong things, in order to elicit the opposition of the powers that be. It would be a tragedy for any followers of Christ to suffer on account of their own wrong doing. It would be equally tragic for a Christian, in order to avoid the ill will of the world, or to maintain a respectable standing in his community, to refrain from faithfulness in proclaiming the glad tidings of the Kingdom. As followers of the Master there is no other course that will have God's 'approval except that of emulating His example, which is pre-eminently that of interest in others, at the cost of sacrifice. Jesus was consumed by the zeal of His Father's house, a zeal for doing good, for manifesting the spirit of divine love which prompted His Father to send Him into the world, that the world through Him might have life.

For us not to be interested in this viewpoint, and not to be concerned with the well-being of others, especially in connection with the understanding of God, would manifest a lack of the divine spirit by which we may be conformed more and more into the image of God's dear Son.

The Apostle Peter, who, while in a moment of supreme test and without the aid of the holy spirit, denied the Lord, nevertheless, through his association with the Master and by observing the unselfishness of His example and wisdom of His methods., learned well the lesson of love which leads to the laying down of life for others. Years later, Peter expressed himself on the subject, saying, "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. 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," (1 Pet. 2:20-22.)

We should all note well the many Scriptural declarations that if we suffer with Christ we shall also reign with Him. But let us also remember the only basis for true Christian suffering; namely, not for doing evil, nor for doing nothing, but for doing good. When we suffer for this cause and take it patiently, rejoicingly and faithfully, even unto death, we are thereby demonstrating our wholehearted devotion to God and to the spirit of divine love which must rule supreme in all those who will be blessed with life everlasting.

It will be the Church's privilege, during the Kingdom period, to instruct the world of mankind in the advantages of this way of life. Hence, all its members must qualify in advance to share in such a glorious programme of education, a programme by which the knowledge of the glory of God will be caused to fill the earth as the waters cover the sea. While the world of mankind, when restored to human perfection, will not be called upon to suffer for doing good, they will of necessity need to learn and to practice the love principle in their dealings with others. This is revealed in the Master's explanation to the restored world, as we find it in the Parable of the Sheep and the Goats. To those who are invited to inherit the Kingdom prepared for them from the foundation of the world, Jesus, explains that the basis of their acceptableness is the fact that they had manifested their interest in others. They had not busied themselves in acts of kindness with the hope of receiving a reward, but had cooperated in the restitution project because they had imbibed the spirit of God who planned it. They had been so wholehearted in the manifestation of the love which ruled their hearts that they were surprised to learn they had done that which had merited their inheritance of the restored paradise. Like the Church of this Age, they entered into eternal life, not because they had refrained from doing evil, nor because, like the goats, they had done nothing, but because they had visited and cared for their brethren.

May Pilate's question to Jesus, "What hast Thou done?" serve as a reminder to us that there is indeed something good for us to do, and that by doing it we may prove worthy to suffer and reign with Christ, and may we ever keep the sympathy of the Master's service before us, and thus follow in His steps.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.
19 Ermington Place, Kew, E4, Melbourne, Victoria, Australia.

News and Views.

Conversion of Japanese. Missionary Sceptical.

"The Age" (Melbourne) Special Correspondent in Tokio, 22nd August, 1947.

CHRISTIAN missionaries who returned to Japan to find their churches had been set on fire by the Japanese between Emperor Hirohito's acceptance of the Potsdam Declaration and the arrival of the first occupation troops a fortnight later, are most sceptical about official claims of the surprising rapidity with which the Japanese are adopting Christianity.

Rev. Edwin Dozier, field representative of the Baptist Foreign Mission Board, who has lived in Japan 25 years, said that after ten months' survey of the missionary outlook in post-war Japan, a certain number of Japanese are becoming

Christians because of a strong patriotic motive to save the nation. "A great number of Japanese are finding it popular and profitable to become Christians," added Mr. Dozier. A great number of Japanese also regard Christianity as being synonymous with Western Civilisation with the result that many are becoming Christians in name only, without realising that Christianity requires repentance and change of heart, he said.

News reports such as the above, with reference to present conditions in Japan, are not at all surprising to the Lord's people. But supposing that the official claims of "the surprising rapidity with which the Japanese are adopting Christianity" were correct, what would this mean? It would mean that numbers of the Japanese people were becoming attached to one or another of the denominational churches in similar manner to existing conditions in Australia, Britain and America etc. But would this make the Japanese people really Christians, any more than church attendance makes Christians of English speaking people? The answer is supplied by Mr. Dozier himself, when he admits that "a great number of Japanese are finding it popular and profitable to become Christians." This proves that true Christianity is not the drawing power in Mr. Dozier's movement, for at no time since our Lord founded the Christian religion and opened up the heavenly calling has it been popular or profitable (from the worldly standpoint) to follow in the steps of Christ.

Where true Christianity is preached it never becomes popular, because the truths of God's Word call for sacrifice—a denial of self and the ways of the world, and service for fellow men, even unto death—and few of mankind are attracted by these terms, as the Scriptures attest. If any movement is so constituted that its message is contrary to the Word of God, then that movement may become popular, but it would not represent the Lord and His cause. It was the popularizing of the Christian movement in the early centuries of this Gospel Age that constituted the great falling away from the faith, and God's true people had to withdraw at that time and have ever since been separate from any movement affiliated with the world and its spirit.

The true Christian way is clearly shown by the words of Christ—"How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it." (Matt. 7:14, Diaglott.) And again in Luke 12:32 He declared—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." How strange it would be for the Lord to so express the heavenly calling if He were seeking the conversion of mankind as a whole. Yes, there has been great misrepresentation of the message of the Bible where people have been urged to "win the world for Christ," as, also when evangelists have taught that the more conversions that were made the more Christ's Kingdom was extending. If more attention were given to the words of the Lord it would be seen, as He declared, "My Kingdom is not of this world," (this "present evil world" or age—Gospel Age, John 16:36). And even if all the heathen of Japan, China, India and Africa etc., were converted to the present condition of Christendom they would still need to be converted to be Christians to have an inheritance in the heavenly kingdom, for there is probably more evil and wickedness in the so-called Christian nations than among the heathen.

How clear it is that God is, during this Gospel Age, "taking out a people for His name" from the nations (Acts 15:14) and the few who find this way to life, as stated by Jesus, are those who are drawn and called by God (John 6:44; Acts 2:39) first of all to acknowledge and appreciate Christ as their Saviour, being justified by faith in His sacrifice, and then to gladly "present their bodies a living sacrifice, holy, acceptable unto God, their reasonable service," (Rom. 12:1,) that they may be "conformed unto the image of God's Son," (Rom. 8:29), and thus prepared to participate in the glorious work of the thousand-year Kingdom on earth. This will be the time when all the Japanese, Chinese, Indians and Africans, yes, and Australians, as well as all others of mankind not included in the "little flock" for the Bride of Christ shall have the opportunity together with all the resurrected of mankind generally, of inheriting the restored earth, in harmony with the Lord's prayer: "Thy Kingdom come; Thy will be done on earth, as is done in heaven." See also Eph. 1:10 and Rev. 21:3-5. The fact that it states that God shall wipe away all tears, and that there shall be no more death, sorrow, crying and pain reveals that these things shall be removed from the earth, inasmuch as none of these have ever existed in heaven.

How favoured are the true followers of Christ who have the truths of God's Word revealed to them—"Even the mystery which hath been hid from ages and generations, but now (during the Gospel Age) is made manifest to His saints." Be it noted that only the saints, those called to be saints since our Lord's first advent, understand this mystery of selecting from mankind the Bride of Christ—"Christ in you, the hope of glory." (Col. 1:26, 27.) Note also how clearly the Apostle describes the important work of this Gospel Age in Eph. 4:11, 12, and makes no mention at all of mankind in general—"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This is in complete harmony with that wonderful prayer of our Lord's in John 17, where we read—"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe (in the next age, the Kingdom Age) that Thou hast sent Me." (Verses 9, 20, 21.)

The work of "perfecting the saints" is very important indeed, and each child of God has a part to play in accomplishing this, both as respects his or her own sanctification and the finding and building up of other members, under the Lord's supervision. To be faithful in the service of Christ means that the Lord's will must alone guide and direct in all things, and all talents of both means and time are to be faithfully used in as direct service as possible. The prevailing conditions amongst professed Christians to-day are lukewarmness and association with the world, and the tests for the Lord's own people are very often in this same direction. Even the joys of the truth that once thrilled the Lord's saints, and for which they gladly attended meetings far and near, can possibly become a little common if

the affections are not continually set upon things above. To allow the affections to be divided between the Lord and family, home, business or other attraction is to “leave the first love,” with corresponding loss of spirituality. “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 (withholds what he has covenanted to sacrifice), shall lose it; and he that loseth his life for my sake (proves faithful unto death) , shall find it.” (Matt. 10:37-39.)

With the completion of the body or Bride of Christ, world conversion will follow, for with the Kingdom established on earth, “the Spirit and the bride say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely.” (Rev. 22:17.) This will be the time when God’s spirit is poured out “upon all flesh’s whereas during the present Gospel Age the spirit of the Lord is upon God’s servants and handmaidens only. (Acts 2:17, 18.) The effect of God’s spirit upon all flesh in the Kingdom or Millennial Age is shown by the Apostle Paul in Hebrews 8:8-13, in his quotation from the prophet Jeremiah. Commencing with the nation of Israel the enlightenment will extend to all nations and be so effective that “they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.” (See also Acts 15: 14-18.) Then, under this great enlightenment, the Lord will require obedience to the laws of His Kingdom on earth, for “it shall come to pass, that every soul which will not hear (obey) that prophet, shall be destroyed from among the people.” (Acts 3:23.)

In view of the world conditions to-day with increasing evidence of deterioration in the set-up of the present financial, political, social and religious elements of society, who that understands God’s plan of the ages will doubt that we are living at the very time predicted by the Apostle Peter—”The day of the Lord will come as a thief in the night; in the which the heavens (ecclesiastical systems) shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also (social order), and the works that are therein, shall be burned up.” This is accomplished not by literal fire, but by the fiery time of trouble so vividly described by many of the prophets, our Lord and His Apostles. St. Peter continues, “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conduct and godliness.” (2 Pet. 3:10, 11.) Yes, only God’s grace and strength and the pure truths of His Word will be sufficient to enable all the true people of God to stand in this evil day. “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand: . .

Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.” (Eph. 6: 13-18.)

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Kept in Perfect Peace.

“Thou wilt keep him in perfect peace, whose mind is stayed in Thee.” (Isa. 26:3.)

HIS thought is very precious to us as New T 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 Master, 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 disfavour 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” (Heb. 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 of 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 ?”

FRANK & ERNEST BIBLE TALKS

SUBJECTS FOR SEPTEMBER 7th September—”The Coming World Dictator.”

14th September—”Increase of Christ’s Kingdom.” 21st September—”The Messianic Theocracy.” 28th September—”The Sorrows of Satan.” 5th October—”The Millennium.”

SUBJECTS FOR SEPTEMBER 2K Y 7th September—”The Kingdoms of This World.” 14th September—”The Kingdoms of This World.” 21st September—”No More Death.” 28th September—”Christ’s Second Presence.” 5th October—”A Time of Trouble.”

Correspondence.

Frank and Ernest, My Dear Friends—For many months now- you have been sending on to me the “Peoples Paper” and your radio Dialogues which I read carefully and find most instructive for the teaching of the Bible. May I once more thank you and congratulate you for the good work which you are doing, for I am sure that many people with Christian interests at heart will take comfort and renew their strength in the Good News so plainly explained in your published articles on the Scriptures.

May God make His face to shine on all of you responsible for the work you do and may your lives be blessed and protected. Am enclosing 5/- postal note for book “The Ten Camels”; please keep any change as a small subscription, as I promise now to help in future with a few more small subs. With all Christian regards.

The Manager, Berean Institute, Dear Sir—Please find herewith a postal note value 5/-, to cover cost of your very enlightening Dialogues, also the “Peoples Paper” which I would be glad to receive regularly.

I am very thankful indeed for the literature you have posted me in the past, and would send you more money if I were in a position to do so; however, there are days ahead. May God bless you. Yours in Christ.

Dear Frank and Ernest—The last three Sunday mornings I have listened to your Talks over 3GL and have found them very interesting and helpful. I wonder if you could send me a copy of last Sunday’s topic “The Holy Spirit”, also the two before that. If you could send me a copy each week I should be pleased as we have just started Bible Study Groups after church on Sunday nights and the way you explain things is very clear, so they would be very helpful to our study. If there is any charge let me know.

Wishing your session every success and may it continue to be an inspiration and help to all who listen. I remain, Yours sincerely,

(The copies of broadcast Dialogues are supplied free to all who promise to read them carefully.—B.B. Institute.)

Dear Christian Friends—Just a few lines to let you know that I received the little book called “Daily Heavenly Manna” and two other booklets and some literature. I thank you very sincerely for what you have sent me, and pray that what you are explaining to us all may be blessed, and that you may be rewarded in the future state to which we are all looking forward. Am enclosing a postal note for a small amount to help defray the cost of any future literature you may be pleased to send along. Yours very sincerely.

Berean Bible Institute, Dear Sir—Would you please send me a copy of your booklet “God and Reason” and have you any book following Volume 1 of Revelation,, and at what price? Would you send three copies of “The Lord is My Shepherd”?

I am still very interested in the “Peoples Paper” which

I find a great help and comfort to me. I am enclosing L 1 and whatever is over from the cost of the booklets please

keep for the furtherance of your good work. Yours sincerely.

(Volume 2 of Revelation is not now procurable to purchase, though we can sometimes loan a copy to those desiring it.—B.B. Institute.)

Dear Frank and Ernest—By accident I heard you teaching the Bible over the air Sunday week and this week at 8.15 a.m. I am very interested in your good method which was most interesting.

I would like a copy of last week's lecture if you have any left, also this week's. Hoping to hear from you at your earliest opportunity. Yours in Christ.

Dear Sirs—Would you please send me four copies of the Talk "Devils and Demons", also a copy of one about the Resurrection and Gehenna. I am very interested in your Talks and am going to distribute some of the leaflets to people whom I think would like to have them. Yours in His service.

Frank and Ernest, My Dear Friends--I am very interested in your Sunday morning Talks and would like to secure printed copies so that I can study at leisure. I am an old man and cannot bear in mind like I used to be able. Thanking you in anticipation. I am, Yours sincerely.

P.S.—I would gladly pay any expenses necessary to secure a constant supply of good reading which would help me to see and understand the truths of the Word of God.

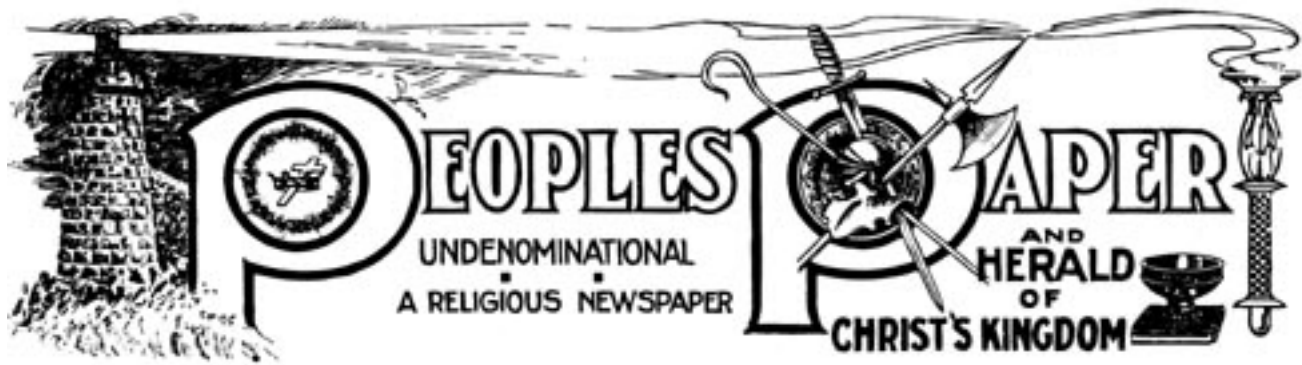
Frank and Ernest—I would like you to send me a book on the subject you were discussing on Sunday last, also "Hope Beyond the Grave" and "Where are the Dead?" I think that your Dialogues are very interesting and instructive. Yours truly.

Dear Mr. —.—It is a long time since you heard from me, but I find difficulty in getting any time for letter writing. However, I manage to read the "Peoples Paper" and most of the enclosed Dialogues every month and it is this month's "Paper" that causes me to write this letter. I would like two extra copies of this "Paper" as the article on "The Second Advent" is exceptionally good I think, and a friend of mine will be very interested to read it I know.

We had quite a long discussion on the subject recently and also some of the "News and Views" article came into it, so I feel sure he will read it with interest. I would also like a copy of the booklet entitled "God and Reason."

I see by last month's balance sheet that the Radio Fund is not too financial, but I believe it must do no end of good and have pleasure in enclosing cheque for £1. Take out "Peoples Paper" subscription for further twelve months and cost of articles asked for, and use balance towards fund. Now with kind regards; sincerely yours.

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The Second Advent and Parouisa (Presence) of Christ.

(Convention Address.)

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 19 centuries of the Gospel Age being an intervening space, during which the Bride of Christ is being selected, to be associated with her Lord in the great work 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 be 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 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 comes to reign; everyone shall know about it; and see that it is indeed the Lord's Kingdom which has at last come. Instead of the wicked prospering as they do today, then shall the righteous flourish. Instead of war, and strife, and 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; it is not even to occupy a literal throne like the kings of the 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. (Psa. 98.)

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. 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 kingdoms of our Lord, and of His Christ, and He shall reign forever 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, ch. 12:1-2, "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."

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 preparation for 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 preparation for 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 ye 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 anyone 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 His coming again to 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 flock of His own footstep followers? His statement (John 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." (John 14:3; 16:22.)

Describing His Second Advent our Lord also said, "Behold I come as a thief." How does a thief come? He comes stealthily, and at a time when people are unaware of his presence. But did not the Scripture say "Behold He cometh with clouds and every eye shall see Him"? The Greek word here translated "see" signifies "to discern." It will be with the eyes of their understanding that all men will "see" or discern the great change of dispensations taking place.

"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).

These 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 does not leave His people in ignorance concerning the fact of His presence. His direction to His disciples when about to leave them was, "Watch therefore for ye know not what hour your Lord doth 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 realized 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.

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 will then be effected. His presence and righteous authority will be recognized in the punishments, and later in the blessings that will flow out to mankind when His reign begins.

In that Day, evil powers are to be overthrown, and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evil-doers, 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, 10, 6, 5.)

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 dispensations. 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 Lord will thus reveal Himself gradually. some will discern His presence 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 realize 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 laying justice to the line and righteousness to the plummet. (Isa. 28:7.) 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 fiery time of trouble; (see 2 Thes. 1:7-8) 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. This 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 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 24th of Matthew, our Lord furnished us with 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 doth 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 overcomers with Himself in this figure, saying, “Then shall the righteous shine forth as the Sun in the Kingdom of their Father.” (Matt. 13:43.) And the Prophet, using the same figure, says, The Sun of Righteousness shall arise with healing in His beams.” (Mal. 4:2.) 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. It is in this 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 recognize 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 in the church’s history that the announcement is made “because thou art lukewarm, and neither cold or hot, I will spue thee out of My mouth.” (Rev. 3 :14-16.)

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 observed that during the past 60 or 70 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.” (Rev. 18:1-5.)

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 nay, lest while ye gather up the tares, ye root up also the 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 during this harvest as chief Reaper is shown in Rev. 14:14, 16.

Verse 32. The parable of the Fig-tree is another sign, this one on the earth. In Luke 13:6-9 we have a parable of the 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 Matt. 24:32. In this verse 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 times of the gentile domination over Israel come to a close we 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. Our Lord’s words in verse 34 indicate that the generation living at the time when these signs could be recognized would not pass till all these things be fulfilled (commence to have their fulfilment.) The presence of Christ indicates the very near approach of His Millennial Kingdom.

Verse 35. “Heaven and earth shall pass away” (see 2 Pet. 3:10.) The fiery time of trouble which marks the full end of the Gospel Age will destroy the present “heavens” (ruling power of which Satan is Prince) and the “earth” (the present order of things which is based on injustice;) “but My words shall not pass away.”

In verses 37-39 our Lord refers again to the disciples’ question regarding His “parousia.” 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 clearly stated, 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 fervant 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 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 presence. He says, “Watch, therefore; for ye know not what hour your Lord doth come.” If one expected a thief to come at a definite time, they 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 those things that shall come to pass and to stand before the Son of Man.”

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News and Views.

THE war of religions—Christianity versus Communism—is now being fought in Europe, and it is one of the most important happenings in the world today.”

The above announcement introduces a report which appeared in the Melbourne press some few weeks ago from Alexander Clifford of the London “Daily Mail” who had gone to Rome in search of an answer to the question, “Kremlin or Vatican?” This report, quoted in part, continues as follows

“Vatican City.—The bells of St. Peter's shake down their golden notes into the heavy Roman sunshine. The pigeons wheel among the fountains. The pilgrims come and go in shabby victorias drawn by scrawny horses.

“Cardinals and monsignori glide by in sleek cars and at the doors in the wall of the Vatican stand guards in Renaissance uniforms. The sun-soaked wall itself was built to outlast eternity. But there is writing on it these days. ‘Viva Il Comunismo!’ says the writing. Hammers and sickles are scrawled around the words. How seriously does the Vatican take the threat of this new religion which is lapping its very walls? Does it realise its danger?

“Communism, whether you like it or not, is a spreading faith which claims to be valid for all mankind. Catholicism, whether you like it or not, is an internationally-organised Church with over 300,000,000 adherents. The two faiths are diametrically opposed. And now, in Poland, Yugoslavia, Hungary and Czechoslovakia, Communism has overlapped into Catholic territory.”

After questioning what Catholic tactics are going to be under these circumstances, and suggesting three possible lines which the Vatican can take in this extreme crisis, the press reporter concludes

“The Pope—the Catholic commander-in-chief in this war of religions—has a reputation for intelligence rather than fighting strength. It may be that he is meeting Communism with some deeper, subtler scheme which has not yet shown itself. But as far as an outsider can judge in this camp, the Vatican is leaning most heavily on its spiritual strength as a defensive weapon and its faith that evil cannot in the end prevail. And judging by the inroads already made by Communism in Catholic countries, that is not enough.”

The above report is certainly of much interest to the Lord's people who are observing the fulfilment of Bible prophecy in the last days of this “present evil world.” Much has happened to restrict and weaken the influence of Catholicism in Europe since 1914 (apart from the time of the Reformation onward), but this, including what is happening today, is in no way unfavourable to Christianity, strange as this may seem to some people. The explanation is found of course in the fact that the Papal system, existing since the sixth century, has never represented Christianity in the world. St. Paul very clearly predicted the setting up of this great antichristian system, which he styled “The Man of Sin,” and “The Mystery of Iniquity.” (2 Thes. 2:3-7.) Likewise, our Lord warned against the same when in Matthew 24:15 He quoted from Daniel respecting the “abomination of desolation.” Again, the all-seeing Lord in His messages to the churches in Revelation, comforted His true people as they remained faithful amidst “Satan's seat,” and “the synagogue of Satan,” (Rev. 2:13; 3:9), both references being to the wicked, persecuting system of the Papacy. It will be seen, therefore, that the conflict above mentioned in Europe is incorrectly styled Christianity versus Communism; rather should it be termed Churchianity versus Communism.

True Christianity has no more reason to fear today than when its Founder was put to death and His cause apparently defeated in the eyes of the worldly wise. All through the darkest days of the persecuting power of Rome the message of Christianity was doing its work, confirming the saints and supporting them in the faith, even unto death. And the same is also true today; the pure truths of Christianity continue to be the means whereby the Lord is “taking out a people for His name,” from the world, and from the religious systems of which the Papacy is termed the “Mother.”

