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### The