But though Christianity is prospering in harmony with God's will, in that one here and there is drawn to the Son by the Father (John 6:44) and developed in preparation for the heavenly Kingdom, what can be expected as a result of this conflict between the Papacy and Communism? The Scriptures make it very clear that we are approaching the time when the Catholic system will be destroyed from the face of the earth. In Daniel 7 a prophecy is given depicting the four world empires of Babylon, Medo-Persia, Greece and Rome. There can be no doubt that Daniel 7:7-11 reveals

the rise and fall of Papacy within the Roman Empire. Verse 11 reads, "I (Daniel) beheld then (in vision) because of the voice of the great words which the horn spake (pompous claims of the Papacy) ; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame." Note also Dan. 7:15-27; verses 23 to 26 are especially descriptive of the rise and consuming of Papacy.

If, then, the influences of Communism are to be used to promote the consuming of the great Catholic system, which has deceived all nations, surely it will mean the liberation, in preparation for Christ's Kingdom on earth of 300,000,000 human beings who are at present captivated by the abominable doctrine of the Mass, bowing down in superstitious worship of the Virgin Mary and held by other gross errors in this "mystery of iniquity."

While the above is not to be taken as indicating that Communism could solve the world's troubles, yet any system which the Lord may use to break the power of the great antichrist, even though it produce anarchy in so doing, must be endured by mankind until Christ's Kingdom takes over control and brings "the desire of all nations" for the benefit of all the obedient.

The position of Protestant Churches is also of interest in view of world conditions, and the following news item appeared in the Melbourne "Age" of 21st July last, under the heading "The Dullness of Christianity."

"Christianity, respectable, tame and harmless in its modern form, lacked challenge, and as a result many young people were turning to Communism, a revolutionary cause to which they could give their lives. This assertion was made last night by Rev. J. Arthur Lewis when speaking in Collins-street Baptist Church on 'The Joy of Getting Into Trouble.' 'Although their perspective is wrong, in my opinion, their spirit is to be admired,' added Mr. Lewis. By common consent the trend of modern Christians was not to manifest any of the fanatical goodness associated with early Christianity. As a result the modern Christian was 'just mediocre.' Playing safe and keeping out of trouble was the main worry of most Christians."

How well Mr. Lewis has described present-day church systems which the Lord has cast off from His favour, and not Christianity, can be seen by comparing his remarks with Christ's message to Laodicea, the seventh and last church period, as given in Rev. 3 : 15-17—"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."

What a terrible condition is thus revealed by the Lord, and the fact that many young people were turning from such systems to Communism is quite natural, inasmuch as they have never understood Christianity. The fault lays not with these young people, but with church leaders who claim to represent Christianity and yet continue to associate with the luke-warm, worldly systems of Christendom, whose teachings are contrary to the Word of God.

The most glaring errors held by most of the so-called Protestant Churches are also part of the teachings of Roman Catholicism and are as follows: The Immortality of the Soul, which, if correct, would cancel the necessity for Christ's sacrifice; the Doctrine of the Trinity; Hell; Infant Baptism; Misconception of the Second Advent and Times of Restitution. Additional errors held by the Roman Catholic Church are the Mass, worship of the Virgin Mary, and Purgatory. It is not to be wondered that we find the Catholic Church system referred to as the "Mother of harlots" in the Scriptures (Rev. 17 :5 etc.) and the so-called Protestant Churches aptly take the position of children and follow to a great extent in the steps of the "Mother." Be it noted that the term "Mother of harlots" clearly denotes that the daughter systems have also entered into illegal union with the world, and thus have been rejected by the Lord.

Under the title of "Babylon" both mother and daughter systems are described in Revelation 18 from verse 2—"Babylon the great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Then follows in verse 4 the Lord's appeal to those of sincere heart condition within these systems—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God hath remembered her iniquities."

The plagues on Babylon may be brought about by Communism, or at least by a rising of the masses of mankind generally, but whatever the forces used, the Lord makes no mistake when He exhorts His people to free themselves from any assembly holding any of the errors of Babylon, that they may be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

These true hearted Christians are likened to keen-eyed eagles. They appreciate the truths of God's Word when they find them; unhindered by the errors of man-made creeds they delight to assemble together with other alert Christians to partake of the food which the Lord provides for all who worship Him in spirit and truth.—"Whosoever the body (food) is, thither will the eagles be gathered together." (Luke 17 :37.)

Brethren Finish the Earthly Way.

Two elderly brethren have finished the pilgrim way recently—Brother Fox of Sydney on 28th June last, and Brother Biggin of Digby, Victoria, on the 21st July.

Brother Fox first gained a knowledge of the truth, by the Lord's providence, through the reading of a tract about 15 years ago, and he rejoiced greatly in the glad tidings ever since. Having been a Roman Catholic, he ceased not to praise the Lord for deliverance from such a bondage, and often remarked how he prayed for the Lord's blessing upon

all God's true servants and the printing presses which produced the literature containing the truth message. Of a most loveable disposition, a visit to the dear old Brother made one feel blessed indeed, as the spirit of the Lord overflowed to those about him. The visits from one and another, including two friends from a distance, were always appreciated, especially as failing eyesight and other bodily weaknesses kept Brother Fox confined to his room in recent years. He had reached the advanced age of 88 years and was looking forward to his heavenly Home. "Precious in the sight of the Lord is the death of His saints."

Brother Biggin had rejoiced in the truth for many years, having first received the message of the kingdom through a tract placed in his goods by a Brother in the same district. For a number of years the home of Brother and Sister Biggin was the meeting place for the little Class at Digby, and quite a few visiting friends who passed through at different times will well remember the cheery, rejoicing manner and appreciation of the truth manifest by our dear Brother. He will be missed very much by elderly Sister Biggin with whom he has shared companionship in life for about 64 years, also by the members of his family and the brethren in Digby and Merino. Sincere sympathy is extended to Sister Biggin and family in their great loss; no doubt the message of the truth will give great comfort especially to our elderly Sister Biggin, who will sorrow not as those without hope. "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."

Onward Go !

("Let us go on."—Heb. 6:1.)

Pray on, pray on, dear pilgrims! God hears and answers prayer!
He'll lighten every burden, He'll drive away your care.
Pray on, pray on, ne'er ceasing, pray with thanksgiving, too,
There's much to own to goodness, God is so good and true.

Work on, work on, dear pilgrims! the need is truly great!
The fields are white to harvest ! work ere it be too late.
Be steadfast and unmoving, abounding day by day,
His grace is all sufficient, however rough the way.

Sing on, sing on, dear pilgrims! then sighing will depart !
The song which gladdens others, will cheer your weary heart.
Sing songs of joy and gladness, this world is full of woe,
Sing in the shade or sunshine, sing everywhere you go.

Wait on, wait on, dear pilgrims! the time is drawing near,
When labours will be ended, and Christ will re-appear;
Our eyes shall then behold Him, we'll see His blessed face,
And tell with hearts enraptured, the story of His grace.

Press on, press on, dear pilgrims! the upward way leads Home!
The wilderness or desert is only "Till He Come."
The past is all forgiven, the future fair and bright:
Soon, soon will be the "Welcome," and ended be the night.

Cheer up, cheer up, dear pilgrims! oft tried with griefs and pain!
We must, through tribulation, the Heavenly glory gain.
The suff'ring of this present, compared can never be
With glories that shall follow, through all eternity.

Edwin R. Miles.

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SUBJECTS FOR AUGUST

3rd August—"How Old is Man?"

10th August—"New Bottles for New Wine."

17th August—"Facts Vs. Superstition."

24th August—"The Bow of Promise."
 31st August—"A World Transition."
 7th September—"The Coming World Dictator."
 SUBJECTS FOR AUGUST 2 KY
 3rd August—"The Earth Devoured."
 10th August—"The Hope of Immortality."
 17th August—"The Keys of Hell."
 24th August—"God's Purpose for Man."
 31st August—"The River of Life."
 7th September—"The Kingdoms of This World."
 The Divine Plan of the Ages.

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The Days of the Son of Man.

THE thoughts in this article have been presented in these columns before, but as there seems some doubt in the minds of some of our friends respecting the ending of the Gospel Age and the inauguration of the Millennial Age, it is hoped that the following may again prove helpful in the light of the Scriptures as a whole.

It is well to keep in mind that the "Times of the Gentiles" mentioned by our Lord in Luke 21:24 is not to be considered a period 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. Bible students are agreed that 2520 years covered the "Gentile Times" from 606 B.C., to 1914 A.D., but 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. (Dan. 2:34, 35.) All this seemed possible as we looked forward many 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 times of the Gentiles be fulfilled." Since the 1914-18 war Jerusalem is no longer trodden down and Palestine has flourished to a great extent. The fig tree is "putting forth leaves" as our Lord foretold. (Matt. 24:32, 33)

The time features of prophecy concerning the "time of the end" stated by Daniel are important, and all have been fulfilled. The 1260 days (years) ended in 1798-9, when the persecuting power of Rome was broken; the 1290 days ended 1828-9 with the Millerite movement And the announcement of the coming of Christ; the 2300 days ended 1846 with the cleansing of the sanctuary class, and the 1355 days brought us the promised blessing of the feast prepared by our Lord for "the days of the Son of Man" from 1874 onward. (Luke 12:36, 37; Rev. 3:20.) These time features are not dependent upon any system of Bible Chronology.

As far as Chronology is concerned we do not believe that we have yet reached the 6000 years since the creation of man. 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 within reasonable time, 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 today, and He said, "This generation shall not pass till all these things begin to be fulfilled." (Matt. 24:34, corrected translation.)

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 increase of knowledge" had its beginning prior to the middle of last century. Our Lord also clearly indicates a certain time of Harvest—"The harvest is the end of the age." He also spoke of the work of harvest of the Jewish Age in His own day. At that time it was wheat being separated from chaff, the harvest being 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 symbolically 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 ever since the Millerite movement, since which time there has always been a separated class. In Volume 3 it is pointed out that a separation work began in Miller's day, but the trouble has been that we expected everything to culminate too quickly. It would seem that the thoughts about the Parallels and Jubilee calculations misled to the conclusion that the harvest of the Gospel Age 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 Parallels are not intimated in the Bible nor the Jubilee cycle; there is no mention, of any seventy jubilees at all. It seems strange how we took the land sabbaths 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 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 short duration and of meagre population in comparison with the present Gospel Age. It would seem that "the days of the Son of Man," the presence of Christ prior to the great time of trouble, for 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 in Noah's day.

The question arises as to when "the days of the Son of Man" began and there is this suggestion. In Daniel 12:11 we read of a period of 1290 days (representing years) but as the verse stands there is no mention as to what was to happen at the end of that time. However, it was pointed out by a student some time ago that the correct order of the verses in Daniel 12 is to begin the chapter with verse 5, read on to verse 11, then verse 1, then verse 12, then 4, 3, and 2, and lastly verse 13. There are instances of verses 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 17:34,37. Daniel's prophecy had to be sealed unto the time of the end and maybe this mixture of the verses was for that purpose. When the verses are placed in their proper sequence it is seen that following the 1290 days (years, ending 1829) of verse 11, verse 1 reads,---"And at that time shall Michael stand up" etc. Our Lord is represented in Scripture 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 "a 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 to illustrate 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." In 2 Pet. 3:4 we have also a class indicated that says, "Where is the promise of His presence." This Virgin 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 finish the earthly course, and 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 these matters have been seen in this way for many years, they all seem to grow clearer as the days go by. There is no attempt, however, to force these views, nor any thought that all must see alike on such out-workings 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 in Dan. 12:12 (1874-5) was the feast of present truth provided by our

Lord who had then been present quite a time, engaged regarding the cleansing of the sanctuary, etc., but by this time (1874 onward) He had girded Himself and prepared the promised blessing of truth that has 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 the sects of Christendom—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 deny 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.”

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, in doctrine as well as practice. This spirit is quite evident today 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.)

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SUBJECTS FOR JULY

6th July—“Jehovah, Creator and Father.” 13th July—“Jesus, the Son of God.” 20th July—“The Holy Spirit.”

27th July—“Populating the Earth.” 3rd August—“How Old is Man?”

SUBJECTS FOR JULY 2 KY 6th July—“The Blood of Atonement.” 13th July—“Devils and Demons.”

20th July—“The Miracle of the Kingdom.” 27th July—“Princes in all the Earth.” 3rd August—“The Earth Devoured.”

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, honour 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 45:14, “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. 25:1-2. Verse 7 says, “All the virgins arose,” not all the world, in fact, not any of the world. The parable shows the subsequent unpreparedness 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 of 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 favoured wedding guests. (Rev. 19:9; 7:9-15.)

He Cometh with Clouds.

THE Scripture in Rev. 1:7 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. (Phil. 2:9, 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. 1:3) , 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 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 Cor. 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” (Rom. 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.” (Matt. 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 that will be opened. But at that same time, when their eyes begin to see out of obscurity, they will not see the Lord with the natural sight.

There is first of all a parousia, or presence of Christ, which is known only to the spiritual 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 over ruled as to lead up to the glorious Kingdom of Messiah, through which are to come all the blessings which God has promised.

Our Bad Goodness,

The following short article from the “Christian World” was printed some years ago, but it is thought will be helpful and appreciated by many new readers as well as all other friends again.

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 which 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."

The Best Wine.

"Thou host kept the good wine until now."—John 2 :TO.

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 J. Flint.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Thursdays, 19 Ermington Place. Kew, E.4.-7.45 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Sydney.—75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Perth.—Chancery House (First Floor) , 3 Howard Street. Sunday, 3.30 p.m. and 6 .15 p.m.

The Day of Jehovah.

THE "Day of Jehovah" is the name of that period of time in which God's Kingdom, under Christ, is to be gradually "set up" in the earth, while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. And what wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation—no, nor ever shall be.—Dan. 12: 1; Matt. 24: 21, 22.

It is called the "Day of Jehovah" because, though Christ, with royal title and power, will be present as Jehovah's representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah subduing all things, than as the Prince of Peace, blessing all. Meantime, as false and imperfect views and systems fall, the standard of the new King will rise, and eventually He shall be recognized and owned by all as King of kings. Thus it is presented by the prophets as Jehovah's work to set up 'Christ's dominion: "I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa: 2: 8.) "In the days of these kings shall the God of heaven set up a kingdom." (Dan. 2: 44.) The Ancient of days did sit, and there was brought before Him one like unto the son of man, and there was given him a dominion, that all kingdoms should serve and obey him. (Dan. 7:

9, 13, 14, 22, 27.) Added to these is Paul's statement that, when Christ shall accomplish the object of His reign, "then shall the Son also Himself be subject unto Him [the Father] that PUT ALL THINGS UNDER HIM."—1 Cor. 15: 28.

This period is called the "Day of Vengeance of our God," and a "Day of Wrath." (Isa. 61: 2; 63; 1-4; Psa. 110: 5.) And yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs. God has established certain laws, in harmony with which He operates, and those who from any cause come into conflict with these reap the penalty or wrath of their own course. God's counsel to mankind has been continually rejected, except by the few; and, as we have shown, He permitted them to have their own way and to drop Him and His counsels from their hearts. (Rom. 1: 28.)

THE PRESENT SITUATION.

We here mark more particularly the present aspect of affairs in the world, as we now see them shaping themselves for the rapidly approaching conflict—a conflict which, when its terrible climax is reached, must necessarily be a short one, else the race would be exterminated. The two rival parties to this battle are already visible. Wealth, arrogance and pride are on one side, and widely-prevailing poverty, ignorance, bigotry and a keen sense of injustice are on the other. Both, impelled by selfish motives, are now organizing their forces all over the civilized world. With our eyes anointed with truth, wherever we look we can see that the sea and the waves are already roaring and lashing and foaming out against the mountains, as represented in the threats and attempts of anarchists and discontents whose numbers are constantly increasing. We can see, too, that the friction between the various factions or elements of society is rapidly getting to the point described by the prophets, when the earth (society) will be on fire, and the elements will melt and disintegrate with the mutually generated heat.

All this trouble will but prepare the world to realize that though men may plan and arrange ever so well and wisely, all their plans will prove futile as long as ignorance and selfishness are in the majority and have the control. It will convince all that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, which will subdue all classes, and enforce principles of righteousness, until gradually the stony-heartedness of men will, under favourable influences, give place to the original image of God. And this is just what God has promised to accomplish for all, by and through the Millennial Reign of Christ, which Jehovah introduces by the chastisements and lessons of this day of trouble.—Ezek. 11: 19; 36: 25, 36; Jer. 31: 29-34; Zeph. 3: 9; Psa. 46: 8-10.

DUTY AND PRIVILEGE OF THE SAINTS. . .

An important question arises regarding the duty of the saints during this trouble, and their proper attitude toward the two opposing classes now coming into prominence. That some of the saints will still be in the flesh during at least a part of this burning time seems possible. Their position in it, however, will differ from that of others, not so much in that they will be miraculously preserved (though it is distinctly promised that their bread and water shall be sure) but in the fact that, being instructed from God's Word, they will not feel the same anxiety and hopeless dread that will overspread the world. They will recognize the trouble as the preparation, according to God's plan, for blessing the whole world, and they will be cheered and comforted through it all. This is forcibly stated in Psa. 91; Isa. 33: 2-14, 15-24.

Thus comforted and blessed by the divine assurance, the first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing in view of the glorious outcome foretold in God's Word.

The Apostle has written that "Godliness with contentment is great gain," and though this has always been true, it will have double force in this Day of the Lord, when discontent is the chief ailment among all worldly classes. To these the saints should be a notable exception. There never was a time when dissatisfaction was so widespread; and yet there never was a time when men enjoyed so many favours and blessings. Wherever we look, whether into the palaces of the rich, replete with conveniences and splendours of which Solomon in all his glory knew almost nothing, or whether we look into the comfortable home of the thrifty and temperate wage-worker, with its evidence of taste, comfort, art and luxury, we see that in every way the present exceeds in bountiful supply every other period since the creation, many-fold; and yet the people are unhappy and discontented. The fact is that the desires of a selfish, depraved heart know no bounds. Selfishness has so taken possession of all, that, as we look out, we see the whole world madly pushing and driving and clutching after wealth. A few only being successful, the remainder are envious and soured because they are not the fortunate ones, and all are discontented and miserable—more so than in any former time.

But the saint should take no part in that struggle. His consecration vow was that he would strive and grasp and run for a higher, a heavenly prize, and hence he is weaned from earthly ambitions, and labours not for earthly things, except to provide things decent and needful; for he is giving heed to the course and example of the Master and the apostles.

Therefore they have contentment with their godliness, not because they have no ambition, but because their ambition is turned heavenward and absorbed in the effort to lay up treasure in heaven and to be rich toward God; in view of which, and of their knowledge of God's plans revealed in His Word, they are content with whatever of an earthly sort God may provide. These can joyfully sing:

"Content, whatever lot I see,

Since 'tis God's hand that leadeth me."

If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present

trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to the example, the counsel of the saints to those about them should be in harmony with their faith. It should be of the nature of ointment amid healing balm. Advantage should be taken of circumstances to point the world to the good time coming, to preach to them the coming Kingdom of God, and to show the real cause of present troubles, and the only remedy.—Luke 3: 14; Heb. 13: 5; Phil. 4: 11.

New Price List of Bible Helps.

In view of the greatly increased cost of all printed matter, the following prices will apply for publications, thus cancelling all other price lists. These prices are for single copies, post paid.

“Foregleams of the Golden Age”—2/9.

“Divine Plan of the Ages,” pocket edition, blue cloth, 2/6. In red cloth, ordinary size, 1/6.

“Battle of Armageddon”—(4th vol. Scripture Studies) in pocket size, blue cloth, 4/6.

“Atonement Between God and Man”—(5th vol. Scripture Studies) pocket size, blue cloth, 4/6.

“The New Creation”—(6th vol. Scripture Studies) pocket size, blue cloth, 4/6.

“Daniel the Beloved of Jehovah.”—Complete exposition by R. E. Streeter. Well bound in cloth, 493 pages, 4/6.

“Revelation of Jesus Christ,” Vol. 1.—Exposition by R. E. Streeter of first half of Revelation ; most helpful and instructive, 570 pages, 4/6.

Emphatic Diaglott.—New Testament, English and Greek, blue cloth, semi-flexible covers, 16/-.

“Daily Heavenly Manna”—Vest pocket size, cloth bound, 2/-.

“Chosen People.”—Helpful explanation of the Jewish hopes in the light of prophecy, 1/3;

“The Promise of His Presence.”—A helpful explanation of Scripture relating to the Second Advent, 1/2.

Bible Students’ Hymnal.—462 hymns, words only, blue cloth, 2/3.

“Plan of God—in Brief”—1/- “Tabernacle Shadows”—1/8.

“The Beauty of Holiness.”—60 pages, 10d.

“Some of the Parables”—9d. “Parables of the Kingdom”—6d. “God and Reason”—8d.

“Hope Beyond the Grave”—8d. “Hell, Death, Spiritism”—5d. “Where are the Dead?”—4d. “A New Dictator”—4d.

“The Greatest of These is Love”—4d.

“Times of Refreshing and Christ’s Return”—4d.

“The Offerings for Sin”—4d. “The Day of Judgment”—4d. “Good News”—4d.

Two or more copies, especially small booklets, are supplied at reduced rates, according to postage costs.

New Edition of “Where are the Dead?”

A new edition of this helpful booklet, which has been a means of great enlightenment for many years, is now just off the press. Conveying the Scriptural hope for all departed members of the human race, it is still one of the best pieces of literature for witnessing to the Gospel of Christ. Supplied at 4d. per single copy, or 3/- per dozen, post paid.

Correspondence.

Frank and Ernest, Dear Sirs—Please would you send me a copy of your Talks on “God’s Chosen People” which you have been speaking of over Geelong Station 3GL during the past Sundays. I have been interested in your Talks each Sunday. Thanking you; I am, Yours sincerely.

To Frank and Ernest, Dear Sirs—Hearing your Dialogue on “Christ’s Return” from the local station on Sunday I wondered if copies of same were still available. I would also be glad of the booklet “Christ’s Second Presence.” If you will please advise I will be happy to forward cost of same. Thanking you; Yours faithfully.

Frank and Ernest, Dear Brothers—I have been listening in to your lectures of a Sunday, and I am very interested in what you say, so would be very pleased if you would send along some of your literature. Yours faithfully.

Frank and Ernest, Dear Sirs—It is only a few weeks since I first heard your Sunday morning Dialogue, and they appeal to me. I am an old pensioner living alone, and have been a believer 66 years. I have a good wireless and I am seeking for truth all the time. Do I understand you have some literature available? If so, I shall esteem it a favour if you will send particulars. Thanking you in anticipation.

Dear Frank and Ernest—You will find enclosed a postal note for 5/- towards your Radio Fund. I received all the books and Dialogues quite O.K., for which many thanks, and the “Heavenly Manna” is a lovely little book. Re “Peoples Paper”, that was a nice thought.

If ever there was a time for Christianity it is now; the way things are going people don’t seem to be satisfied with Sunday, with surfing, sports, gambling, drink, etc., and Godless homes; and to think that God has never broken a promise to one who trusts in Him. Yours faithfully.

Dear Frank and Ernest—Would you kindly forward the following—”The Divine Plan of the Ages,” “Some of the-

Parables,” “Hell and Spiritism,” and “God and Reason.” Enclosed you will find 10/- to pay for the books, the balance to go for the Radio Fund. I want you to get 5/- for the Fund; if the books are more than 5/- I will send same on, and oblige, Yours faithfully.

Frank and Ernest, Dear Sirs—I would be very grateful if you would forward to me the discussions which are broadcast over Station 2KY. I have listened with great interest to your Talks when it has been permissible in my house, as my people are all against me because I am a Christian.

I wish you every success in your effort to spread the Word of God, and thanking you, I am, Yours in His service.

Dear Frank and Ernest—I have listened to your Talks on 2KY on prophetic and world events with much interest. I am a Bible student and feel that you will accomplish much by your Talks in the way of awakening and enlightening the careless public. I thank God for the work you are doing and pray that many may be helped by it.

Thank you for your offer of free literature; I would much appreciate it if you would send me the books you recommend in your Talks. Address to me as above. Yours sincerely.

Dear Brothers—In our letter box this morning we found card re your kind offer of free literature on “Scriptural Explanations of World Events.” This subject has been a vital point in my work for the Master, and over 33 years I have, in my medical missionary work, travelled through N.S.W., and S.W. Queensland continually.

My work has been “love work”—fares are provided in trains to where I have to catch any kind of available vehicle, to be swung across rivers in flying foxes, and then on to a waiting horse. In such places all travelling has to be in saddle. I find plenty of accommodation. The Lord uses the medical side of work to open hearts and doors of the very hardest. I have many calls in the cities, etc., through which I pass and have many opportunities to pass on such valuable and needful truths.

I will be most grateful if you can spare me some of your literature to pass on with earnest prayer for the dear Master’s blessing and guidance. May His richest blessing rest upon your work for Him. Gratefully yours in His glad service, till He comes.-

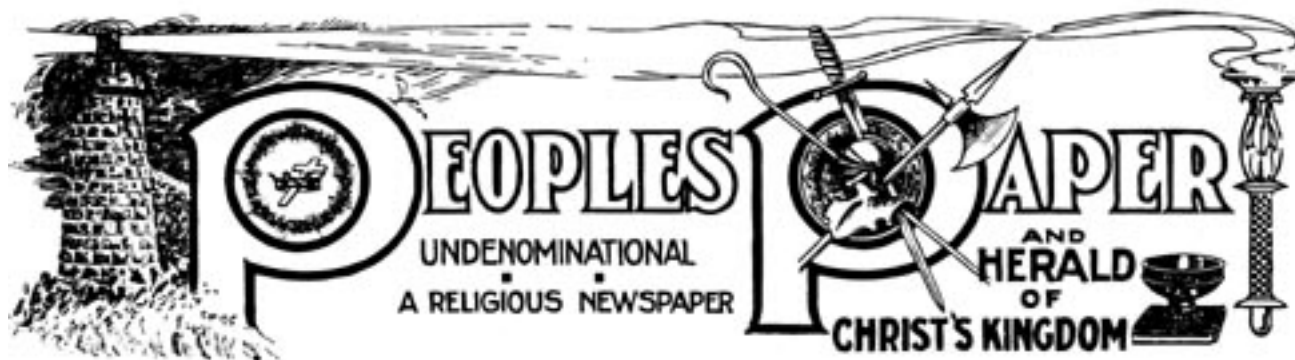
P.S.—There is so much cult and modernistic literature everywhere that it is good to have that on the definite clear Word of God.

Dear Frank and Ernest--Would you kindly send me a copy of the two booklets mentioned in your Sunday Talk, 8th June. My husband and I are regular listeners and are very interested. Yours sincerely.

Dear Frank and Ernest—I listened to your Dialogue over the air for the first time at 8.15 a.m. on June the 1st. I found your Station in trying to trace another one, but was delighted with your Dialogue, also to know I could have a copy of them. I would be so glad if you would post me a script of them from the 1st June, beginning with the Dialogue about “Peter and the Rock” as it will help me in my Bible study, and the booklet too. Thanking you, I am, Yours in the Master’s service.

P.S.—Please find enclosed postage stamps to cover postage.

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The Kingdom of God.

ANY who have not carefully examined this subject, with concordance and Bible in hand, will be surprised, on doing so, to find its prominence in the Scriptures.

Our Lord Jesus in His talks with His followers strengthened and encouraged their expectations of a coming kingdom, saying to them, "I appoint unto you a kingdom as my Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom, and sit on thrones, judging [ruling] the twelve tribes of Israel.", (Luke 22: 29, 30.) And, again, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." (Luke 12: 32.) And when, instead of being crowned and enthroned, their recognized king was crucified, His disciples were sorely disappointed. As two of them expressed it to the supposed stranger on their way to Emmaus after His resurrection, they had "trusted that it had been He which should have redeemed Israel"—delivering them from the Roman yoke, and making of Israel the Kingdom of God in power and glory. But they were sadly disappointed by the changes of the few days previous. Then Jesus opened their understanding by showing them from the Scriptures that His sacrifice was needful first of all before the kingdom could be established.—Luke 24: 21, 25-27.

God could have given to Jesus the dominion of earth without redeeming man; for "The Most High ruleth over the kingdom of men, and giveth it to whomsoever He pleaseth." (Dan. 4: 32.) But God had a grander design than could have been accomplished by such a plan. Such a kingdom could have brought blessings which, however good, could have been of only a temporary character, since all of mankind were under condemnation to death. To make the blessings of His kingdom everlasting and complete, the race had first to be ransomed from death and thus legally released from the condemnation which passed upon all in Adam.

That in explaining the prophecies Jesus revived the disciples' hope of a coming kingdom is evident from the fact that afterward, as He was leaving them, they inquired, "Lord, wilt Thou at this time restore the kingdom to Israel?" His answer, though not explicit, did not contradict their hopes. He said, "It is not for you to know the times and seasons which the Father hath put in His own power."—Acts 1: 6, 7.

True, the disciples at first, in common with the entire Jewish nation, had an imperfect conception of the Kingdom of God in supposing it to be exclusively an earthly kingdom, even as many to-day err in an opposite direction in supposing it to be exclusively a heavenly kingdom. And many of the parables and dark sayings of our Lord Jesus were intended in due time to correct these misconceptions. But He always held forth the idea of a kingdom, a government, to be established in the earth and to rule among men. And He not only inspired in them a hope for a share in the kingdom, but He also taught them to pray for its establishment—"Thy kingdom come; Thy will be done ON EARTH as it is in heaven."

To the worldly-wise among the Jews, our Lord seemed an imposter and fanatic; and they considered His disciples mere dupes. His wisdom and tact, and His miracles, they could not well gainsay, nor reasonably account for; yet, from their standpoint of unbelief, His claim that He was the heir of the world, and would establish the promised kingdom which should rule the world, and that His followers, all of them from the humbler walks of life, would be joint-rulers with Him in that kingdom, seemed too absurd for consideration. Rome, with its disciplined warriors, its able generals and immense wealth, was the master of the world, and was daily growing more powerful. Who, then, was this Nazarene? and who were these fishermen, without money or influence, and with but a meagre following among the common people? Who were these that they should talk about establishing the kingdom long promised to be the grandest and mightiest earth had ever known?

The Pharisees, hoping to expose the supposed weakness of our Lord's claims, and thereby to undeceive His followers, demanded of Him—When will this kingdom which you preach begin to make its appearance? when will your soldiers arrive? when will this Kingdom of God appear? (Luke 17: 20-30.) Our Lord's answer would have

given them a new thought had they not been prejudiced against Him and blinded by their own supposed wisdom. He answered that His kingdom would never appear in the manner in which they expected it. The kingdom which He preached, and in which He invited His followers to joint-heirship, was an invisible kingdom, and they must not expect to see it. "He answered them, and said, The Kingdom of God cometh not with observation [outward manifestation] ; neither shall they say, Lo here! or, lo there! for the Kingdom of God is [to be] in your midst." In a word, He showed that when His kingdom should come, it would be everywhere present and everywhere powerful, yet nowhere visible. Thus He gave them an idea of the spiritual kingdom which He preached; but they were unprepared and received it not. There was a measure of truth in the Jewish expectation concerning the 'promised kingdom, which will in due time be realized, as will be shown; but our Lord's reference here is to that spiritual phase of the kingdom, which will be invisible. And as this phase of the kingdom will be first set up, its presence will be unseen, and for a time unrecognized. The privilege of heirship in this spiritual phase of the Kingdom of God was the only offer then being made, and has been the one hope of our high calling during the entire Gospel age, which then began. Hence Jesus referred to it exclusively. (Luke 16: 16.) This will be more clearly seen as we proceed.

When the parables of our Lord are carefully examined, it will be found that they clearly teach that the coming or setting up of the Kingdom of God in power is future; and, as a matter of course, not until the King comes. Thus the parable of the young nobleman going into a far country to receive a kingdom and to return, etc. (Luke 19. 11-15), clearly locates the establishment of the Kingdom at the return of Christ. And the message sent by the Lord to the Church long years afterward was, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.) From this it is evident that the kings who will reign with Him will not be crowned nor reign as kings in this life.

The Church at present, therefore, is not the Kingdom of God set up in power and glory, but in its incipient, embryo condition. And so, indeed, all the expressions of the New Testament with reference to it teach. The kingdom of heaven now suffers violence at the hands of the world; the King was maltreated and crucified; and whosoever will follow in His footsteps shall suffer persecution and violence in some form. This, it will be observed, is true only of the real Church, and not of the nominal one. But the promise is held out that if now we (the Church, the embryo kingdom) suffer with Christ, we also, in due time, when He takes to Himself His great power and reigns, shall be glorified and shall reign with Him.

With the early Church, the promises of kingdom honour and joint-heirship with the Master were strong incentives to faithfulness under present trials and persecutions, which they had been forewarned to expect; and in all the words of comfort and encouragement in the Apocalypse, given to the seven churches, none shine out more clearly and forcibly than those which declare, "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"; and, "To him that overcometh will I give power over the nations."

These are promises which could not reasonably be misconstrued to apply to a present work of grace in the heart, nor yet to reign over the nations in the present life; since they who would overcome must do so by death in the service, and thus gain the kingdom honours.—Rev. 20: 6.

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 or can see (1 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 (Heb. 11: 39, 40.) Theirs is the first resurrection. (Rev. 20: 5.) 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; Phil. 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 (the Ancient Worthies) so highly honoured as to have a share in it will be the most exalted and honoured of God among men. 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.

As Jerusalem was the seat of empire under the typical Kingdom of God, it will again occupy the same position, and be "the city of the Great King." (Psa. 48: 2; Matt. 5: 35.) A city is a symbol of a kingdom or dominion and so God's Kingdom is symbolized by the New Jerusalem, the new dominion coming from heaven to earth. At first it will consist of only the spiritual class, the Bride of Christ, which, as seen by John, will gradually come down to earth;

that is, it will gradually come into power as the present empires break in pieces, during the Day of the Lord. In due time, however, the earthly phase of this city or government will be established, parts or members of which will be the Ancient Worthies. There will not be two cities (governments), but one city, one heavenly government, the one for which Abraham looked, “a city which hath foundations” —a government established in righteousness, being founded upon the sure rock foundation of the righteousness of Christ the Redeemer, the value of man’s ransom which He gave, and the firmness of divine justice, which can no more condemn the redeemed than it could previously excuse the guilty. —Rom. 8 : 31-34 ; 1 Cor. 3 : 11.

Glorious City of Peace! whose walls signify salvation, protection and blessing to all who enter it, whose foundations laid in justice can never be moved, and whose builder and designer is God! It is in the light which will shine from this glorious city (kingdom) of God that the nations (people) will walk on the highway of holiness, up to perfection and to full harmony with God.—Rev. 21: 24.

THE IRON RULE.

Many erroneously suppose that when Christ’s Millennial Kingdom is inaugurated every one will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamouring for an increase of liberty. Liberty to deceive, to misrepresent, to overreach and to defraud others, will be entirely cut off. Liberty to abuse themselves or others in food or in drink, or in any way to corrupt good manners, will be totally denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God—liberty to do good to themselves and others in any and every way; but nothing will be allowed to injure or destroy in all that Holy Kingdom. (Isa. 11: 9; Rom. 8: 21.) That rule will consequently be felt ‘by many to be a severe one, breaking up all their former habits and customs, as well as breaking up present institutions founded upon these false habits and false ideas of liberty. Because of its firmness and vigour, it is symbolically called an iron rule—’He shall rule them with a rod of iron.’ (Compare Rev. 2: 26, 27; Psalms 2: 8-12.) Thus will be fulfilled the statement, “Judgment will I lay to the line and righteousness to the plummet. And the hail [righteous judgment] shall sweep away the refuge of lies, and the waters [truth] shall overflow the hiding place,” and, every hidden thing shall be revealed.—Isa. 28: 17; Matt. 10: 26.

Many will feel rebellious against that perfect and equitable rule because accustomed in the past, under the rule of the present prince, to lord it over their fellow mortals, and to live wholly at the expense of others without rendering compensating service. And many and severe will be the stripes which a present life of self-indulgence and gratification will naturally demand and receive under that reign, before such will learn the lessons of that kingdom — equity, justice, righteousness. (Psalms 89: 32; Luke 12: 47, 48.) The lesson on this subject comes first to the living generation, and is near at hand.—James 5.

But, blessed thought! when the Prince of Life has put in force the laws of righteousness and equity with an iron rule, the masses of mankind will learn that “Righteousness exalteth a nation, but sin is a reproach to any people.” They will learn that God’s plan and laws are best in the end for all concerned, and ultimately they will learn to love righteousness and hate iniquity. (Psalms 45: 7; Hebrews 1: 9.) All who under that reign have not learned to love the right will be counted unworthy of lasting life and will be cut off from among the people.—Acts 3: 23; Revelation 20: 9; Psalms 11: 5-7.

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Berean Bible Institute General Report.

ANOTHER year’s work of the Berean Bible Institute was terminated at the end of April and we are happy again to express gratitude and thanksgiving to our heavenly Father for the many blessings and favours bestowed in connection with the efforts to serve His cause of truth in these last days of the harvest time.

It is fitting also to place on record once again the generous and loving assistance of many of our brethren, whereby, under the Lord’s providence, the work over the past year has continued steadily with considerable evidence of success.

Our readers will realise, however, that no “great works” are claimed nor sought after; we are still living in the day of small things when the important work is the encouragement of our brethren in Christ, and the finding of other sincere people whose hearts and minds respond to the fuller and more satisfying truths of God’s Word, enabling them to be freed from the creeds of denominational bondage, in harmony with our Lord’s exhortation to all who have ears to hear—”Come out of her (Babylon) My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Revelation 18:4 etc.) The witness thus given to find the last members of “My people,” being heard by a considerable multitude will also bear fruit in the next age, the Kingdom age, “in the day of visitation” for all mankind. (1 Peter 2:12.)

Our monthly “Peoples Paper and Herald of Christ’s Kingdom,” now in its 30th year of publication, is distributed to a number of countries throughout the world, as well as to all the Australian states, and from reports received its message is much appreciated. To all contributors to the columns of “Peoples Paper” appreciation is expressed for the help thus rendered in the service of the Lord. Some of our friends forward subscriptions for others and this is of good assistance; however, subscriptions to the “Paper” are not sufficient to cover its full cost, so the deficiency is made up from the General Fund. Considerable quantities of the journal are distributed free to all who give evidence of desiring spiritual things, and our readers are welcome to submit names and addresses of all whom they feel may be assisted by copies of

this publication and other free literature.

Quantities of free tracts have been distributed by willing workers, including supplies of the radio dialogues, and all our friends are invited to procure this free literature for witnessing at all opportunities. Kingdom cards are also in use again and over the years have proved a good means of creating interest for literature. Supplies are available to all who are willing to assist in witnessing to the truth.

The work of forwarding the Consolation Cards to bereaved persons has been continued in some areas and it is truly a means of comfort and consolation to many in their time of special sorrow. These cards are supplied free, together with full information about this service, to any of our friends who will undertake this work in their own localities.

Proclaiming the message of the Kingdom at public meetings has not been neglected over the past year and these gatherings are productive of encouragement to all in attendance as well as enlightening and instructive to new friends. The glad tidings of the Kingdom are too good to be kept and should be proclaimed publicly, as well as privately, by each group of the Lord's people whenever appropriate, in harmony with the spirit and guidance of the Lord.

Books and booklets have been supplied to the order of many of our friends over the year past. The new edition of "Plan of God in Brief" is being used to good advantage. We are sorry, however, that publishing costs for the proposed new edition of "Foregleams of the Golden Age" are such as to prohibit this work at the present time. However, copies of this valuable book are still available to all able to place them to advantage. Opportunity is taken at this time to express appreciation to all friends who offered to assist with the proposed new edition of "Foregleams of the Golden Age", and should conditions prove more favourable at a later date, this work may then be undertaken. Any of our friends able to devote some time to the distribution of books and booklets are advised to apply for full information about this service.

The financial side of the year's work in general is shown by the General Tract Fund below. The voluntary donations no doubt represent much sacrifice on the part of the dear brethren as a whole, rendered as to the Lord. The expenses are also met in the service of Christ and are such as it is felt would have His approval. It will be observed that some good assistance has been transferred to the General Fund from the Reserve Fund to cover all activities, and leaving a small balance of £2/15/6 in credit towards the year ahead.

From the Reserve Fund account it will be seen also that considerable help has been transferred to the Radio Fund, thus enabling more to be done in the witness over the air, reference to which will be found in this issue of "Peoples Paper." The use of the full amount at the credit of the Reserve Fund was undertaken with a view to faithful use of this means in the service of the Lord while the opportunities were still with us. By His providence this assistance was made available for use in His service, and with prayer for His guidance its use has been blessed over the year past.

Entering upon another year of service for the truth cause, it does all God's people good to meditate upon the privileges of being granted a part in this the highest and most esteemed service offered to any one in the world. And think of it, this service is available to every one who has named the name of Christ; to neglect a part in the service of Him who has done so much for us, manifests a lack of appreciation of His sacrifice on our behalf. The time is short, how short we may not know; some of our dear brethren have passed beyond the veil in the year past. It may be as the poet expresses it—"Another year, or more, or less, and we have crossed the wilderness." World conditions certainly show that the harvest of the Gospel Age draws to a close; yet it is still harvest time, "And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." (John 4:36.)

The prayers of all dear friends for God's blessing and guidance upon the work generally are sought at this time again, that all may be done to His praise and glory, in the service of His people.

The Radio Work,

THE opportunity of sounding forth the glad news of the Gospel of Christ over various radio stations has been with us now for nearly 4½ years, and this is cause for further thankfulness to the Lord. The assistance of our brethren in voluntarily providing the means to enable this work to continue is no doubt well pleasing to God, and also most encouraging. The help given by our brethren in U.S.A. towards the radio efforts in this country is also greatly appreciated again at this time.

Looking back upon this effort over the air to reach those people who have ears to hear the truth message, the response can be said to be very encouraging. From the great number of enquiries received some have been brought to a full knowledge and appreciation of the truth, and this is cause for rejoicing indeed. Fresh cases of interest are continually being found and the Lord, who knows all hearts will no doubt bless the message to all in right heart condition at this time. Then, of course, there are benefits which will be manifest only in the age to come and of which no estimate can be formed at present.

Changes in radio stations have been necessary throughout the year past, but at present 3GL Geelong, Victoria, and 2KY Sydney are reaching a large circle of appreciative listeners, while our friends in Perth continue steadily with the same witness over 6KY Perth.

The offering of printed copies of all Dialogues broadcast over the air has been well worth while, and many friends receive the weekly copies with their "Peoples Paper." While this service entails an amount of additional work it will be continued as long as possible.

Considerable quantities of radio advertising cards have been distributed throughout the year and this work is urged upon all who can distribute within hearing of a station and have a talent of time for use in this way. The cards

are supplied free from the Radio Fund, and as they contain a little witness to the truth, as well as advertising the broadcasts, the work with these serves a double purpose.

The financial position in connection with the radio witness is shown by the Radio Fund and the voluntary contributions over the past year once again manifest the loving desire of many dear friends to assist in this form of witness in the service of the Lord. With the additional help from the Reserve Fund all expenses have been met and a credit of 15/13/1 is carried forward in this fund for the new term. The prayers of our brethren are desired for the Lord's guidance and blessing in connection with this service in the interest of His cause.

Illness of the World.

Millions of Men Under Arms.

Under the above headings the following appeared in the Melbourne press of May 13th last:—

New York, May 11 (A.A.P.).—Almost 19,000,000 men are under arms throughout the world, and about 40 nations are spending at least 27,400,000,000 dollars (approximately £ A9,000,000,000) a year on armaments, according to a "New York Times" survey, based on data gathered by its military editor (Mr. Hanson Baldwin) and correspondents in many other countries.

The survey indicates nations are spending perhaps 10,000,000,000 dollars (approximately £A3,000,000,000) more on armaments than they did in 1938.

Probably more men are in uniform to-day than in the pre-war years despite the disappearance of Germany and Japan as military powers.

"The picture the survey reflects is drab. It shows nations, many of them wrecked by war and struggling under major economic burdens, attempting to maintain large military forces. Even small nations bowed beneath crushing taxation are allocating major parts of their budgets to military expenditures, although the forces thus created could do little against the strength of a major power.

"China, engaged in a bitter civil war, has more men in her armies—between 4,000,000 and 5,000,000 Nationalists and 1,000,000 to 1,500,000 Communists—than any other nation. China is also spending the greater part of her inflation-swollen budget for armaments; more than any other nation—probably over 80 per cent.

Largest Army.

"Exclusive of the amorphous half-armed masses divided into the warring armies in China, the Russian armed forces are the largest in the world. The Russian army is probably in numbers 3,500,000 to 4,100,000 strong. She probably has about 200 divisions organised or partly organised, and numbers in her reserve classes between 7,000,000 and 12,000,000."

The biggest spender on armed forces is the United States, which in dollar value at unofficial exchange rates (an unreliable index) will spend 34 per cent. of her projected 1948 budget on military items.

The "New York Times" admits that because of the carry-over of war-time secrecy into the post-war era and other causes there are big gaps in the survey, but despite these limitations it claims the survey "gives a better picture of the illness of the world" than any available since before the war.

What a dread picture is presented in the above report on present world conditions. What a spectacle must the civilized (?) world present to the Lord as He "looked down from the height of His sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoners, to loose those that are appointed to death." (Psa. 102: 19, 20.)

Does it surprise us to find that God really determines "to loose those that are appointed to death" when, so soon after the conclusion of the great global war, and the hopes expressed at the United Nations Organization, we find conditions as above stated? Well, our God is a gracious heavenly Father, sure enough; but let it not be thought that the deliverance of those "appointed to death" is to be accomplished smoothly, from the present conditions in the world.

Various of God's prophets, as well as our Lord and the apostles, describe the complete overthrow of present governments and man-made institutions of every kind—religious, political, social and financial. The prophet Jeremiah vividly portrays the passing of the present order of things as follows:—"For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. . . . Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye; and be drunken, and spue, and fall, and rise no more . . . A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations: He will plead with all flesh: He will give them that are wicked to the sword, saith the Lord." (Jer. 25:15, 16, 27, 31, etc.)

The prophet Malachi also declares—"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mal. 4:1.) Thus we have it revealed that the greatest event in the world's history is about to take place in the near future—the complete passing of man's order of things, to make way for the Kingdom of God's dear Son. What confusion, what bewilderment this will cause to all who are trusting in any way in present-day church systems, financial institutions or other apparent strongholds of men. All these, with their leaders, will be reduced to the dust, so that throughout the Kingdom of Christ, all the willing and obedient may learn to trust only in the Deliverer who alone is worthy of all praise and worship. Thanks be to God that by His deliverance "the groaning of the prisoners" will cease, and "those appointed to death" shall be loosed to enjoy the beauty of the restored earthly paradise. "Thy Kingdom come; Thy will be done on earth, as it is done in heaven."

Think on these Things.

(Phil. 4:8. Convention Address.)

RECENTLY a Sydney paper reported that Professor Murdoch was asked the question whether people should be encouraged to think for themselves. He did not think so, because there are plenty of people to do their thinking. He went on to say that he thought it was not good at all, this thinking. It was a pernicious habit, because it caused too many schisms. He pointed to the fact that France was riven with different factions because they had the audacity to think individually. But the point is in regard to us, as New Creatures; there is a difference. We should think.

Now the will or mind is symbolized by the heart: and we read in Psalms 51:10, "Create in me a clean heart, O God; and renew a right spirit within me." With an ideal state of health, there must be a healthy heart. It necessitates healthy conditions, with no weaknesses of any kind. Consequently, we should have a healthy will. That is just in harmony with the Scriptures. It says, "Be ye holy, for I am holy." The Heavenly Father gives that to us as a message. People tend to become like their pursuits. As the Scriptures say, "As a man thinketh in his heart, so is he." Therefore, it is a challenge for us to think.

We, as Christians, are exhorted to be able to give a reason for the hope that is within us. It is no use taking things for granted, saying so and so said so. What do you think for yourself? It is your individual character that counts, and you cannot rest upon other people's opinions. You have to develop an opinion of your own, a will of your own, a mind of your own, to enable you to come off conqueror. That is the requirement of the kingdom. Those who are going to be associated with the Master must be tried and proved and fitted for that glorious work that will ensue in the times of restitution of all things.

Now the point is, we must have consecrated thinking. We know what that means, our heart belongs to the Lord and our thinking is in harmony with His will.

The next point is, how are we to think? Proverbs 21:5 says, "The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want." Now the lesson we draw from that is that we should not allow our thoughts to browse in any old corner. Our thoughts want regimenting or controlling in harmony with our objective. We might say that this is only a synopsis of the subject of thinking, but we only hope it will be blessed of the Lord insofar that it will stimulate thinking and cause us to realise the value of thinking.

Now in Psalm 1:2 we read, referring to the man of God, that his delight is in the law of the Lord, and in His law doth he meditate both day and night. What does that mean? Just to read the law and word of God? No, it means to read it carefully, not carelessly and hurriedly, but to think over it and meditate upon it. The Psalmist says he meditated on the law in the night watches, whilst he lay in bed. We should not at any time sit and think of nothing at all. That is wrong. There should be activity if we are going to develop the character-likeness of the Master.

If we turn to Romans 12:1-3 it enables us to trace the steps necessary to attain that character-likeness to reach the goal—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And 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. 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." Take a sober outlook on yourself and those around you, and see in what way you can help yourself and others, and be helped by them.

Now, what should we think? You know, there is a difference between an avocation and a vocation. We say, Oh yes, our avocation or our job requires concentration. Certainly it does. There are some repetition jobs where you might be able to relax and think a bit, but the majority of them require concentration and thought if you are going to do justice to the job and to those who are employing you. But then, the point for us to remember is that in our vocation--we know what that is, "we are all called in the one hope of our calling"—it is imperative that we develop the character through thought. It is not the thoughts that come into our heads which count, but those which we dwell upon, and allow to stay there. That is the important thing. We cannot prevent the crows flying over our heads, but we can stop them making their nests there.

Now let us come to the main text. We say, Oh yes, that is all right, we put into practice the Golden Rule, even keep in mind the New Commandment, to "love one another as I have loved you." But by studying, by thinking and analysing Phil. 4:8, we are able, perhaps, to implement that idea of developing a character-likeness of the Master.

Now we can divide this exercise of thought into two sections, positive and negative. "Whatsoever things are true." That is God's Word. That is true. It is what we call "the Truth." There are so many aspects of it. There is the restoration of Israel, the riven nominal systems, things which are predicted and which we expect. 'There is a prevailing tendency towards disintegration, and the momentum seems to be becoming more pronounced every day. We realize that is just in harmony with prophecy, it is the truth. Well, there is sufficient in the truth without thinking about the negative things. but nevertheless it is as well to keep them in mind too, and to exclude idle speculation, which often leads us astray. Another thing to exclude is gossip, evil surmisings. Are they true? No, we do not know whether they are true or not. Then, when it comes to the movies and fiction, a big percentage of it is exaggerated and not conducive to spirituality to those who are striving to attain the likeness of Christ. People say, You are too narrow, but anyone who thinks soberly knows the world's way is not conducive to developing the image of Christ in their minds.

"Whatsoever things are honest." Things that are noble, honourable, think on these things. The good deeds of somebody. But we may dilate on the good deeds of somebody, perhaps at the expense of somebody else. We must be careful that nobody else is ignored or overlooked. Then, on the negative side we have to see to it that there is no

hypocrisy, no intrigue, and that we do not speak about the weaknesses or follies of our brethren or our fellows. It may be true, but it is not honest, or honourable.

“Whatsoever things are just.” Equitable to all concerned, on the positive side. On the negative side, whatever encroaches upon the interests of others. But we must not become obsessed with one idea. You know, there are many periodicals which dilate upon the evils of society. If we unduly think upon these things we may become biased. We want to remember to be just in our thoughts, and think more about the justice of God, and- how He will by no means clear the guilty, and in due time these things will be put right.

“Whatsoever things are pure.” The perfect character of God, and our Lord Jesus. The truth. All else should be painful to us. That is on the positive side. We think of the perfection of our Lord. We cannot really appreciate it, but we can continue to think on those things in connection with His life which are pure and good. On the negative side, it means excluding impurity of mind and things that will tend towards impurity. Then, we necessarily see to it that our society is pure. You remember Lot, he was vexed with the wickedness around him. Don’t we chafe, too, under the conditions at times., the wickedness and violence, and still it enhances the purity. Bad language, too, must be shunned. There are all kinds of literature, which do not stir up good thoughts, but bad. We would not waste time looking at them. The same applies to art. Some people say, “To the pure all things are pure.” But who is pure? There are lots of things, in our fallen condition, which need regulating in order that we may attain that purity without which no man shall see the Lord.

“Whatsoever things are lovely.” Think of the loveliness of Jesus. “Behold, never man spake like this man.” He had a beautiful nature and disposition, and how it was manifested, even towards little children—”Suffer little children to come unto me.” How He wept at Lazarus’ grave. Negatively, here, we should exclude anger, hatred and strife, and vindictiveness, and contention. When we think on lovely things, these other things are relegated to the background.

“Whatsoever things are of good report.- Are they reputable? Do they bring to light the noble words or deeds or sentiments of anybody? Not necessarily in their presence, of course, as that could possibly have an adverse effect on their characters, making them proud. If we are thinking on things of good report, it will necessarily mean we will have no unprofitable rubbish. There is much muck-raking in the world, but it is not conducive to our development as New Creatures. We might think, it is just to have these things exposed. We might touch upon them in a passing way, but to let our minds dwell on them would be just the opposite of thinking on things of good report. Better to leave them to the Lord to see to in His own good time.

So, in conclusion, it is obvious we should think on these things, and not lower the standard. That is the tendency with people of the world to-day. Our standard is high—”Be ye perfect, even as your Father in heaven is perfect.” We should see to it that everything is regulated and brought into harmony with the purifying influence of the Truth, so our new heart will be developed and fitted for that new body. We should also, as was mentioned earlier, keep company with those that so do—”not forsaking the assembling of yourselves together, as the manner of some is.”

In conclusion, let us read Psalm 19:14—”Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.”



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The Holy Spirit of Power, of Love and of a Sound Mind.

(Convention Address.)

“God has not given us the spirit of fear; but of power, and of love, and of a sound mind.” (2 Tim. 1: 7).

IN this text the Apostle is discussing the character of this spirit which God has given us. It is not the spirit of fear, nor the spirit of dread, nor the spirit of timidity. Where the spirit of selfishness is, there is more or less fear accompanying it. It was the spirit of fear which impelled our first parents to hide themselves from the Lord (Gen. 3:

10). So all down through the ages, the spirit of fear has exerted a powerful influence upon mankind. All fear, being a manifestation of one form of selfishness, is made up of the elements of self-love. People fear lest they may lose some of the things which they selfishly desire to retain. The spirit which actuates many of the heathen, as well as many in Christian lands, is a spirit of fear. They are serving God not from a desire to be co-laborers in His work, but from fear. They have been taught that they ought to go to church; they know not what God might do to them if they were to neglect to go. Some have said, "If, I believed that there is no eternal torture, I would do all the wicked things imaginable." They show by these words that they are not impelled by a holy spirit, but by a spirit of fear, a spirit that belongs to sin. The spirit of fear does not come from God.

There is, of course, a holy fear—a fear to do anything to offend God, or to offend a friend. And we ought to be afraid of offending a friend, afraid of hurting or injuring a friend or anybody. If we love our Heavenly Father, we ought to fear to do anything to displease Him. In Heb. 4: 1, the Apostle 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." Let us not fear evil but let us fear lest we fail to attain the blessings promised to the overcomers. God will give those blessings only to those who reach a certain development of character. But the fear of the world is wholly improper. If any of the Lord's people have that fear they have received it from some other source than the spirit of Truth.

The Apostle proceeds to tell us what this spirit of the Lord has brought to us. It has been a spirit of power, of courage. All who are seeking, to walk after the spirit and have a knowledge of the Lord's love He will not forsake, but will deliver them from evil. These have a courageous spirit, or influence of mind proceeding from this spirit of power. It gives them such energy that they, are able to do more than otherwise they could. They have the peace of God to rule in their hearts, and His spirit works in them to cause them to will and to do His good pleasure.

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 wail. Thus he is held from being driven back 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. The gospel of Christ usually takes hold upon the weaker ones who feel their weakness and who realise more than do the stronger their need of help. Yet such is the transforming influence of the holy spirit upon those who receive it, that in their weakness they are made strong. The weak things of this world are made mighty through God (through the spirit, the power of God) to the pulling down of strong-holds of error and sin, and to the endurance of a good fight as good soldiers of the Lord Jesus Christ. (1 Cor. 1:27; 2 Cor. 10: 4; 2 Tim. 2: 3, 4.).

This was true in time past, when the weak ones of the world espoused the cause of Christ, and were firm to the very end of life, as martyrs, enduring unwaveringly trials and difficulties before which the strongest of the world quailed. And the same thing is still true of the same class, for although the particular features of persecution have greatly changed, nevertheless it is still necessary to "endure hardness as good soldiers," and to "lay down our lives for the brethren," and the weak things of the world, yea, those that are naught, whom God hath chosen, are still confounding the wisdom and might of this world. (1 Cor. 1: 27, 28; Isa. 40: 28-31; Psalms 29: 11; Psalm 27: 14).

This spirit of God in His people is not only a spirit of power, but a spirit of love, says the Apostle. The love here mentioned is not the 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 of the spirit, disposition of God. And this spirit of love should continue increasing and abounding more and more, until that which is perfect is come and that which is in part will be done away. So we find that those who receive the truth are very different from what they were before they had received its spirit; and as a rule their neighbours and friends discern the change. All who have been in the school of Christ become better people than they have ever been before. They are not necessarily better looking, but the spirit of the Lord helps them to keep their clothes tidy and neat. It helps them to be more particular as to what they say and how they say it. It influences their words, actions, conduct—everything. It makes them more patient and brotherly-kind. All these qualities are manifested increasingly.

We are to receive more and more of the spirit of love. The love of God is to be shed abroad in our hearts. We must carefully and patiently cultivate and exercise the spirit of love in its various phases—mercifulness, long suffering, kindness, lowliness, meekness, self-control, etc. (Rom. 12: 9, 10; Col. 3: 12-14; 1 John 3: 14, 16-18; 1 John 4: 7-13, 16-21.).

In proportion to the measure of the holy spirit which we have, we shall have love, first, toward God; secondly, to the children of God; thirdly, to our neighbours and friends, and lastly it will extend even to our enemies. It would lead us to be considerate of birds and beasts also. The spirit of love has a generally benevolent influence. Whatever affects the thoughts is sure to affect the words. Whoever has the spirit of love will manifest its influences and will become more loving and more loveable as that spirit increases. (2 Tim. 1: 5; 1 Thes. 3: 12; 2 Thes. 3: 5; Luke 11: 9-13.).

In our text the Apostle assures us that God gives us also the spirit of a sound mind. When God created man He gave him a well-balanced mind, Adam and Eve did not need an outward record of God's law; they had the sense of right and wrong so well defined in their minds that they knew right from wrong instinctively. But when they fell, by disobeying God, they lost this balance of mind.

As we come down the centuries from their day to ours, we find that this keen sense of right and wrong has become dull. Today we see the indications of the spirit of an unsound mind on every hand. We find people worshipping bonds, stocks, giving the best of their time to the worship of Mammon. They do not know what they are doing. These people

are well illustrated in Bunyan's picture of the man with the muck-rake in his hand, drawing to himself straws, small sticks and the dust of the floor. Above his head was one with a celestial crown in his hand. This crown he proffered to the man in exchange for the muck-rake, but the man neither looked up, nor regarded what was said.

Today we see some who use muck-rakes, gathering all the trinkets of life, not knowing what to do with them after they have been accumulated. The Lord's people have the spirit of a sound mind, but the man who was raking for sticks and straws and dust lacks the spirit of a sound mind. More or less we see all around us the spirit of an unsound mind, overlooking the things that are really valuable and grasping at trifles.

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 impotency 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 of mind.

But whenever the Truth is received into good and honest hearts and brings forth its legitimate fruitage, and the Lord's people become partakers of His holy whether naturally strong or weak, they thereby obtain the "spirit of a sound mind";—their judgments are clearer, truer, more trustworthy, than before, 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, and who have His spirit of obedience to the Father's will, have the "spirit of a sound mind," because they do not trust merely to their own understanding, but by obedience to the Lord's directions they are preserved in the vicissitudes of life from the snares and difficulties which befall those who have not the guidance 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 answer is—the divine mind is perfect, absolutely "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. We do not mean 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, the spirit of the Truth, such learn gradually to rectify the errors of their own judgments in respect of all the various questions which come before them, to harmonise with the teaching of the holy spirit through the Word of God. (Prov. 3.).

What we and all mankind need is a sound mind, but the time for the general healing of the world's mental and physical ailments at the hands of the Great Physician is the Millennial Age, when fully introduced; but that age cannot be introduced and its relief and blessings cannot come until the due time. Meantime, however, the called-out Gospel Church obtains, through her Lord and His Word, His holy spirit—the spirit of His sound mind, which is the same as the Father's mind or spirit. And in proportion as each member utilises his privileges in this connection he will be helped over the natural mental and physical troubles which beset us in common with the whole world of mankind. The Word of the Lord, through the Apostle, directs us thus—"I say . . . to every man that is among you not to think of himself more highly than he ought to think; but to think soberly (not according to the flesh, but according to his new nature) according as God has dealt to every man the measure of faith." (Rom. 12:3.) It is a life work with many to conquer their too high appreciation of themselves, and to obtain the spirit of a sound mind as respects their own talents, but they are assisted in this work of rectifying their pride by the words of the Master—"Blessed are the meek, for they shall inherit the earth." They are assisted also by the words of the Apostle, "God resisteth the proud, but giveth grace (favour) to the humble." "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (Matt. 5: 5; James 4: 6; 1 Pet. 5: 5, 6.).

As a matter of fact, however, not many great, nor many wise, according to the course of this world and according to their own estimation of their own wisdom, hath God chosen, but rather the poor of this world, rich in faith—those who trust not to their own wisdom, nor to their own righteousness, but accept Christ as their wisdom, their justification, their all.

Those who are too humble (too lacking in self-confidence) are encouraged and uplifted and made useful to themselves and to others by the same spirit of truth which reproves' and corrects, those who are over-confident, self-assertive, self-conscious, self-conceited. The former are encouraged by assurances of God's aid; the latter are restrained, moderated, brought into subjection and taught what is pleasing to God and helpful to themselves. As the Apostle says, "If any man (confidently) think that he knoweth anything (of his own wisdom), he knoweth nothing yet as he ought to know." (1 Cor. 8: 2.). But transformations of character come not from saying, "Lord, Lord," nor from having a Bible in one's possession; nor from joining a human organisation called a church, but from joining Christ and receiving from Him the spirit of His Word, the spirit of truth, the spirit of holiness, the spirit of a sound mind—His holy spirit and the Father's.

The man who has, by the grace of God and his own acceptance of that grace, come into possession of the spirit of a sound mind, has much advantage every way over the remainder of mankind; for the spirit of a sound mind is a spirit of wisdom. Such a one values more correctly than others the things of this life—wealth, fame, social position, etc. From his new standpoint he sees things connected with all these which others do not notice. His mind, instructed from the Lord's Word, discerns that if he should amass all the wealth of the world, he could take none of it with him when he dies. He sees that fame is a very hollow and very transitory thing. He sees that society is very shallow, and its professions of esteem, etc., often insincere. The children of God, now begotten of the holy spirit to the "high calling" of

this Gospel Age, have something offered to them which attracts their minds away from the trifles and delusions which captivate and often frenzy the minds of mankind in general. Theirs are higher joys, higher ambitions for a higher social standing, for greater riches and for a Kingdom—for heavenly riches and a heavenly and eternal Kingdom. The ambitions inspired by these heavenly promises are holy ambitions, full of mercy and good fruits, and operate along the lines of love, while the operations of the earthly ambitions are along the lines of selfishness.

The man or woman whose aim is lifted from these earthly toys and vanities and ambitions, and placed upon the heavenly, certainly has much better opportunities for exercising a sound judgment in respect of all the affairs of this present life, because he looks upon them from a comparatively disinterested standpoint. He is in the world, and obliged to live and provide things needful, decent and honest in the sight of all men; but being relieved of inordinate ambitions toward worldly things he is proportionally relieved from the pressure of avarice, covetousness, pride, etc., and the better enabled to think and to act justly, and to exercise kindly sympathy toward all. This spirit of a sound mind, or better judgment of the experienced Christian, is a new mind or disposition begotten in him from above by the exceeding great and precious promises of the Word of the Lord. (2 Pet. 1: 4.). He is thus helped by the spirit or disposition of a sound mind, the holy spirit of the Lord. His mind will be sound in proportion as he receives and is filled with the holy spirit, and this will be rapid or slow in proportion as his love for the Lord and His righteousness is fervent or cool.

When the present life is viewed from the standpoint of the holy spirit, presented in God's Word, it is seen to be but a schooling season, a preparation for a future life for all who see that prize and hear the "call." However, only those whose eyes are opened and who see from the inside can realise how unwise is the course of the majority of the world. who, so far from curbing their own selfish propensities —and Cultivating the nobler and truer elements of their fallen natures, are in many instances undermining character, and leaving the world at death weaker in character than when they were born into it.

On the other hand, while the Word of God and the holy spirit of that Word restrain our ambitions for earthly riches, and assure us that the "love of money is the root of all evil," (1 Tim. 6: 10), they protect us from the opposite extreme of slothfulness, indolence, instructing us that each should provide things honest in the sight of all men, and especially for the necessities of his own household. They exhort us to. be "Not slothful in business, but fervent in spirit, serving the Lord." (Rom. 12: 11) . Thus, those who have the Lord's Spirit are guarded against the folly of those who spend their life with Bunyan's "muck-rake," gathering to themselves treasures of no real worth; they are also guarded against the unsoundness of indolence and exhorted to be energetic in all good services which will be helpful to humanity and which will meet with Divine approval and be accepted as a service "done unto the Lord," which will have His abundant reward in the life everlasting.

The spirit of a sound mind sees in the present life opportunities for the attainment of riches of character, riches of grace, and for the laying up of treasures which neither moth nor rust will consume, but which will be enduring—eternal joys. Not that the spirit of a sound mind leads us to live in the future to the neglect of the present; rather, it lives wisely in the present by keeping ,in memory the future.

The spirit of a sound mind broadens and deepens character along all its good lines; it not only helps its possessor to take correct views of himself, but also to take correct views of his fellows in degradation, and it enlarges his sympathies. He realises the impairment of his own mind and body through the fall, and his' own need of mercy and helpful correction, as well as the similar derangement of the whole world of mankind and the general need for sympathy and aid for correction. As he learns to rectify the deficiencies and inequalities of his own mind, he sympathises the more with others who are without this regulating principle, this spirit of a sound mind, and who are hindered from accepting it by reason of the opposition of the Adversary, "the god of this world," who blinds the minds of them that believe not, lest the glorious light of divine goodness, in the face of Jesus Christ, should shine into their hearts and should bring to them the spirit of a sound mind (2 Cor. 4: 4.).

In proportion as he develops in this holy spirit of sonship, "a new creature in Christ Jesus," he becomes, through its operation, gradually more patient, more loving—more Godlike. And these benevolences of character will affect not only the outward acts of his life, but also his words and his thoughts. In proportion as this holy spirit discountenances a dishonorable or dishonest action, in the same proportion it discountenances a dishonorable or a dishonest word in respect of friend or neighbour or enemy; and similarly, it discountenances the slightest injustice or unkindness of thought to any of these.

The one possessed of this spirit of a sound mind, the holy spirit, the spirit of love, will, in proportion as he comes into possession of it, be less touchy in respect of his own rights, privileges, preferments, and more considerate for the rights and feelings and preferences of others. The will of the Lord must, of course, stand first, but next to pleasing the Lord he will take pleasure in pleasing others with whom he may come in contact, especially those of his own family; and in harmony with this desire to serve and to please the Lord first, and then the Lord's family, and all men as he may have opportunity, his thoughts will operate, his words be guided and regulated, and his conduct shape itself.

It is doubtless true that on whatever plane of mental decrepitude, immortality or unwisdom, the truth and grace of God shall reach a man or woman it will lift up and make him or her the nobler, the purer, the kinder, the gentler, the more considerate of others—in proportion as he or she receives this new mind, the spirit of a sound mind.

We do thank God for this gift He has given us—the gift of His holy spirit in our hearts—the spirit of power, and of love, and of a sound mind. We realise that this blessing has come to us because we are abiding in Christ. Let us strive by earnest faith and prompt obedience to the Word and spirit of the Lord to cultivate and increase in our hearts the fruits of His spirit, so that we may be developed more and more and ultimately be counted among those who will hear

those words of commendation from the Master—"Well done good and faithful servant, enter into the joy of thy Lord."

Only the servants and handmaids of the Lord have yet received this holy spirit of God—this spirit of a sound mind. Thank God the time is near when through the ministries of these servants and handmaids, glorified and empowered with the King of glory, all the world shall be blessed and the Lord shall pour out His holy spirit, the spirit of power, and of love, and of a sound mind, "upon all flesh."

We would see Jesus—for the shadows lengthen,
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen,
For the last weariness—the final strife.

We would see Jesus—the great Rock foundation,
Whereon our feet were set with sovereign grace;
Not life, nor death, with all their agitation,
Can thence remove us, if we see His face.

We would see Jesus—other lights are paling,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are failing,
We would not mourn them, for we go to Thee.

We would see Jesus—this is all we're needing,
Strength, joy, and willingness come with the sight:
We would see Jesus, dying, risen, pleading,
Then welcome, day! and farewell, mortal night.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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Convention News.

Adelaide

THE Easter Convention at Adelaide was once more a happy and helpful season of spiritual refreshment and blessing. The four days from Good Friday to Easter Monday were well occupied in afternoon and evening meetings, and the Lord's blessing was surely upon the gatherings.

We were glad to welcome some brethren from Melbourne and from the country -in South Australia.

The Bible studies which occupied our thoughts were from John 15: 1-21; Heb. 2: 1-9, and 1 Cor. 13: 1-13.

The topics of the addresses by various brethren were as follows:—"Some Thoughts on Christ's Resurrection"; "Running the Race"; "What Hast Thou Done?" ; "Some Thoughts from 2 Tim. 1: 7"; "Is there Hope of Deliverance from Present Distress of Nations?"; "Think on These Things"; "Exhortation in Philemon," and "The Brotherhood of Christ."

Also a Praise and Testimony meeting; a Question meeting; a discussion on "What Scriptures are most applicable for today?" and a fellowship meeting with "Hymns we love," added to the interest and helpfulness of the occasion.

We were pleased to receive messages of Christian love and greeting from various Classes and brethren; and the message sent by the Convention to the Classes and friends is found in 1 Cor. 16: 13, 14.—"Watch ye; stand fast in the faith, quit you like men, be strong; Let all your things be done with _charity."

Earnest students of God's Word are well aware of the significance of the times in which we are now living. The signs both in the church and in the world surely indicate that we are fast approaching the end of the age—the end of the harvest period. "The harvest is the end of the age." The Convention gatherings do help us to be alert and zealous, seeking by the Lord's grace to "make our calling and election sure," by giving "the more earnest heed to the things which we have heard, lest at any time we should let them slip.

The Convention closed with the usual Love Feast, and singing the hymns "Blest be the tie which binds," and "God be with you till we meet again," and with prayer of thanks to the Giver of every good gift for His blessings bestowed, and for His grace and strength to help us in the days ahead that we may bring forth much fruit to His praise. "Praise God from whom all blessings flow."

Sydney

On looking back we all find that the Convention just closed has been a great blessing to all who attended it. Judging it from a worldly standpoint it would be pronounced "a poor show," for the world always judges by numbers, but viewed from a spiritual standpoint it attained a mark to which the world can never attain.

The attendance grew slightly over the three days from Good Friday with 20 present on Easter Sunday. We had the pleasure of the company of friends from Canberra and Glenbrook, as well as a dear Sister who so valiantly works

in the radio witness, and a dear old Brother among us again after some years of ill health. Altogether the tone of the gatherings was very high.

The addresses were very helpful and uplifting. The first on the subject "Think on These Things," was a great aid in the purification of heart and mind. The next on "Universal Joy" brought home to our minds the great love of God for the church and for the world as outlined in His divine plan. Another address on "The Reign of Christ" recalled the importance of the Kingdom, while the following address on "The Signs of the Present Time," exhorted us not to grow apathetic but continually to look for and desire Christ's Kingdom. A further address was very helpful and uplifting also, being based on the grace of God and how it is only by a realisation of the ransom that we began to appreciate our need of salvation and other related subjects. The closing address pointed out that though parting was sad, and, under present conditions inevitable, we were all looking forward to that great General Convention, beyond, which would be eternal, and where there would be no more parting.

On Sunday afternoon a half hour session was devoted to "Hymns we love," during which friends suggested a verse or two of a hymn which was sung and then a little testimony was given in connection with it.

Finally, we wish to place on record the wonderful co-operation of the friends from Canberra and Glenbrook without whom the high mark of success of this Convention could not have been achieved, also the zealous work of the dear Sisters who laboured so hard to provide the amenities and the music for these gatherings. To all these dear co-labourers may the Lord give His richest blessings.

Perth -

At Easter time a very helpful Convention was held in Perth from Good Friday to Easter Sunday. We were glad to see some visitors from other parts and feel assured that the fellowship was of benefit alike to members of the Perth Class and visitors.

On Friday afternoon the programme provided for a study on 2 Cor. 5: 16-19. The fellowship session taken at tea-time was along the lines of "My favourite Manna Text," and was very helpful. In the evening a symposium had been arranged—four brethren speaking on Matt. 7: 13-29, a few verses being allotted to each brother.

The Saturday session was held at the home of one of the brethren. The study was on Eph. 4: 14-21, and in the evening three addresses were given on the subjects "What is our Sabbath?" ; "What is our Baptism?" and "What is our Hope?"

Sunday, April 6th was the closing day. In the afternoon our study was from Zechariah 14: 1-9. Tea was followed by a Praise and Testimony meeting, and in the evening the final address was given the subject being—"What the spirit saith unto the Churches" (Rev. 2 and 3).

Messages of goodwill from Classes in three of the Eastern States and from individual members were much appreciated. A very helpful Convention closed with the singing of the hymn "God be with you till we meet again."

Memorial Observances.

Melbourne

THE brethren in Melbourne gladly gathered on the evening of 3rd April to observe the Memorial of Christ's death in harmony with His request to "Do this in remembrance of Me."

Studies over the previous weeks had refreshed the minds of all on the significance of this solemn service instituted by our Lord on the night in which He was betrayed.

Appropriate hymns and prayers, with Scripture readings from the Gospels of Matthew and John, and an address covering particularly the last hours of our Redeemer's earthly course assisted all present to view again the death of Christ in its truly sacrificial sense as "the Lamb of God which taketh away the sins of the world." The deeper significance of the Memorial, as revealed by St. Paul, whereby the consecrated followers of Christ were privileged to sacrifice their lives in the same manner as their Lord was impressed again; thus from the primary and deeper standpoints those observing the Memorial "show forth the Lord's death till He come."

Following the prayers for the Lord's blessing upon the emblems and upon the other dear members in Christ everywhere, the brethren partook thankfully of the bread and wine in silent contemplation of the solemn vows once again symbolised before the Lord and in the presence of His people, to be kept faithfully, by His grace and strength, to the close of the pilgrim way. It was a joy to have some newly consecrated members present to partake of the Memorial for the first time.

Geelong, Vic.

On Thursday evening, April 3rd, a little band of those who love the Lord met together to obey His injunction to "do this in remembrance of Me."

Studies in Exodus 12 on two previous Sundays, together with readings that night in Mark 8: 27-38; Matt. 26: 17-20, 26-29; 1 Cor. 11: 23-36; 10: 16, 17; Luke 22: 7, 14-20, and a short address that called to mind what our Saviour's sacrifice meant to us, rehearsed His last days and hours on earth and tracing our relation to those experiences as His followers, sought to bring us humbly and reverently to the table of the emblems, which were partaken of in a manner strictly adhering to that instituted by our Lord and made known to us by the Apostle Paul.

The singing of hymn 166 (B. S. Hymnal) dismissed our gathering in which we were strengthened by His grace to endure yet a little longer "the sufferings of this present time," in calm and certain hope that if we abide faithful to the end we shall participate eternally in the glory to follow.

Birchip. Vic.

On the evening of Sunday, March 30th, three visiting Brothers from different parts of the state were privileged to assemble with two Sisters in the Birchip home where in previous years happy hours of Christian fellowship had been spent, the purpose being to commemorate together the Memorial Supper as instituted by our Lord.

All present participated in the simple service of hymns, prayer, Scripture reading and short address that preceded the partaking of the emblems during which we remembered reverently and thankfully His sacrifice for us, and considered and renewed our own consecration vows, our readiness to be broken with Him and drink of the cup of which He drank, in the joyous hope of one day soon, drinking it new with Him in the Kingdom—the suffering all past and naught by glory to follow.

Adelaide

The Memorial of our Lord's death was observed by the Adelaide Class on Thursday evening, April 3rd. We esteemed it a privilege to "Do this in remembrance" of that great transaction consummated at Calvary over nineteen centuries ago.

We realise that all our hopes of life, both for the Church and for mankind in general, were dependent upon the faithful carrying out of our Lord's sacrifice even unto death. We sang some hymns suitable to the occasion, and read some Scriptures reviewing the typical Passover and those which record our Lord's last hours on earth, and a Brother presented some thoughts appropriate to the occasion. Then, after prayers for the Lord's blessing upon the service, and upon His faithful people everywhere, we partook of the emblems with grateful hearts for the privilege granted us of thus "showing forth the Lord's death" as the only basis of our hope of life, and also resolving that by His grace we will endeavour to be faithful to Him and to our pledge of consecration to be "dead with Him," to "suffer with Him" that we may be permitted to enter into His Kingdom of grace in due time.

Sydney

For this solemn ceremony twelve of the brethren gathered together at the Child Study Room, Liverpool Street, Sydney. We had expected more but heavy rain prevented some of the aged friends who live at a distance.

After singing hymn 122 a Brother addressed the gathering on the life, love and sacrifice of our Lord, and the grand example He is to all His footstep followers. Dwelling on this subject for some time the Brother pointed to the purpose of our being gathered together that evening and invited the members to join in partaking of the Memorial.

Another address was given on the subject of the Passover Memorial itself by reading from Exodus 12: 1-14 on the subject of the Jewish Passover and then comparing type with antitype, pointing especially to the Passover Lamb, and that with the death of our dear Redeemer on Calvary's cross the type ceased, being supplanted by the antitype.

We recalled also our participation in the Lord's cup of suffering, and our communion in the loaf as members of His Body. After reference to our privileges and obligations as members of the Body of Christ, and to whom is worthy to participate, a brief period of silent self-examination was recommended, following which a blessing was asked upon the bread and the cup and the emblems were partaken of.

After the singing of hymn 174 the gathering silently dispersed and thus ended another one of these blessed seasons, and with God's blessing another milestone to eternity.

Canberra

Once again it has come to the time for us to remember our Lord's death and the occasion brings vividly to our minds the reason why He died, also the circumstances in which that death took place and the most important events that followed His resurrection and thus the approval given by the Heavenly Father of the worthiness of our Lord's sacrifice to take away sins.

The meaning of the bread and fruit of the wine was ably explained by a Brother and we realise again the need to be crushed together with our Redeemer before we can drink the new wine together with Him in the Kingdom. The thought of having grace sufficient for the journey to its end is an added incentive to press forward to the mark of the prize before us, and so we renewed our devotion and consecration realising that the time is not far distant when the end of the Narrow Way will be reached and the Highway will be ready for traffic.

There were eight of us to keep this simple feast this year. The number was few but we experienced a rich blessing from the Lord, to whom we give thanks for the privilege of walking in His steps.

Glenbrook, N.S.W.

Once again the solemn Memorial season has passed and here at Glenbrook seven of us were privileged to partake of the sacred feast. Our minds were carried back to the origin of this most sacred Pascal Memorial as found in the early history of the Hebrews—the ceremony as originally instituted and described in Exodus 12. We saw that the Israelites understood only the letter of this ceremony, but we, by the grace of God, can see that Christ our Passover is sacrificed for us (1 Cor. 5: 7), and that Jesus, the Lamb of God, was the antitype of the Passover lamb.

We were reminded that this solemn and sacred feast called for great sobriety and humbleness of mind in approaching it, so with all our hearts' deep devotion we partook of the solemn feast with grateful thanks to God for the blessed privilege which was ours.

Perth

The members of the Perth Class celebrated the Memorial of our Lord's death on the evening of Thursday, 3rd April. Eighteen members were present. The officiating Brother drew the attention of the friends to the solemnity of the occasion and to the significance of the emblems. The depth of the meaning of the service was also explained with readings from the Gospels and from writings of the Apostle Paul. The service was a particularly helpful one, and we feel sure that all participating felt encouraged to press on more zealously in the narrow way of sacrifice and devotion to the

service of our Lord and Head.

Burnie, Tas.

The Memorial Service was held this year at the borne of a Sister with five in attendance. The Brother gave a very interesting address beginning with the Passover in Egypt and showed how the passed over ones (the first-borns) were used by God to lead the whole nation forth from bondage and slavery to the promised Cannan.

Passing on to the “upper room” he dealt with the real Lamb of God. After a brief survey of His childhood He was shown at Jordan where the surrender of His humanity was so complete that He could say thereafter that the works He did and the words He spoke were not His but His Father’s.

Reviewing further the events in that “upper room” it was shown in the breaking of the bread and passing it to His followers that they were permitted to become part or members of His body, which body is still being offered at the hands of the great High Priest and which later will constitute the Bride in glory. Other illustrations were given to show that we have no merit in ourselves, but we are justified by faith in Christ in order that we may be acceptable to present our bodies a living sacrifice as we walk in the steps of our Lord.

Conducting Bible. Studies

THE manner in which Bible studies are conducted in the various Classes is important for the welfare of members, and an observer is impressed with the fact that while the chairmen desire to promote the progress of all at the studies, one fault in evidence it too much speaking on the part of the leaders themselves.

It is an incorrect idea for class leaders to feel they are called upon to give a little speech after each member of a class has spoken on any particular subject; it tends to hinder rather than encourage members to express themselves when they are waiting for the chairman to cease before they are able to speak on a subject already before the class. It matters not that the leader has the very best of thoughts; it is not Bible study for the chairman to take up as much time as all the other members combined. Provided members keep to the subject or verses of Scripture under review there is no necessity for the chairman to add more than a word or two of thanks between each speaker, (except when a wrong thought is expressed) until the summing up, which also should be as briefly as possible. Especially should this matter of refraining from speaking after each member be observed by the chairman at the tea table when the “Manna” text or question is being considered in more informal fellowship.

Members having had the opportunity of speaking freely on a subject should refrain from covering similar thoughts again after the chairman has summed up, and all can help greatly by keeping strictly to the particular matter before the class.

Most happy and blessed are those studies where the members come well prepared with their thoughts and related Scriptures, and are alert to which verses are under review and express themselves briefly and to the point, the chairman calling for all thoughts on each subject or verse without entering the discussion himself, apart from directing the study, and then concluding the matter with a helpful summing up that gives a feeling of helpfulness and satisfaction to all present. To conclude a study abruptly and leave a subject in the air, so to speak, is not helpful; far better to cover less ground and for all to realise a feeling of finality and blessing from a well completed examination under the guidance of the spirit of the Lord.

Correction.

We are glad to acknowledge a mistake in April “Peoples Paper” on page 27, second column, as pointed out by one of our brethren, as follows:—”Your Memorial article was very good and impressive and should be of much benefit to new creatures. There was one slight mistake, as Jesus was not arrested by Roman soldiers. There were no Roman soldiers in r and the Jewish rabble consisted of the servants of the high priest and the attendants of the Synagogue, armed with sticks and staves. The Romans had no concern with Jesus until He was brought before Pilate in the morning to be further maltreated.”

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In Remembrance of Christ.

NOW the feast of unleavened bread drew nigh which is called the Passover." Such is the sacred narrative announcing the last Passover Supper of which our Lord partook. Once more we have the Passover with us. It is in some respects the most hallowed occasion of the year, observed by disciples of Christ as a Memorial and celebration of their Master's sacrificial death, and of their participation with Him in that death in hope of the glory to follow.

Amongst the Jews the term "passover" was frequently applied as the name of a festival week, otherwise called the Feast of Passover, beginning on the 15th day of Nisan. But we should not confound this with the frequent references to the Passover found in the Scriptures when the word "feast" is not used, which generally refers to the lamb that was killed, the Passover. For example we read, "Then came the day of unleavened bread when the Passover must be killed." Again Jesus sent disciples to inquire of a friend, "Where is the guest chamber where I may eat the Passover with My disciples?" We read again, "And they made ready the Passover."

From experience we gather that it is much more impressive and inspiring to celebrate an important matter on its anniversary—to recall the deeds and words and looks, 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.

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 was 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; .For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God." 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." "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, Drink ye all of it; This cup is the new testament in My blood, which is shed for you." 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 fulfil. And the bread and wine were to be to them, thereafter, elements which, as a remembrancer of Him, would take the place of the typical lamb. Thus considered there is force in the 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, representative 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."

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. And 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 and secured on behalf of the sins of the world. 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: “The cup of blessing which we bless, is it not the communion common union) of the blood of Christ? The loaf which we break, is it not the common union of the Body of Christ? For we, being many, are one loaf, and one Body, because we are all partakers of that one loaf (Christ).”

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 comes 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. 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 shall all drink of it. “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.

On the occasion of the institution of the Memorial of His death, the Master said, “But I say unto you, I will not drink henceforth of the fruit of the vine until that Day when I drink it new with you in My Father’s Kingdom.” Our Lord was here contrasting the two great Days already referred to the Day of Suffering and the Day of glory. This Gospel Age has been the Day of suffering; the Millennial Age will be the day of glory, and is especially spoken of as “the Day of Christ.”

The fruit of the vine, the literal cup, represents two thoughts. The cup of wine is produced at the cost of the life of the grape. The grape loses its own individuality. The juice is pressed out, and thus the fruit of the vine is made ready for use. “Whosoever will save his life shall lose it.” We are to lay down our lives in the Divine service. We are to submit ourselves to the crushing experiences, to be obliterated as humans and to become new creatures. So we joyfully accept the invitation to drink of His Cup. The cup of wine—the juice of the grape—represents, however, not only the crushing of the grape, but also the exhilaration that comes as the result. So in our drinking of this literal cup. To us it symbolises our Saviour’s sufferings and death, and our own participation with Him in these sufferings. But wine also represents joy, gladness, and is thus used in the Scriptures. So, in the sense in which the Lord used the words, “fruit of the vine,” in the text just quoted, it represents the joys of the Kingdom. -

After the institution of the Memorial Jesus went out into the Mount of Olives in company with the eleven. It is believed that the passage was made at midnight across the Kedron and up the slopes of Olivet into the garden of Gethsemane. It seems that the Saviour realised that He was entering this place for the purpose of fighting a great battle that was to win for Him the victory of Calvary; for out of this agony Jesus stepped calm and strong for the final hour, and herein is a great lesson for His followers: We must win our battles before we come to them, in secret prayer and gathered strength.

We observe that the Master realised that His hour of betrayal and fierce temptation was close at hand; He first comforted, counselled, and prayed for and with His disciples, and then His next strong impulse was to seek a solitary place for prayer and communion with God that He might find grace to help in this time of sore need. He wanted to see full and clear the light of His Father’s face before He stepped into the final darkness. He sought to fall into perfect submission to the will of God and feel the assuring, sustaining power of His omnipotence; He knew full well that He could then bear the cross. And, dear friends, have not all true followers of Christ realised that prayer is the highest preparation for every duty and burden? It quiets the soul and clears the vision so that the path of truth and duty can be seen. In entering any Gethsemane let us enter through the gate of prayer, and then we can endure the agony and may be able to come out calm and strong.

Leaving all but Peter, James and John at the entrance of the Garden, as a sort of outer guard against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three—the three in whose ardent natures He seemed to find the most active and consoling sympathy—and with an earnest appeal to them to watch and pray, He left them and went about a stone’s throw beyond.

All realise that sympathy has a wonderful power to lighten burdens. Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires us with new life. We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted, not their talk. There was nothing they could say to Him that would help Him; but their watchful waiting hear by would help Him. The best sympathy is not that which is most talkative and fussy. The silent presence, the sympathetic tear, the thoughtful, helpful act, these go deeper. There are chambers of sorrow in which voluble speech is an impertinence and silence is soothing to the soul.

Under the tress of Olivet, the Master had a good chance to think over the sequence of events that were to culminate on Calvary. The grass was cool and sweet to Him; the air was balmy and mild. The heavens of that night with all their gleaming brilliance betokened the love-light of His Heavenly Father which seemed as though it were bestowing a silent blessing upon His head. It was a time when lovers walk about in the joy of youth; but He, the greatest lover of all time—the lover of God and righteousness and truth walked alone, for the disciples had been left behind. And there, in that mighty temple of nature, Jesus had the final conflict of His earthly career. Knowing what was coming, He prayed, “O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt.” (Matt. 26:39, 42.)

How much depended upon the Lord’s fortitude in that awful hour, awaiting the certain arrival of His betrayer and

His persecutors maddened with hate and full of the energy of Satan. Oh, how the destinies of the world and of Himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without Divine aid, therefore it was that He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death,—by a resurrection. The necessary comfort was provided, as foretold by the prophet Isaiah, “Behold My servant whom I uphold, Mine elect, in whom My soul delighteth . . . I, the Lord, have called Thee in righteousness, and will hold Thine band, and will keep Thee (from falling or failure) and give Thee for a covenant of the people, for a light of the Gentiles . . . He shall not fail nor be discouraged.”

Then, though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. Just how, we know not, but probably by refreshing His mind with the precious promises and prophetic pictures of the coming glory, which none of His disciples had sufficiently comprehended to thus comfort Him in this hour when the gloom of thick darkness settled down upon His soul. It was Jehovah’s hand upholding Him, according to His promise, that He might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. With His eye of faith upon the glorious victory of truth and righteousness, when He should see of the travail of His soul and be satisfied—satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father’s blessing, and the love and gratitude of every loyal creature in heaven and in earth—yes, comforted and encouraged thus with a realising sense of the rewards of faith and faithful endurance to the end, He could now calmly and even courageously go forth to meet the foe. Yes, this was the victory by which He overcame, even His faith, and so we also are to overcome.

He had passed beyond the need of His disciples’ help. His victory was won. The cross was already as good as behind Him. With calm courage that feared no evil, with masterful faith that scattered the darkness of Calvary, He said, “Rise up, let us go; lo, he that betrayeth Me is at hand.” Mark His calm, dignified fortitude, as He addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken Him had He not voluntarily placed Himself in their hand. Notice, too, His kind consideration for the bewildered and weary disciples, and His loving excuse for them, “The spirit. truly is willing, but the flesh is weak,” and His request to the Roman soldiers at the time of His arrest that they might be permitted to go their way, that so they might escape sharing in His persecutions. So through all the trial and mocking, and finally the crucifixion, His courage and solicitude for the welfare of others never failed.

Let the curtain go down on Calvary, on the darkness of the reeling crosses, on the death of God’s beloved Son, the great antitypical passover Lamb. Let it go down on the weeping women, on the disciples, on the Roman soldiers and on the cruel Pharisees and scribes. Then let it rise on the glorious morning of His resurrection, when a mighty angel had rolled away the stone from the tomb, and said to those who came to embalm the body, “Why seek ye the living among the dead? He is not here, but is risen.”

How the Christian feeds on these events—the death and resurrection of Jesus! They are the very essence of life and power at the present time, just as they have been for nearly two thousand years. The feast that God has provided through His Son is to be eaten with unleavened bread — the bread of pure truth—and with bitter herbs of persecution. This feast has continued throughout the Gospel Age.

“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 spilt
For me, that I through Him might be made fret;
Aye, free—from death and guilt !

And has this broken loaf, this crimson wine,
A further meaning still?
Ah yes, through grace I am a part of Him,
His sufferings to fulfil.
My body to be broken with my Lord,
My blood with Him be shed,
And as I die with Him, with Him I live,
My ever glorious Head.

“Let a man examine himself” says the Apostle; let him see to it that in partaking of the emblems he realises them as the ransom-price of his life and privileges; and further more that he by partaking of them is pledging himself to share in the sufferings of Christ and to be broken for others. Through lack of proper appreciation of this Memorial, which symbolises not only our justification, but also our consecration to share in the sufferings and death of 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 on 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 in the sense of a discouragement by any sincere follower of the Master, but rather in the sense of impressing the solemnity and depth of meaning that should always be associated with the partaking of the emblems. Far from discouraging any who desire to walk in the Master's footsteps His own words are sufficient—"Come unto Me. . . . Take My yoke upon you, for My yoke is easy and my burden is light."

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 our consecrated way come to us, let us not be afraid, nor "think it strange concerning the fiery trials that shall try us" for even "hereunto were we called," to suffer for our beloved Master now, and by and by be glorified together with Him in the Kingdom eternal!

Let us also at this time take warning as well as encouragement, not only from our dear Lord's life of sacrifice, but also from the lives of the Apostles who were with Him for the greater part of His earthly sojourn. We might particularly think of three; in the first place how sad is the case of Judas; we all know the terrible result of the secret, selfish desire of the natural heart which allowed Satan to fully enter, as exhibited finally in the betrayal of his Master for thirty pieces of silver, and that with a kiss. We may be sure that the details of Judas' act in this way, being recorded by the four Evangelists, is so arranged as a lasting lesson for all the Lord's people. Oh, how we each need to keep our hearts with great diligence, to preserve our first love for the Lord, for if our hearts are right and we make mistakes, which we are all prone to do, we shall soon be restored to the Lord's favour and find grace and strength to be on guard against any weaknesses in the future. Such was the case with Peter; his heart was right, and after the acknowledgment of his denial of His Master and receiving the necessary admonitions, we find that he was recovered and reestablished in the Lord's favour and confidence. The recording of Peter's denials and subsequent forgiveness of the Lord has undoubtedly been a very great help to many Christians who have been overtaken in a fault, and then sought the Lord's forgiveness with the result that, as with Peter, they have realised much strengthening of character, with greater determination to serve the Lord faithfully in all the days ahead.

Then we think of loving John, the one with whom the Lord seemed to have most fellowship of the twelve; he was ever alongside his Master, even to following Him to the judgment hall, and also to Calvary's hill, and where from the cross his Lord commended the caring of His earthly mother to his charge. Oh, that we might be more like loving John, tender-hearted, affectionate, and fully devoted to our Lord, willing, yes, cheerfully rendering our all so fully so completely to Him, to whom we belong, since we have covenanted to follow in His steps, and then willing to be used in the interests of His people and cause as He may direct.

"Let us keep the feast," then, in both senses, (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 and as His members could we be allowed to share His glory, honour and •immortality.

The hour is late—the end is drawing nigh
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 heav'nly hills!
Our King is at the door.

PEOPLES PAPER AND HERALD. OF CHRIST'S KINGDOM.

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Memorial Services.

The anniversary of the institution of the Memorial of Christ's death falls this year on Thursday evening, 3rd April, after sundown, and wherever possible the Lord's people will gather together and keep the observance "in remembrance of Christ." The spirit of the Memorial is of course the most important thing and friends who may be isolated or otherwise hindered from joining others on 3rd April could well arrange another date. Brethren isolated altogether should also keep the Memorial as our Lord directed; He will no doubt add His blessing to the ones or twos as well as to the larger gatherings of His people.

The following services have been arranged to which all sincere believers in the ransom sacrifice of Christ will be welcome.

Melbourne.—Thursday, 3rd April, at 8 p.m., at 19 Ermington Place, Kew, E.4.

Geelong, Vic.—Thursday, 3rd April, at 8 p.m., at Sons of Temperance Hall, Ryrie Street.

Adelaide.—Thursday, 3rd April, at 7.45 p.m., at Willard Hall, Wakefield Street.

Sydney.—Thursday, 3rd April, at 7 p.m., at Child Study Rooms, 75 Liverpool Street (near George Street).
(Fellowship also from 6 p.m. to 7 p.m.)

Easter Conventions.

Adelaide.—The usual Convention is being held again this year by the brethren in Adelaide, and they extend a hearty invitation to all friends able to gather with them for the four days, Good Friday, 4th April to Easter Monday, 7th April. The meetings are to be held in Druid's Hall, Flinders Street, Adelaide, and further information is procurable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Sydney.—A three-day Convention is being arranged by the Sydney brethren from Good Friday to Easter Sunday, to be held at Child Study Rooms, 75 Liverpool Street, Sydney. All friends able to attend these gatherings will be gladly welcomed, and additional information may be obtained from Mr. E. Beckmann, 1 Samuel Street, Lidcombe, Sydney.

Pilgrim Way Ended.

Word is to hand recently advising that Brother G. Nairn of Christchurch, New Zealand, passed under the veil on 14th March. It has been a great pleasure to hear from Brother Nairn for many years and his last letter received in February, when he had not been well for some months, revealed the same deep love for the Lord and zeal for His truth as was always manifest.

The following from one of our brethren who knew Brother Nairn personally will be appreciated by the friends. — For well over thirty years we have been in contact, passing through various testings and trials and in every case have been able to stand together for what we believed to be truth and right. Brother Nairn was one whose faith was based not upon human theory or teachings of men, but upon the impregnable rock of Holy Scripture, though he appreciated the writings and works providing the present truth to the household of faith.

Brother was "an example to believers" and a great help and encouragement to the friends in New Zealand. For some years he was able to visit the classes and isolated brethren throughout New Zealand. It was good to converse with him, for he was a developed Christian; he seemed to have the correct poise in the development of grace and knowledge, ever realising that the chief aim of a Christian's life is to become like Christ in heart and mind, disposition and character.

To have fellowship with Brother Nairn was always to be encouraged in faith and so to meet the trials on the road. He came from Scotland about thirty-five years ago and is not forgotten by the friends there. Since ill-health and age prevented his visiting the friends in New Zealand he has been a source of strength to them by way of correspondence, and his good letters will be greatly missed by many there and here.

While "we do not sorrow as do others" and rejoice to think of him as an overcomer entering upon his reward, being "changed in a moment," "caught away to be with the Lord," (1 Thes. 4:13-18), yet we extend our sincere sympathy to his three daughters and son in their bereavement. To those who knew him as a Brother in Christ his life is an incentive to follow him even as he followed Christ,—Praise ye the Lord.

Hebrews 13: 5

When from my life the old-time joys have vanished,
Treasures once mine I may no longer claim;
This truth may feed my hungry heart so famished,
Lord Thou remainest, Thou art still the same.

When streams have dried (those streams of glad refreshing) ,
Friendships so blest, so rich, so free ;
When sun-kissed skies give place to clouds depressing,
Lord, Thou remainest, still my heart hath Thee.

When strength hath failed and feet now worn and weary,

On gladsome errands may no longer go;
Why should I sigh or let the days be dreary,
Lord, Thou remainest, couldst Thou more bestow.

Then through life's days, whoe'er or what may fail me,
Loves, friendships, joys, in small or great degree;
Songs may be mine, no sadness need assail me,
Lord, Thou remainest, still my heart bath Thee.

The Kingdoms of this World.

IN the first chapter of the Divine Revelation, God declares His purpose concerning His earthly creation and its government: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image; in the image of God created He him: male and female created He them. And God blessed them. And God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Thus the dominion of earth was placed in the hands of the human race as represented in the first man Adam, who was perfect, and therefore fully qualified to be the lord, ruler or king of earth. This commission to multiply, and fill, and subdue, and have dominion over the earth was not to Adam alone, but to all mankind: "Let them have dominion," etc. Had the human race remained perfect and sinless, this *dominion would never have passed out of its hands.

It will be noticed that in this commission no man is given dominion or authority over fellowmen, but the whole race is given dominion over the earth, to cultivate and to make use of its products for the common good. Not only its vegetable and mineral wealth is thus placed at man's command, but also all its varieties of animal life are at his disposal and for his service. Had the race remained perfect and carried out this original design of the Creator, as it grew in numbers it would have been necessary for men to consult together, and to systematize their efforts, and to devise ways and means for the just and wise distribution of the common blessings. And as, in the course of time, it would have been impossible, because of their vast numbers, to meet and consult together, it would have been necessary for various classes of men to elect certain of their number to represent them, to voice their common sentiments, and to act for them. And if all men were perfect, mentally, physically, and morally; if every man loved God and His regulations supremely, and his neighbour as himself, there would have been no friction in such an arrangement.

Thus seen, the original design of the Creator for earth's government was a Republic in form, a government in which each individual would share; in which every man would be a sovereign, amply qualified in every particular to exercise the duties of his office for both his own and the general good.

This dominion of earth conferred upon man had but one contingency upon which its everlasting continuance depended; and that was that this divinely-conferred rulership be always exercised in harmony with the Supreme Ruler of the universe, whose one law, briefly stated, is Love. "Love is the fulfilling of the law." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; . . . and thou shalt love thy neighbour as thyself."—Rom. 13: 10; Matt. 22: 37-40.

Concerning this great favour conferred upon man, David, praising God, says: "Thou madest him a little lower than the angels; Thou crownest him with glory and honour; Thou madest him to have dominion over the works of Thy hands." (Psa. 8: 5, 6.) This dominion given to mankind in the person of Adam was the first establishment of the Kingdom of God on earth. Man thus exercised dominion as God's representative. But man's disobedience to the Supreme Ruler forfeited not only his life, but also all his rights and privileges as God's representative ruler of earth. He was thenceforth a rebel, dethroned and condemned to death. Then speedily the kingdom of God on earth ceased, and has not since been established, except for a short time, in a typical manner, in Israel. Although' in Eden man lost his right to life and dominion, neither was taken from him suddenly; and while the condemned life lasts man is permitted to exercise the dominion of earth. according to his own ideas and ability, until God's, due time for him whose right it is to take the. dominion which He purchased.

Our Lord's death redeemed or purchased not only man, but also all his original inheritance,, including the dominion of earth. Having purchased it, the title is now in Him: He is now they rightful heir, and in due time, and shortly, He will take possession of His purchase. (Eph. 1: 14.) But as He bought man not for the sake of holding him as His slave, but that He might restore him to his former estate, so with the dominion of earth: He purchased it and all of man's original blessings for the purpose of restoring them when man is again made capable of exercising them in harmony with the will of God. Hence the reign of Messiah on earth will not be everlasting. It will continue only until, by His strong iron rule, He will have put down all rebellion and insubordination, and restored the fallen race to the original perfection, when they will be fully capable of rightly exercising the dominion of earth as originally designed. When thus restored, it will again be the Kingdom of God on earth, under man, God's appointed representative.

The kingdom of Israel is the only one, since the fall, which God ever recognized as in any way representing His government, laws, etc. There had been many nations before theirs, but no other could rightfully claim God as its founder, or that its rulers were God's representatives. When the diadem was taken from Zedekiah and the kingdom

of Israel was overturned, it was decreed that it should remain overturned until Christ, the rightful heir of the world, should come to claim it. Thus, inferentially, all other kingdoms in power until the re-establishment of God's kingdom are branded -kingdoms of this world," under the -prince of this world"; and hence any claims put forth by any of them to being kingdoms of God are spurious. Nor was this, Kingdom of God "SET UP" at the first advent of Christ. (Luke 19: 12.) Then and since then God has been selecting from the world those who shall be accounted worthy to reign with Christ as joint-heirs of that throne. Not until His second advent will Christ take the kingdom, the power and the glory, and reign Lord of all.

All other kingdoms than that of Israel are Scripturally called heathen or Gentile kingdoms—"the kingdoms of this world," under the "prince of this world"—Satan. The removal of God's kingdom in the days of Zedekiah left the world without any government of which God could approve, or whose laws or affairs He specially supervised. The Gentile governments God recognized indirectly, in that He publicly declares His decree (Luke 21: 24) that during the interregnum the control of Jerusalem and the world should be exercised by Gentile governments.

This interregnum, or intervening period of time between the removal of God's sceptre and government and the restoration of the same in greater power and glory in Christ, is Scripturally termed "The Times of the Gentiles." And these "times" or years, during which the "kingdoms of this world" are permitted to rule, are fixed and limited, and the time for the re-establishment of God's Kingdom under Messiah is equally fixed and marked in Scripture.

Even as these Gentile governments have been, they were permitted or "ordained of God" for a wise purpose. (Rom. 13: 1.) Their imperfection and misrule form a part of the general lesson on the exceeding sinfulness of sin, and prove the inability of fallen man to govern himself, even to his own satisfaction. God permits them, in the main, to carry out their own purposes as they may be able, overruling them only when they would interfere with His plans. He designs that eventually all shall work for good, and that finally even the "wrath of man shall praise Him." The remainder, that would work no good, serve no purpose or teach no lesson, He restrains.—Psa. 76: 10.

Man's inability to establish a perfect government is attributable to his own weaknesses in his fallen, depraved condition. These weaknesses, which of themselves would thwart human efforts to produce a perfect government, have also been taken advantage of by Satan, who first tempted man to disloyalty to the Supreme Ruler. Satan has continually taken advantage of man's weaknesses, made good to appear evil, and evil to appear good; and he has misrepresented God's character and plans and blinded men to the truth. Thus working in the hearts of the children of disobedience (Eph. 2: 2), he has led them captive at his will and made himself what our Lord and the apostles call him—the prince or ruler of this world. (John 14: 30; 12: 31.) He is not the prince of this world by right, but by usurpation; through fraud and deception and control of fallen men. It is because he is a usurper that he will be summarily deposed. Had he a real title as prince of this world, he would not thus be dealt with.

Thus it will be seen that the dominion of earth, as at present exercised, has both an invisible and a visible phase. The former is the spiritual, the latter the human phase—the visible earthly kingdoms measurably under the control of a spiritual prince, Satan. It was because Satan possessed such control that he could offer to make our Lord the supreme visible sovereign of the earth under His direction. (Matt. 4: 9.) When the Times of the Gentiles expire, both phases of the present dominion will terminate: Satan will be bound and the kingdoms of this world will be overthrown.

The fallen, blinded, groaning creation has for centuries plodded along its weary way, defeated at every step, even its best endeavours proving fruitless, yet ever hoping that the golden age dreamed of by its philosophers was at hand. It knows not that a still greater deliverance than that for which it hopes and groans is to come through the despised Nazarene and His followers, who as the Sons of God will shortly be manifested in kingdom power for its deliverance.—Rom. 8: 22, 19.

The world is fast coming to realize that the -kingdoms of this world" are not Christlike, and that their claim to be of Christ's appointment is not unquestionable. Men are beginning to use their reasoning powers on this and similar questions; and they will act out their convictions so much more violently, as they come to realize that a deception has been practised upon them in the name of the God of Justice and the Prince of Peace. In fact, the tendency with many is to conclude that Christianity itself is an imposition without foundation, and that, leagued with civil rulers, its aim is merely to hold in check the liberties of the masses.

O that men were wise, that they would apply their hearts to understand the work and plan of the Lord! Then would the present kingdoms melt down gradually—reform would swiftly follow reform, and liberty follow liberty, and justice and truth would prevail until righteousness would be established in the earth. But they will not do this, nor can they in their present fallen state; and so, armed with selfishness, each will strive for mastery, and the kingdoms of this world will pass away with a great time of trouble, such as was not since there was a nation. Of those who will be vainly trying to hold to a dominion which has passed away, when the dominion is given to Him whose right it is, the Lord speaks, urging that they are fighting against Him—a conflict in which they are sure to fail. He says:

"Why do the nations tumultuously assemble, and the people meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure [saying], I have anointed My king upon My holy hill of Zion. . . . Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling. Kiss [make friends with] the Son [God's Anointed] lest He be angry, and ye perish in the way; for His wrath may soon be kindled. Blessed are all they that take refuge in Him."—Psa. 2: 1-6, 10-12.

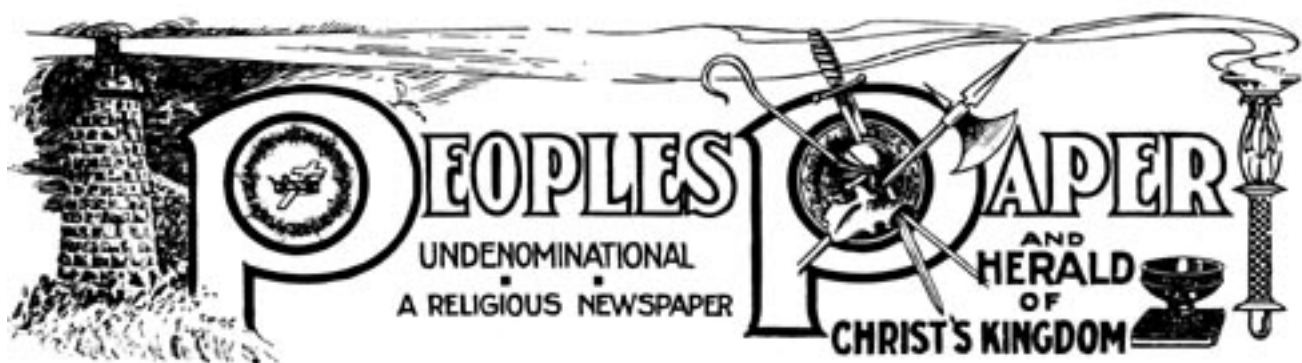
The Palace Beautiful.

The Bible is like unto a magnificent palace constructed of precious oriental stone, comprising sixty-six stately chambers. Each one of these chambers is different from its fellows, and is perfect in its individual beauty, while together they form an edifice incomparably majestic, glorious and sublime.

In the book of Genesis we enter the grand Vestibule, where we are immediately introduced to the records of the mighty work of God in creation. This Vestibule gives access to the Law Courts, passing through which we come to the Picture Gallery of the historical books. Here we find hung upon the walls, scenes of battles, heroic deeds, and portraits of valiant men of God. Beyond the Picture Gallery we find the Philosopher's Chambers--the Book of Job--passing through here, we enter the Music Room--the Book of Psalms--and here we linger, thrilled by the grandest harmonies that fall on human ears. Then we come to the Business Office--the Book of Proverbs--in the very centre of which stands the motto, "Righteousness exalteth a nation, but sin is a reproach to any people." Leaving the Business Office we pass into the Research Department--Ecclesiastes--and thence in to the Conservatory--the Song of Solomon--where the fragrant aroma of choicest fruits and flowers :And the sweet singing of birds greet us. We then reach the Observatory where the Prophets with their powerful telescopes are looking for the appearing of the "Bright and Morning Star." Crossing the courtyard, we come to the Audience Chamber of the King--the Gospels--where we find four life-like portraits of the King Himself, revealing the perfections of His infinite beauty. Next we enter the workroom of the holy spirit--The Acts of the Apostles--and beyond that the Correspondence Room--the Epistles--where we see Paul and Peter, James, John and Jude, busy at their tables under the personal direction of the spirit of truth. Finally, we enter the Throne Room--the Book of Revelation--where we are enraptured by the mighty volume of adoration and praise which is ever addressed to the enthroned King, and which fills the vast Chamber; while in the adjacent Galleries and Judgment Hall are portrayed solemn scenes of judgment and wondrous scenes of glory.

—(Extract from "Morning Devotions" of 2UW, Sydney.)

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Praying, Watching, Trusting

(Convention Address.)

THESE three things are very necessary requisites to a Christian life. While each may have a separate or distinct bearing, all three make up a complete whole, and the longer we run in the Christian way the more we realise that the

richest experience we can know is to aim at the perfect blending of all three.

To make prayer to our Heavenly Father and then not watch thereunto is like a child making a request to an earthly parent for something to satisfy a passing whim, and then almost immediately forgetting all about it; while prayers that are uttered without any faith or trust in the One appealed to are useless. On the face of it one might say that it is insensible to think that anyone would pray at all while believing that their requests could not be granted, and yet when we analyse the position we find that we have all been guilty along this line to some extent—we were inclined to limit the holy one of Israel.

First, what is prayer? We would define it as holding conversation with our Heavenly Father. Another very good definition is the oft-quoted one —"Prayer is the soul's sincere desire, uttered or unexpressed." There are times in a Christian's life when words will not come to form a prayer, a maelstrom of difficulties and perplexities assail and, in knowledge of all the way we are called to follow Jesus, we know not what to pray for as we ought, or as it behoveth us (Rom. 8:26, Young's Con) , for we do not desire to ask amiss.

On one occasion we know of (possibly there were more) our Lord would have prayed for deliverance but for the knowledge that He had been called of God to face the situation He was enduring. (John 12:27.)

Then there is another kind of prayer with which we have difficulty and against which we must guard —habitual prayer that becomes a matter of form. Whilst it is good to form the habit of prayer at regular times, such as morning, noon and night (Psalm 55:17; Daniel 6:10), let us beware that we do not become careless and indifferent in uttering such prayers. Sometimes the mind is crowded so full of little cares (earthly matters calling for decision) with body and mind weary and exhausted that when we fall upon our knees at the usual set time our mind wanders round in circles, first to this and then to that event of the day, instead of concentrating on what we are doing — holding conversation with our Heavenly Father in prayer. On such occasions a short prayer of thankfulness for mercies realised and a plea for succor and guidance might serve better than attempting a prayer of many words when body and mind hinder and forbid concentration. However, there are other times when simply to fall down and tell the Lord all about our troubles, even to details of our trials and perplexities, is a real means of unburdening our hearts and restoring reassuring calm.

Another kind of prayer, while not concerning God's true people so much but in which some of God's professing people do err, is that which is offered only when in trouble of some kind. A careful reading of Psalm 107 may be helpful to some here. In it we find reminders of the typical people's (Israel's) wanderings, as recorded in the Old Testament. The essence of the Psalm is that after mentioning the various backslidings of the people with disastrous results, then the people cried unto the Lord in their distresses and He delivered them out of their trouble. Several occasions are mentioned where this happened and afterwards each time the Psalmist says, "Oh that men would praise the Lord for His goodness and His wonderful works to the children of men," (that is, give thanks) . But no, each experience was soon forgotten and another severe reprimand in the form of some disaster became necessary to cause them to cry unto the Lord again.

One is reminded here of the passage in Luke 17:11-17 where the ten lepers were cleansed and made whole and only one returned to give thanks for deliverance. Jesus said, "Were there not ten cleansed? Where are the nine?" Evidently they went their way enjoying the blessings bestowed without any thought of offering thanks to their benefactor. Probably He would be quite forgotten unless leprosy overtook them again.

How important are prayers of thanksgiving. All our prayers are not, or should not be, in the form of petition. When we are able to render a kindness to someone, how pleasing it is to have it recognised with a few words of thanks from the one we befriended, especially when we know that they are spoken in genuine sincerity. Not that we did it to seek gratitude from men, but it is cheering to know when one appreciates our desire to do them good. And real appreciation is easily discernible in contradistinction to that almost nauseating "Thank you," or "Thank you so much" which is uttered as so much etiquette in the business world by so many and with little or no meaning to it. We are not counselling discourtesy, but sincerity, in our giving of thanks.

Perhaps we are too dilatory ourselves sometimes in showing appreciation of kindnesses rendered. In our own homes we are inclined to accept too much for granted from our husbands, wives and families, etc. For instance, how often plans for the day are changed in the early morning — the husband may rush in to say he won't be home for lunch, "I must take it with me." And the wife has to drop all she is doing in the midst of a busy round to get that lunch cut, and probably the husband grabs it forgetting any words of thanks and merely says as he goes off, "I'll be home at such and such a time for tea, Hooray!" And how often we receive the good gifts we ask of our Heavenly Father and forget to offer prayers of thankfulness.

Then there is the prayer mentioned in Matt. 5:44 — praying for those that despitefully use us and persecute us. Have you tried to do it? I'm afraid we hardly ever think about it. And yet there is nothing that will remove the sting of a hurt done to us more quickly than to pray to our Heavenly Father for that one. Instead of allowing thoughts of resentment, if we could only lift our eyes to God and say, "O Father, help this one who has been my enemy; perhaps he has not understood aright," a calm will come to our soul immediately and we will not say those things for which we would afterward be sorry — railing for railing. Closely related to praying for enemies is that which our Lord taught us to pray—"Forgive us our trespasses as we forgive those who trespass against us." Sometimes wrongs, gross wrongs are committed against us, and if later repentance is shown how freely do we forgive? Do we have a battle not to harbour resentful thoughts? It is a help at such times to remember the things we have done that must have displeased the Lord and say to ourselves, How did I ask and desire Him to forgive—grudgingly? No, we wanted Him to forget it completely—forgive us freely and fully. Then let our forgiveness of others be as full and generous. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses." (Mark 11:26.) Such prayer and forgive-

ness is not for once only, but on every occasion when circumstances demand it — “How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.” (Matt. 18:21, 22.)

The Apostle says in Rom. 12:12 “continuing instant in prayer,” and Jesus said, “Men ought always to pray and not to faint,” (Luke 18:1) , and again in 1 Thes. 5:17 we read “Pray without ceasing.” It would be foolish to take these texts to mean that we should spend all our time upon our knees praying to God, but it seems right to assume that it means we should be continually in a prayerful attitude of mind. Without doubt, that prayer which comes from a saint upon his knees in secluded place, away from the gaze and company of all—the closed closet (Matt. 6:6)—is a means of tremendous strength to him or her, and is also as a sweet incense rising up to the Father above. But it is not always necessary to wait till such time is convenient, nor is it the only time that we can commune with the Father. In difficulties throughout the day, the moment we recognise them it is our privilege to lift our hearts to God in prayer, even though we may be in the midst of secular labours. Simply to say from our heart “Oh my Father here-is another difficulty to face, guide me through it” will be as surely heard as the closet prayer, and when on occasions throughout the day we perceive the blessings and deliverances in difficult places we say, “Thank thee, Father, I recognise Thy hand in this,” it is as surely heard as prayers of many words. To be in such continual prayerful. attitude of mind would constitute a putting on of a portion of that armour which _ the Apostle Paul counselled the Ephesian Christians to put on that they might be able to stand against all the wiles of the devil. In that list of armour which all can read for themselves in Ephesians 6, from verse 11, the Apostle finishes with the words “praying always with all prayer (of petition, thanksgiving, etc.) and supplication in the spirit.”

Those who believe in Jesus as their personal Saviour, His shed blood covering all their sins, are justified freely from all things—reckoned perfect in God’s sight. By then consecrating their life to the service of God, through Christ, they are brought into God’s family by begetting of His holy spirit as was Jesus at Jordan. These, then, are those who pray “in the spirit” and they are really the only ones who can pray to God intelligently.

Watching.

We notice how often in Scripture watching and praying are linked together. “Watch and pray.” “Watching unto prayer.” “Continue in prayer and watch in the same,- we read in Col. 4:2. It seems to be another way of saying, “Don’t forget to do your part.” If we have prayed to our Heavenly

Father aright we have thanked Him for His mercies and goodness, we have told Him of our difficulties and perplexities, and we have petitioned Him for grace, strength and wisdom to face them aright and for deliverance from all that can serve no good purpose in our spiritual interests. And if we have had to mention some great trial from which we are not sure if it would be the Lord’s will to deliver us, we will have ended our prayer as did Jesus—“nevertheless, not my will but thine be done.”

Now we must watch to do our part, as well as to see what the Lord will answer, and sometimes answers may be delayed. Perhaps the Lord sees it is not just the right time to grant our requests, and if there has been no indication that our prayer is contrary to His will it is surely in order to repeat our request, “for men ought always to pray and not to faint,” or become discouraged.

How many parents’ prayers for children have ascended above without visible answer, and yet there are cases known where after the decease of the saintly parent the child so often prayed for was converted to the Lord. And who knows how efficacious were the prayers of the departed one in finally bringing about that result.

If we ask the Lord to make us spiritually strong would we expect Him to answer our prayer if we spend much of our time and energy in worldly things? No, of course not—we would be making it impossible for Him to grant our request. We remember a lady one time who had shown good interest and desire to know more of God’s truth. Knowing that it would not be easy for her to get time for reading, we said as much when giving her a book to read. Her reply showed a wonderful spirit. She said, “I make time; if I did not I would seldom get the opportunity to read books like this.” She went on to explain that sometimes when it seemed just impossible to get to some reading she wished to continue, she would lay the book open on the kitchen table and read as she washed up the dishes. She said, “Maybe I don’t get much read at a time, but I am able to think over well what I read in snatches that way.” Don’t you think that one who watched unto prayer that way would be rewarded?

An incident recorded in Acts 27 comes to mind. Paul, as a, prisoner, was aboard a ship that was caught in a tempest. They lightened the ship of all they dared and’ still despaired that they could be saved alive. In verse 21 we read of Paul, after long abstinence during which no doubt he prayed much, telling the people that an angel of the Lord had appeared and told him they would all reach, land safely. But that was not the signal to sit down and do nothing. No, they continued to do the best they could (largely at Paul’s instruction) even at last to tipping the cargo overboard. The Lord had not promised to save the ship or the cargo, but only those aboard, and what He promised was fulfilled — with their co-operation; they all reached land, some on boards and broken pieces of the ship, etc. They had to do what they could to the last. And what urgent need there is today particularly for watching unto prayer if we are to be counted worthy to escape all the things that are coming to pass and recorded in Luke 21.

As Paul says in 1 Thes. 5:6 we must not sleep as do others, but watch and be sober. The end of all things (concerning this age) is at hand. Are we fully awake and watchful as to the appropriateness of these words now and is it prompting us to a more holy walk — holy conversation and godliness (2 Pet. 3 :11) —or are we drowsy, tending to spiritual sleepiness? Have the global wars of the last generation lost their prophetic significance to us? Is there a tendency to accept the industrial upheavals, civil wars and revolutions resulting therefrom as just news of the day—history repeating itself—instead of the very signs and signals that herald the presence of our Lord and the near establishment

of His Kingdom? Will we slip back to be numbered with those to whom the Lord came as a thief in the night because we did not watch and pray, or do we diligently, by the Lord's grace, keep ourselves in the class—"Ye brethren are not in darkness that that day should overtake you as a thief." ? (1 Thes. 5 :4.)

At the first advent when John was in prison (Luke 7:19-22) he evidently began to doubt if Jesus was really the Deliverer, even though he previously had felt so sure He was the one they looked for so much. Perceive the reply of Jesus to the messengers whom John sent to inquire "Art thou He that should come or look we for another?" They were told simply to return and tell John the sick were being healed, the dead were raised, etc.,—the signs that were to herald the presence of the Lord. So, now, in the days of our Lord's second presence things have not happened as quickly as expected and the faith of some is evidently being tried. Has He , really come; are we living in the days of the Son of Man, or are we to look forward still to some momentous event that heralds His coming? It would seem that our Lord would dispel our doubts with the same message—review the signs foretold, the crumbled thrones of earth in the last few decades, the deterioration of Babylon's condition and the imminence of her fall becoming apparent not only to the saints but to all, and the fainting of men's_ hearts with fear for the inevitable result—and ,be,, not faithless but believing. —If ye do not watch I may have come upon you as a thief." (Rev. 3:3, Diaglott.), Tr'

Recall to mind Peter's bold declaration in Matt. 26 that he would never deny or desert the Lord Even. after Jesus warned him that he would=deny Him three times Peter re-affirmed it would not be so. A short time later (before the actual denials) Jesus left three (Peter included) to keep watch while He went to pray and when He came back He found them asleep. And Jesus said "What! could ye not watch with me one hour? the spirit indeed is willing but the flesh is weak—watch and pray."

What a lesson that should be for us all. The spirit or mind is willing when we consecrate all to the Lord, but the flesh is weak, and if we do not keep close to the Lord, watching unto prayer—renewing our mind toward spiritual things—we will succumb to that spiritual drowsiness that results in the light that is in us being turned to darkness again, for no man can serve two masters. (Matt. 6:23, 24.)

In Rom. 13:14 the Apostle says, "Put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfil the lusts thereof." There is to be one Master, and as we beseech in prayer for the succor and guidance we need, let us rise from our knees ready to do our part—watching that we walk circumspectly, putting the flesh to death, making no provision for it to get the upper hand. "And what I say unto you, I say unto you all, Watch." (Mark 13 :37.)

Trusting.

Having poured out our soul to the Lord in prayer and risen from our knees to diligently watch our conduct, that to the extent of our ability we enter not forbidden paths, and watching and waiting for the Lord's leading at the forked roads—the various ways where we know not clearly which path to take—it is our privilege now to be at rest through perfect trust or faith that all things will work together for our good. It should be a part of our daily lesson to cultivate trust in the Lord, and what a comforting text it is in Prov. 3:5, 6, "Trust in the Lord with all thine heart . . . In all thy ways acknowledge Him and He shall direct thy paths." Also throughout the Psalms are numerous exhortations to put trust in the Lord.

Most wonderful trust of all revealed in the Old Testament was that displayed by Job who in his deepest affliction could say, "Though He slay me yet will I trust in Him." (Job 13:15.) The Prophet Nahum 1:7 says, "The Lord is a stronghold in the day of trouble and He knoweth them that put their trust in Him." Yea, verily, though afflictions come similar to those endured by Job, the Lord knows those whose faith dies not, and like Job they shall be rewarded at the latter end.

Paul's words to Timothy in the New Testament would seem like a counterpart of Job's experience. In 2 Tim. 1:12 we read, "For the which cause I suffer these things: nevertheless I am not ashamed; 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." At the time Paul wrote these words "all those in Asia were turned away from him," because of his faithful witness to the truth, but his faith and trust had not failed. He was making good use of another piece of the armour before-mentioned (Eph. 6) and was quenching the fiery darts of the wicked with the shield of faith. "And this is the victory that overcometh the world, even our faith." (1 John 5:4.)

At the time of the storm when Jesus went to His disciples' aid by walking on the water and Peter asked if he might go to Him, the Lord said, "Come." Peter went, but when he took his eyes off Jesus to look at the turbulent waters he grew afraid and began to sink. "Oh, ye of little faith," said Jesus, "wherefore didst thou doubt." And how like it is today with all the turbulent waters caused by the storm throughout the earth. If we take our eyes off Jesus in beholding the storm, we will as surely begin to waver and fear.

And so, dear fellow brethren, let us keep our eyes fixed on Jesus. Let us pray—not anxiously—but humbly, letting our requests be made known unto God, with thanksgiving for all past and present mercies; and let us watch unto prayer that we fail not to show our ready desire to co-operate to our fullest extent with the Lord's will and way. Having done this, let us rest in the Lord and wait patiently for Him to fulfil His good designs in us and in all around.

How encouraging are the words of the Psalmist recorded in Psalm 37:5, 6. "Commit thy way unto the Lord (in prayer) ; 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 noonday,"—in due time. Yea, we shall shine forth as the sun in the Kingdom of our Father.

Prayer is appointed to convey,
The blessings God designs to give,

In every case should Christians pray,
If near the fount of grace they'd live.

If pain afflict, or wrongs oppress,
If cares distract, or fears dismay ;
If want deject, if sin distress,
In every case, still watch and pray.

Depend on Him ; thou canst not fail ;
But ask according to His will ;
Then always shall thy prayer prevail,
And nothing shall to thee work ill.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

Published by the Berean Bible Institute,
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Passover Memorial, 1947.

As announced last month, the date for the Memorial of Christ's death this year is Thursday night, 3rd April. It is a means of great encouragement and blessing for all the Lord's people to observe this Memorial, as our Lord said, "In remembrance of me," and also explained by St. Paul as indicating the participation of Christ's followers in His sufferings, that they may also be glorified with Him.

The following services are announced at this advanced time for the benefit of those wishing to make arrangements to attend. All sincere believers in the ransom sacrifice of Jesus Christ will be welcome.

Melbourne.—Thursday, 3rd April, at 8 p.m., at 19

Ermington Place, Kew, E.4. (Melbourne friends not acquainted with 'this address should telephone Hawthorn 6251.)

Geelong, Vic.—Thursday, 3rd April, at 8 p.m., at Sons of Temperance Hall, Ryrie Street.

Sydney.—Thursday, 3rd April, at 7 p.m., at Child Study Rooms, 75 Liverpool Street (near George Street).

(Fellowship is also held from 6 p.m. to 7 p.m.)

Friends not able to procure the unleavened bread and wine will be gladly supplied from this office. Early application should be made wherever desired.

Easter Convention

Adelaide.—The usual Convention is being held again this year by the brethren in Adelaide, and they extend a hearty invitation to all friends able to gather with them for the four days, Good Friday, 4th April to Easter Monday, 7th April. The meetings are to be held in Druid's Hall, Flinders Street, Adelaide, and further information is procurable from the Class secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

Sydney.—A three-day Convention is being arranged by the Sydney brethren from Good Friday to Easter Sunday, to be held at Child Study Rooms, 75 Liverpool Street, Sydney. All friends able to attend these gatherings will be gladly welcomed, and additional information may be obtained from Mr. E. Beckman, 1 Samuel Street, Lidcanabea Sydney.

Perth.—The friends in Perth have decided to hold a Convention beginning on Good Friday, 4th April, and they 'extend a cordial invitation to all desirous of attending with them. Further information respecting the location for the meetings and exact days, etc., may be received from the Class secretary — Mrs. N. Hiam, "Illawarra," Karragullen, Western Australia.

The Lord is my Shepherd.

The story is told of a noted actor and an aged Christian who were at a social gathering. Someone suggested that the actor be asked to repeat the 23rd Psalm, the request being supported by the venerable man of God. Obliging the actor consented, and with a voice thoroughly disciplined by the most perfect elocution, all the shades of tone, all the delicate accents and meaningful inflections were goldenly evident as he repeated, "The Lord is my Shepherd."

Then, after the actor had finished, someone asked the old Christian if he would not also repeat the Psalm. Naturally timid under the spell of the actor's elocution, the Christian hesitated for a time, but finally consented. And as he finished, the faces of the company were not aglow with admiration, but hushed and rapt and washed with something akin to tears. Taking the Christian's hand in his, the magnanimous actor said to him: "I know the Psalm; you know the Shepherd."

Many of our readers have appreciated the booklet "The Lord is My Shepherd" which took the place of January "Peoples Paper" and, like the story above, it is hoped this booklet may be used to reveal the Shepherd, as well as the Psalm, to others mindful of spiritual things. Further supplies are available in single copies at 4d. each, or 3/6 per dozen, post paid.

Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m. Thursdays, 15 Ermington Place, Kew, E.4.-7.45 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street, Sundays, 3 p.m.

Adelaide.—Druids Hall, Flinders Street—Sunday, 3 p.m. and 6.30 p.m.

Sydney.-75 Liverpool Street (few doors from George Street)—Sunday, 3 p.m. and 5.15 p.m.

Perth.—Chancery House (First Floor) , 3 Howard Street. Sunday, 3.30 p.m. and 6 p.m.

The Three Ways.

"WIDE is the gate of destruction, and broad that way leading thither; and many are they who enter through it. How narrow is the gate of life! How difficult that way leading thither. and how few are they who find it."—Matt. 7; 13, 14, Diaglott translation.

"And a highway shall be there, and a way, and 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. No lion shall be there, nor any ravenous beast shall go up thereon, nor be found there; but they that walk there shall be delivered." Isa. 35: 8, 9.

Three ways, the "broad road," the "narrow way" and the "highway," are thus brought to our attention in the Scriptures.

THE BROAD ROAD TO DESTRUCTION.

This road is thus named because it is most easy to the degenerate human race. Six thousand years ago, as a sinner condemned to destruction, Adam (and the race represented in him) started upon this road, and after nine hundred and thirty years he reached its end—destruction.

For six thousand years the race has steadily pursued the broad, downward way. Only a few, comparatively, have tried to change their course and retrace their steps. In fact, to retrace all the steps, and reach the original perfection, has been impossible, though the effort of some to do so has been commendable, and not without beneficial results. For six thousand years sin and death have reigned relentlessly over mankind, and driven them upon this broad road to destruction. And not until the Gospel age was a way of escape brought to light.

The teachings of Jesus and the apostles bring to light life—a restitution or restoration to life, for all mankind, as based upon the merit and sacrifice of the Redeemer; and they show this to be the significance of many Old Testament types. They also bring to light immortality, the prize of the high calling of the Gospel Church.

THE NARROW WAY TO LIFE.

Our Master tells us that it is because of the narrowness of this way that the many prefer to remain on the broad road to destruction. "Strait [difficult] is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Recognizing the fact that only in the divine nature is life independent, unlimited, exhaustless, ever continuous and neither produced nor controlled by circumstances, we see that of necessity Jehovah is superior to those physical laws and supplies which He ordained for the sustenance of His creatures. It is this quality, which pertains only to the divine nature, that is described by the term immortality. As shown in the preceding chapter, immortal signifies death-proof, consequently disease and pain-proof. In fact, immortality may be used as a synonym for divinity. From the divine, immortal fountain proceed all life and blessing, every good and perfect gift, as from the sun the earth receives her light and vigour.

Man has not inherent life: he is no more a fountain of life than a diamond is a fountain of light. And one of the very strongest evidences that we have not an exhaustless supply of life, in ourselves, or, in other words, that we are not immortal, is that since sin entered, death has passed upon all our race.

God had arranged that man in Eden should have access to life sustaining trees, and the paradise in which he was placed was abundantly supplied with numbers of 'every [kind of] tree' good for food or for adornment. (Gen. 2: 9, 16, 17.) Among the trees of life good for food was one forbidden. While for a time forbidden to eat of the tree of knowledge, he was permitted to eat freely of trees which sustained life perfectly; and he was separated from them only after transgression, that thereby the death-penalty might go into effect.—Gen. 3: 22.

Thus the glory and beauty of humanity are seen to be dependent on the continued supply of life, just as the beauty of the diamond is dependent on the continued supply of sunlight. When sin deprived humanity of the right to life, and the supply was withheld, immediately the jewel began to lose its brilliancy and beauty, and finally it is deprived of its last vestige in the tomb. His beauty consumes away like a moth. (Psa. 39: 11.) As the diamond loses its beauty and brilliancy when the light is withdrawn, so man loses life when God withholds the supplies from him. "Yea, man giveth up the ghost [life] and where is he?" (Job 14: 10.) "His sons, come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (Verse 21.) "For there is no work, nor device, nor knowledge, nor

wisdom, in the grave, whither thou goest.” (Eccl. 9: 10.) But since a ransom has been found, since the death penalty has been paid by the Redeemer, the jewel is to have its beauty restored, and is again to reflect perfectly the Creator’s image when the Sun of Righteousness shall arise with healing in His wings. (Mal. 4: 2.) It is because of the sin-offering, the sacrifice of Christ, that “All that are in their graves shall come forth.” There shall be a restitution of all things; first an opportunity or offer of restitution to all, and ultimately the attainment of human perfection by all who will obey the Redeemer.

This, however, is not the reward to which Jesus refers as the end of the narrow way. From other Scriptures we learn that the reward promised to those who walk the narrow way is the “divine nature”—life inherent, life in that superlative degree which only the divine nature can possess—immortality. What a hope! Dare we aspire to such a height of glory? Surely not without positive and explicit invitation could any rightfully thus aspire.

We learn that Jehovah, who alone possessed immortality originally, has highly exalted His Son, our Lord Jesus, to the same divine, immortal nature; hence He is now the express image of the Father’s person. (Heb. 1: 3.) So we read, “As the Father bath LIFE IN HIMSELF [God’s definition of “immortality”—life in Himself—not drawn from other sources, nor dependent on circumstances, but independent, inherent life], so bath He given to the Son to have LIFE IN HIMSELF.” (John 5: 26.) Since the resurrection of the Lord Jesus, then, two beings are immortal; and, amazing grace! the same offer is made to the Bride of the Lamb, being selected during the Gospel age. Yet not all of the great company who are nominally of the Church will receive this great prize, but only that “little flock” of overcomers who so run as to obtain it; who follow closely in the Masters footsteps: who, like Him, walk the narrow way of sacrifice, even unto death. These, when born from the dead in the resurrection, will have the divine nature and form. This immortality, the independent, self-existent, divine nature, is the life to which the narrow way leads.

This class is not to be raised from the tomb human beings; for we are assured by the Apostle that, though sown in the tomb natural bodies, they will be raised spiritual bodies. These all shall be “changed,” and even as they once bore the image of the earthly, human nature, they shall bear the image of the heavenly. But “it doth not yet appear what we shall be”—what a spiritual body is; but “we know that when He shall appear, we shall be like Him,” and share in “the glory to be revealed.”—1 John 3: 2; Col. 1: 27; 2 Cor. 4: 17; John 17: 22; 1 Peter 5: 10; 2 Thes. 2: 14.

Not only is this high calling to a change of nature confined exclusively to the Gospel age, but it is the only offer of this age. Hence our Lord’s words, quoted at the beginning of this chapter include on the broad road to destruction all who are not on the way to the only prize now offered. All others are still on the broad road—these only have as yet escaped the condemnation that is on the world. This, the only way of life now open, because of its difficulty, finds few who care to walk in it. The masses of mankind in their weakness prefer the broad, easy way of self-gratification.

The narrow way, while it ends in life, in immortality, might be called a way of death, since its prize is gained through the sacrifice of the human nature even unto death. It is the narrow way of death to life. Being reckoned free from the Adamic guilt and the death penalty, the consecrated voluntarily surrender or sacrifice those human rights, reckoned theirs, which in due time they, with the world in general, would have actually received. As “the man Christ Jesus” laid down or sacrificed His life for the world, so these become joint-sacrificers with Him. Not that His sacrifice was insufficient and that others were needed; but while His is all-sufficient, these are permitted to serve and to suffer with Him in order to become His bride and joint-heir. So, then, while the world is under condemnation to death, and is dying with Adam, this “little flock,” through the process of faith reckonings and sacrifice, already described, are said to die with Christ. They sacrifice and die with Him as human beings, in order to become partakers of the divine nature and glories with Him; for we believe that if we be dead with Him, we shall also live with Him. If we suffer with Him, we shall also be glorified together.—Rom. 8: 17, and 2 Tim. 2: 11, 12.

In the beginning of the Millennial age, those who now walk the narrow way will have gained the great prize for which they ran, immortality; and being thus clothed with the divine nature and power, they will be prepared for the great work of restoring and blessing the world during that age. With the end of the Gospel age, the narrow way to immortality will close, because the select “little flock” that it was designed to test and prove will have been completed. “Now is the accepted [Greek, *dektos*, acceptable or receivable] time — the time in• which sacrificers, coming in the merit of Jesus and becoming dead with Him, are acceptable to God—a sacrifice of sweet odour. Death, as the Adamic penalty, will not be permitted forever; it will be abolished during the Millennial age; as a sacrifice it will be acceptable and rewarded only during the Gospel age.

THE HIGHWAY OF HOLINESS.

While the special hope of the Gospel age is so surpassingly glorious, and the way to it is correspondingly difficult—narrow, hedged in by hardships and dangers at every step—so that few find it, and obtain the great prize at its end, the new order of things in the age to come is to be entirely different. As a different hope is held out, so also a different way leads to it. The way to immortality has been a way which required the sacrifice of the, otherwise lawful and proper hopes, ambitions and desires—the sacrifice forever of the human nature. But the way to human perfection, to restitution, the hope of the world, requires only the putting away of sin: not the sacrifice of human rights and privileges, but their proper enjoyment. It will lead to personal purification and restoration to the image of God as enjoyed by Adam before sin entered the world.

The way back to actual human perfection is to be made very plain and easy; so plain that none may mistake the way; so plain that “the wayfaring man, and those unacquainted therewith, shall not go astray.” (Isa. 35: 8.—Leeser) ; so plain that none will need to teach his neighbour, saying, Know the Lord, for all shall know the Lord from the least unto the greatest. (Jer. 31: 34.) Instead of being a narrow way that few can find, it is termed “a highway,” a public roadway—not a narrow, steep, rugged, difficult, hedged byway, but a way specially prepared for easy travel—

specially arranged for the convenience and comfort of the travellers. Verses 8 and 9 show that it is a public road, open to all the redeemed—every man. Every man for whom Christ died, who will recognize and avail himself of the opportunities and blessings purchased by the precious blood, may go up on this Highway of Holiness to the grand goal of perfect restitution to human perfection and everlasting life.

Thus we have found a “Broad Road,” on which at present the masses of mankind travel, deluded by the “prince of this world,” and led by perverted tastes. We have found that it was opened up and that our race was started in its headlong course upon it by “one man’s disobedience.” We have found that the “Highway of Holiness” is to be opened up by our Lord, who gave Himself a ransom for all and redeemed all from the destruction to which the “Broad Road” leads, and that it will, in due time, be accessible and easy for all the redeemed ones whom He bought with His own precious blood. We have found, furthermore, that the present “Narrow Way,” opened up by the merit of the same precious blood, is a special way leading to a special prize, and is made specially narrow and difficult as a test and discipline for those now being selected to be made partakers of the divine nature and joint-heirs with our Lord Jesus in the Kingdom of glory soon to be revealed for the blessing of all. Such as have this hope—who see this prize—may count all other hopes as but loss and dross in comparison.—Phil. 3: 8-15.

The Incomparable Christ.

He came from the bosom of the Father and was born of a woman. He put on humanity that we might put on Divinity. He became a man that we might become sons of God. He lived in obscurity, only once crossed the boundary of His land, in childhood. He had no wealth or influence. His relations were inconspicuous and uninfluential. In infancy He startled a King; in boyhood He puzzled the doctors; in manhood ruled the course of nature. He walked upon billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him.

He never founded a college, yet all the schools together cannot boast of as many students as are His. He never practised medicine and yet He healed more broken hearts than the doctors have broken bodies. He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader had more volunteers, who have under His orders made rebels stack arms and surrender without a shot being fired. Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, Death could not destroy Him, the grave could not hold Him.. He laid aside His purple robe for a peasant’s gown. He was rich yet for our sakes He became poor. How poor? Ask Mary; ask the wise men. He slept in another’s manger. He cruised the lake in an-other’s boat. He rode on another’s ass. He was buried in another’s tomb. All failed, but He never. The ever perfect One, He is the chief among ten thousand. He is altogether lovely. He is the Christ, the Son of the living God.

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Christian Influence.

(2 Cor. 2 :14-16. Convention Address.)

THE word “influence” means literally a flowing in or on, energy or potency tending to procure effects insensible

and invisible, power arising from character or station; as for instance, the mighty influence of God upon and in things created. "In Him we live and move and have our being." (Acts 17:28.) "In whose hand is the life of every living thing and the breath of all mankind." (Job 12:10.) In a general sense the word means power, the operation of which is invisible and known only by its effects.

The English word "influence" occurs once only in the Bible—"Canst thou bind the sweet influence of Pleiades," (Job 38:31). However, the word "spirit" having the same meaning, occurs hundreds of times. This thought is conveyed to us by the words of Gen. 1:2: "The spirit (power, influence, energy) of God moved upon the face of the waters."

The power or influence of God is vast and unlimited; whether it be in heaven or on earth none can escape or get beyond its reach. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in sheol, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee." (Psa. 139 : 7-12.)

The operations of God's influence or spirit are various. (1) In the creation of the first and only begotten Son. (2) In the creation of all things in heaven—spirit beings, principalities and powers. (3) In the creation of earthly things, animate and inanimate. We know too, from the Scriptures that God's influence operated differently in the various dispensations. Upon the prophets of old it caused them to speak and write the Word of inspiration which they themselves did not fully understand. (Dan. 12: 8, 9.) It caused others to do wonderful workman -ship upon the furnishings of the tabernacle. (Exod. 35:30-35.) During this Gospel Age the spirit of God is operating upon those who exercise faith in and obedience to the Divine will and is bringing into existence a New Creation. (2 Cor. 5:17). This began at our Lord's first advent and to as many as believed into Him, God gave the privileges to become His sons.

The spirit or influence of Christ was and is perfect and powerful, and the disciples were greatly blessed as they came in contact with it. It drew out their love and devotion, and those who resisted His influence were self condemned, for their hatred and opposition were manifest. This is similar to the experiences of His followers. "To the one (those that are perishing) we are a savour of death unto death; to the other (those who are being saved) we are a savour (or influence) of life unto life." (2 Cor. 2: 15, 16.) Here we see again that influence is invisible; whether it be good or evil can be judged only by its visible effects.

The electric current has been compared to influence, in fact it is some kind of influence which is invisible and powerful and can be understood only as its effects are seen. Under one arrangement it will start a motor, by another it will light the car, by another arrangement it will convey sound and words from one end of the earth to the other, and by still another arrangement it will become a death dealing influence.

In like manner every human life is a force in this world either for good or evil. That invisible, mysterious and far-reaching something we call influence pours out of every life perpetually like the stars pouring out their light and power. "Canst thou bind the sweet influences of the Pleiades." (Job 38:31.)

If our lives are what the Lord wants them to be —true and spiritual—this influence will be a blessing and honour to ourselves as well as upon others who come in contact with us, and this influence will be enduring; like the sweet influences of the Pleiades it cannot and will not be restrained. "And they that be wise shall shine as the firmament and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:2.) Although, perhaps, some of us are aware, to our sorrow, that we have at times set influences going which have not been spiritual, have not been Christ-like, yet let us endeavour to be more watchful, prayerful and self-controlled that we may never let any influence escape from us that would be regretted. When we think of our personal influence, unconscious, perpetual and pervading which can become enduring, do we feel like the Apostle Paul when he said, "Who is sufficient for these things?"

How can we command this outflow from our lives that it shall always be helpful and uplifting? We might answer this with another question. How would we pour clean water out of a bottle? First we would need to pour clean water into it. So the outflow of our lives will be blessed just in proportion as we allow the inflow of God's spirit or influence into our hearts and minds. "Be not filled with wine, but be ye filled with the spirit." (Eph. 5:18.)

In Romans 6:13 the Apostle Paul tells us how our influence can be of the right kind. He says it is by yielding ourselves unto God as those that are alive from the dead, and yield your members as instruments of righteousness and thus bring forth fruit unto holiness and the end everlasting life. It is, then, by yielding to God, yielding to His holy influence which comes to us through His truth. It was this complete submission to God's will in all Jesus' experiences that has made His life such a powerful influence in the world, and that has made Him to the saints as one altogether lovely.

The world does not read the Bible, nor come where it is expounded; all it learns about Christ and the Christian life now, it learns from those who bear Christ's name and represent Him. It is because of this that the Apostle Peter urges us to have our conduct honest among the Gentiles . . . "that they may by your good works glorify God in the day of visitation." (1 Pet. 2:12.) Let us not forget that God has given us the truth for a purpose and we are spoken of as "living epistles written not with ink but with the spirit of the living God." (2 Cor. 3: 2-, 3.) Our friends, relatives and neighbours are judging our religion by its effect upon our own lives, and they will in a measure be unconsciously affected by it.

You remember that beautiful story of Ruth and Naomi. It is evident that Naomi's life, example and faithfulness to the Lord had made an impression amongst those with whom she came in contact in the land of Moab, especially upon her two daughters-in-law. It was because of this good influence proceeding from Naomi that Ruth gave utterance to

those beautiful words of sympathy, love and devotion: “In-treat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.” (Ruth 1:16, 17.)

There is a saying, “Be what you would make others.” What we are ourselves—in our characters, our actions, looks, words and tone of voice—makes some impression upon others, even if we contact them only for a moment. There is something invisible, silent and mysterious conveyed to the mind of those we meet and they unconsciously also return an influence to us whether it be much or little.

In the 7th and 8th chapters of Acts there is an account of Steven’s godly influence which made such a great impression upon Saul of Tarsus, the persecutor. There is no doubt that Steven’s faithful witness to the truth had much to do with the conversion of Paul. The Apostle Paul knew the power of example and the influence of faith, courage, hope and love upon others, for only one living very near to the Lord and controlled by heavenly influence, together with a firm conviction of the truth, could say, “Those things which ye have both learned and received and heard and seen in me, do; and the God of peace shall be with you.” (Phil. 4:9.)

We are all susceptible to spiritual impressions. How solemn a matter it is then to so live that we do not allow any influence to go forth that will cause any dishonour to God, the truth, or the brethren. Our influence, like our words, can never be recalled once it goes forth. Our Lord gave us a parable to show the far-reaching influence of error in Matt. 13:33. It is likened unto leaven. The Apostle Paul also said, “A little leaven leaveneth the whole lump.” This illustrates how small beginnings of error or practice may work silently through the sound doctrines of truth, having a corrupting influence. Beautiful and harmonious truths are contaminated. Their original simplicity, purity and harmony have become distorted and as a result, Christendom is very spiritually sick today and ready to die. The Apostle Paul reminds us who know the truth to beware of the old spirit—the leaven of malice and wickedness—that it does not corrupt us as New Creatures, but we are to feast upon the unleavened bread of sincerity and truth. (1 Cor. 5:8.)

There are many ways in which we are continually sending out influences and others are coming to us. In some circumstances silence has a powerful influence upon another. When Jesus was accused and examined before His enemies, Pilate marvelled greatly that He answered not a word. A soft answer sometimes has the effect of breaking down the spirit of anger.

Words carry a tremendous influence; they are so easily spoken that we forget what power they leave, to give pleasure or pain; they seem to vanish so utterly the moment they drop from our lips that we forget they do not go away at all, but linger either like arrows in the heart where they struck, or like fragrant flowers, distilling perfumes. It is a lesson well worth learning to try to speak some helpful words in conversation with others—words that will give strength, hope, courage and joy.

Sorrow also has its influence. When Jesus beheld His friends sorrowful and weeping on one occasion He was affected. The record is that “Jesus groaned in spirit and wept.” (John 11:33-35.)

The faithful martyrs of the past, in bearing patiently cruel tortures and by prayers for their persecutors, often influenced their enemies and by it converted some to the Christian faith. A joyful person also has a wonderful influence upon those who are gloomy and depressed.

There is influence in the mere look of an eye; it is said that a look of the eye has changed a destiny. We have an instance in Luke 22:61 where by a tender and compassionate look, a single glance of the eye, the injured Saviour brought to remembrance all Peter’s promises, His own prediction and the great guilt of Peter which overwhelmed him, “and he went out and wept bitterly.”

The power of life over life is startling. There have been meetings of only a moment which have left impressions for life. We cannot understand that silent, mysterious thing we call influence. It is written of our Lord that virtue went out of Him as He healed the timid woman who touched the hem of His garment. We are ourselves, ever adding to those around us health, happiness, good or evil, joy or sorrow.

Every victory over self and the world gives courage and makes it easier for another to be faithful and true. Companionship leaves an impression; even brief moments of worthy companionship leave a blessed influence. One feels that when we come into the presence of a real, true, noble, Christ-like brother or sister it is like in Jesus’ presence. The influence of such a consecrated one has a wonderful restraining and constraining power over us; there comes a consciousness of our own unworthiness, our own imperfections and we feel something like Isaiah on one occasion,—“Woe is me, for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts.” (Isa. 6:5.)

Where there is holiness there is also an atmosphere which gives a kindly inspiration and stimulates one to an endeavour for purity of life; but where there is wickedness, holiness has the opposite effect—it stimulates hatred and arouses opposition.

Even an interested look in your face during a Bible study conveys an influence, an encouragement to others, especially to the chairman. This is a happy influence which builds up.

Let us all, then, be faithful to God; only then can it be true, as the Psalmist says: “The Lord will perfect that which concerneth me.” (Psa. 135:8.) If we depend upon His mercy He will not forsake the work of His hands.

Our influence is compared to the salt of the earth. “Ye are the salt of the earth, but if the salt has lost its savour wherewith shall it (the mass) be salted?” (Matt. 15:13, Luke 14:34.) Here the Lord refers to the individual Christian influence upon society and especially upon the brethren.

There is no preaching of the truth more forcible than the silent influence of a consistent, Christian character bearing the rich fruits of the holy spirit, which are love, joy, peace, forbearance, kindness, goodness, fidelity, meekness and self-control. And no preaching of the truth, however eloquent, reasonable and logical is likely to be productive of results to the glory of God if not backed by the silent, yet potent influence of a consistent Christian life,

Let us endeavour to discharge all obligations and responsibilities in all obedience, in action, words and disposition, all our days and in whatever makes influence.

“Like to sunlight—gladden, brighten all,
Quiet as the dew, which no man heareth fall;
So let thy influence be.”

Radio Witness Discontinued at 3B0.

At the close of December the Frank and Ernest broadcasts ceased over 3B0 Bendigo. While there were no doubt a good number of listeners to this station, our friends will realise that the message over the air is more in the nature of a witness than for continued service. When a witness has been given those interested can be helped with the literature. When a station covers the capital cities, however, there is much more scope of reaching new listeners from week to week. Our friends in northern Victoria who cannot hear 3GL Geelong may still receive the copies of Dialogues through the post, upon request.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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One Bomb, One City.

Must Refrain From Warfare.

UNDER the above headings the following press report has appeared recently in the Melbourne “Age”:-

CANBERRA.—The only possible defence against the atomic bomb was the complete avoidance of war or, alternatively, for all populations to go underground. Professor M. L. Oliphant, the world authority on atomic energy, explained this in a public address.

The address, which was arranged by the Canberra University College, drew one of the largest attendances experienced at a public lecture in Canberra. Among the audience were diplomats, scientists and other senior public servants.

“Militarily, the atomic energy situation is now one bomb, one city,” said Professor Oliphant. “The first atomic bomb dropped on Hiroshima was puny compared with what could be made to-day. Present-day bombs would be 600 times more powerful than that dropped on Hiroshima. Even the second bomb dropped on Nagasaki made the first obsolescent.”

Professor Oliphant said that if war was not avoidable there were two alternatives only. The first was the raising of a new race of underground people, or, secondly, so to disperse populations and industry so that the amount of damage done by one bomb would be made relatively small.

Stating that war itself must be made impossible, Professor Oliphant said that the atomic bomb was only one of many new weapons, although it could be called the queen of all weapons. In any future war there would be bacteriological and chemical warfare, and the whole picture of future wars would be absurd.

Headed for Suicide.

Professor Oliphant said that if man contemplated war he was heading for suicide. Warfare must be eliminated. Any power plant using atomic energy was a potential atomic-bomb factory.

The problem of using atomic energy for industrial purposes was bound up with the political question of preventing nations from misapplying the benefits of atomic energy.

Unfortunately men do not advance morally at a perceptive rate. Morally the world is little different from the days of Pharaoh or Caesar. As a result of this man must now either refrain from warfare or commit suicide.

The world will now be forced once and for all to eliminate warfare as a method of negotiation between countries, and it must learn the ways in which it is possible to use atomic energy for the good of nations.

Professor Oliphant referred briefly to industrial uses for atomic energy and said it was most unlikely that there would be any atomic motor cars.

At present in all atomic factories it was necessary to have an 11-feet thickness of concrete between the workers and the uranium, and it would be hard to imagine a car with 11 feet of concrete between the atomic engine and the driver, he said.

The above vivid account by a leading scientist of existing conditions and prospects in this “present evil world” is surely enough to make all thinking people view with great apprehension the inability of the world powers to come to any apparent agreement on great problems, after over twelve months since the close of World War Two.

The statement by Professor Oliphant “that war itself must be made impossible” is a noble gesture which, no doubt,

would be supported by the great majority of mankind; but how can this be done? The following press report on December 16th last is significant in this respect:

“The U.S. Army is enclosing its 3000 Super Fortresses in individual cocoons to, prevent them rotting where they lie on scores of airfields. Each plane will be sprayed with a rubber solution containing flaked aluminium. The spraying will cost L700 a plane, but the planes are worth in all more than £800,000,000 and at present it takes more than 160 man-hours a month to check over each plane. The Superforts are regarded as one of the nation’s chief lines of defence because the atomic bomb is useless without long-distance aircraft to carry it.”

Thus we have, in this report, an indication of the distrust and suspicion that exists in international affairs. In other words, with selfishness uppermost in the minds of almost all mankind, including the national leaders, suspicion and distrust are at a high level, and great nations are loath to forgo any advantages they may now possess, such as the secrets of the atomic bomb. Under existing circumstances this is but natural, for even the destruction of all atomic bombs and manufacturing plant to-day would not hinder other nations producing the same dread weapon within a few years at least.

How true it is that mankind “is little different from the days of Pharaoh and Caesar,” as Professor Oliphant states, and with the greatly increased knowledge in the same selfish hands, man is certainly “heading for suicide.” Well did our Lord describe conditions to-day, in Luke 21:25, 26—“Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.”

The Lord apparently sees it will be to the ultimate advantage of mankind to allow their hearts to fail still further in the greatest time of trouble ever experienced on the earth. While this will be “heading for suicide” so far as the present world order is concerned, yet it will be preparing the way for the Lord’s new order which alone can and will establish peace and happiness for all mankind. It will be only when men’s hearts are thoroughly humbled, through their own destructive ways, that they will be ready to hear and obey the laws of Christ’s Kingdom.

Well did St. Paul describe the passing of the present earthly order of things in quoting from the Prophet Haggai, and speaking for the Lord, when he said, “Yet once more (additional to what happened in Moses’ day) I shake not the earth only (social, political and financial elements) but also heaven (present church systems). And this word, Yet once more, signifieth the removing of those things that are shaken (margin—may be shaken) as of things that are made (man-made), that those things which cannot be shaken may remain,” (Heb. 12:26, 27.) Continuing, St. Paul adds words of encouragement to the Lord’s people in the next verse---“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”

Convention News..

THE Annual Convention held in Melbourne over the Christmas season proved most refreshing and profitable to all assembled in the name and spirit of the Lord. In reviewing this occasion it can be truly said, no doubt, that the gratitude of all in attendance ascends to the Giver of every good thing for His rich blessings throughout the gatherings.

The attendances were good throughout the four days of Convention and outdoor gathering on New Year’s Day, and it was a great pleasure to the Melbourne friends to welcome so many visiting brethren, especially from Adelaide, also from Canberra and Victorian country centres. All in attendance were sorry that additional members from Canberra were unable to attend on account of illness.

The gatherings were conducted in the usual way with Bible Studies, Addresses and Fellowship Meetings and this variety in the sessions proves very successful. The passages of Scripture considered during the gatherings were as follows:—Psalms 133, 134; Luke 21:17-28; 1 Tim. 6:6-16, and 1 Pet. 1:3-12. While the time available did not allow a detailed examination of these Scriptures the main thoughts were brought out, and much instruction and encouragement was received as a result of these studies.

The addresses delivered by the brethren were especially helpful. The wide range of subjects and varied presentation of thoughts contributed greatly to the helpfulness of the gatherings. The subjects were as follows :—“Others” ; “Ambition”; The holy spirit, the seal of the Christian life”; “Faith and Patience”; “2 Pet 3:11”; “Abiding Joy”; “The

Second Advent and Parousia of Christ”; “Why is Peace on Earth Delayed? What Say the Scriptures?”; “Christian Influence” and “Praying, Watching, Trusting.” Some of these addresses will appear in these columns in the various issues of “Peoples Paper” and in this way additional benefits from the Convention will reach our readers generally.

It was encouraging to note the very good interest shown by a nice number of new friends attending the Public Lecture arranged for the Sunday afternoon, as also during other sessions. Some of these friends freely expressed their appreciation of the message of truth heard in the Frank and Ernest broadcasts and also in the literature received. It is hoped that these new friends will continue their good interest and attend the regular gatherings in Melbourne for upbuilding in spiritual things, to the Lord’s praise.

The Question Meeting provided discussion on a limited number of questions of deep interest to all, and the Praise and Testimony meetings and fellowships on “Hymns we love” gave scope for personal testimonies and praise to the Lord who had thus “crowned the year with His goodness” throughout the Convention days.

Messages of greetings from our dear brethren in other parts were delivered personally by visiting members, and also read to the assembly from more distant parts as far away as Darwin, MT., and New Zealand. All these messages were much appreciated, and the Convention greeting with warm Christian love to all the Lord’s dear people is found in 1 Tim. 6:11-14. It is desired that all friends who forwarded messages to the Convention accept this Convention greeting

in the name of the Lord.

Throughout the gatherings the brethren were not unmindful of fellow Christians and prayers ascended on behalf of all in every place who love the Lord and His truth in sincerity. The Convention concluded with the appropriate Love Feast and suitable hymns with prayer of gratitude to God and desiring His guidance and oversight on behalf of all who love Him, and especially those of His consecrated saints.

(continued from December Issue)

Natures Separate and District

MORTALITY AND IMMORTALITY.

We shall find their true significance in exact harmony with what we have learned from our comparison of Bible statements concerning human and spiritual beings, and earthly and heavenly promises. These words are usually given very uncertain meanings, and wrong ideas of their meanings produce erroneous views of subjects with which they stand connected, in general and in Scripture usage.

“Mortality” signifies a state or condition of liability to death; not a condition of death, but a condition in which death is a possibility.

“Immortality” signifies a state or condition not liable to death; not merely a condition of freedom from death, but a condition in which death is an impossibility.

The common but erroneous idea of mortality is, a state or condition in which death is unavoidable, while the common idea of the significance of immortality is more nearly correct.

The word immortal signifies not mortal; hence the very construction of the words indicates their true definitions. It is because of the prevalence of a wrong idea of the word mortal that so many are confused when trying to determine whether Adam was mortal or immortal before his transgression. They reason that if he had been immortal God would not have said, “In the day that thou eatest thereof thou shalt surely die”; because it is impossible for an immortal being to die. This is a logical conclusion. On the other hand, say they, Had he been mortal, wherein could have consisted the threat or penalty of the statement, “Thou shalt surely die”; since if mortal (according to their erroneous definition) he could not have avoided death anyhow?

The difficulty, it will be perceived, is in the false meaning given to the word mortality. Apply the correct definition, and all is clear. Adam was mortal—that is, in a condition in which death was a possibility. He had life in full and perfect measure, yet not inherent life. His was a life sustained by “every tree of the garden” save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker, his life was secure—the sustaining elements would not be denied. Thus seen, Adam had life; and death was entirely avoidable, yet he was in such a condition that death was possible—he was mortal.

The question arises, then, If Adam was mortal and on trial, was he on trial for immortality? The general answer would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of a continuance of the life and blessings already possessed. Since it was nowhere promised that if obedient he would become immortal, we are bound to leave all such speculations out of the question. He was promised a continuance of the blessings then enjoyed so long as obedient, and threatened with the loss of all—death, if disobedient. It is the false idea of the meaning of the word mortal that leads people in general to conclude that all beings who do not die are immortal. In this class they therefore include our Heavenly Father, our Lord Jesus, the angels and all mankind. This, however, is an error: the great mass of mankind saved from the fall, as well as the angels of heaven, will always be mortal, though in a condition of perfection and bliss, they will always be of that mortal nature which could suffer death, the wages of sin, if they would commit sin. The security of their existence will be conditioned, as it was with Adam, upon obedience to the all-wise God, whose justice, love and wisdom, and whose power to cause all things to work together for good to those who love and serve Him, will have been fully demonstrated by His dealings with sin in the present time.

Nowhere in the Scriptures is it stated that angels are immortal, nor that mankind restored will be immortal. On the contrary, immortality is ascribed only to the divine nature—originally to Jehovah only; subsequently to our Lord Jesus in His present highly exalted condition; and finally by promise to the Church, the body of Christ, when glorified with Him.—1 Tim. 6: 16; John 5: 26; 2 Peter 1: 4; 1 Cor. 15: 53, 54.

The proper recognition of the meaning of the terms mortal and immortal, and of their use in the Scriptures, destroys the very foundation of the doctrine of eternal torment. It is based upon the unscriptural theory that God created man immortal, that he cannot cease to exist, and that God cannot destroy him; hence the argument is that the incorrigible must live on somewhere and somehow and the conclusion is that since they are out of harmony with God their eternity must be one of misery. But God’s Word assures us that He has provided against such a perpetuation of sin and sinners: that man is mortal, and that the full penalty of wilful sin against full light and knowledge will not be a life in torment, but a second death. “The soul that sinneth, it shall die.”

The human race are God’s children by creation—the work of His hands—and His plan with reference to them is clearly revealed in His Word. Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthy, human, adapted to the earth. (1 Cor. 15: 47, 48.) David declares that man was made only a little lower than the angels, and crowned with glory, honour, dominion, etc. (Psa. 8: 4-8.) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have

dominion over earth, as its representative, Adam, had.—Acts 3: 21.

It is this portion that God has elected to give to the human race. And what a glorious portion! 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 realize the resurrection work complete.—Rev. 21 : 4.

And this is the change in human society only. We call to mind also that the earth, which was “made to be inhabited” by such a race of beings, is to be a fit and pleasing abode for them, as represented in the Edenic paradise, in which the representative man was first placed. Paradise shall be restored. The earth shall no more bring forth thorns and briars, and require the sweat of man's face to yield his bread, but “the earth shall [easily and naturally] yield her increase.” “The desert shall blossom as the rose”; the lower animal creation will be perfect, willing and obedient servants; nature with all its pleasing variety will call to man from every direction to seek and know the glory and power and love of God; and mind and heart will rejoice in Him. The restless desire for something new, that now prevails, is not a natural, but an abnormal condition, due to our imperfections, and to our present unsatisfactory surroundings. It is not God-like restlessly to crave something new. Most things are old to God; and He rejoices most in those things which are old and perfect. So will it be with man when restored to the image of God. The perfect man will not know or appreciate fully, and hence will not prefer, the glory of spiritual being, because of a different nature, just as fishes and birds, for the same reason, prefer and enjoy each their own nature and element most. Man will be so absorbed and enraptured with the glory that surrounds him on the human plane that he will have no aspiration to, nor preference for, another nature or other conditions than those possessed. A glance at the present experience of the Church will illustrate this. “How hardly,” with what difficulty, shall those who are rich in this world's goods enter into the kingdom of God. The few good things possessed, even under the present reign of evil and death, so captivate the human nature that we need special help from God to keep our eye and purpose fixed on the spiritual promises.

Madame Guyon's Full Surrender to the Lord.

MADAME JEANNE DE LA MOTHE 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, priests, nuns and common people; was imprisoned for 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 henceforth take Jesus Christ to be mine. I promise to receive Him as a husband to me. And I give myself to Him, unworthy as I am, to be His spouse. I ask of 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 God! 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.”

Prisons do not Exclude God.

Strong are the walls around me,
That hold me all the day;
But they who thus have bound me
Cannot keep God away:
My very dungeon walls are dear,
Because the God I love is here.

They know, who thus oppress me,
'Tis hard to be alone;
But know not, One can bless me,
Who comes through bars and stone;

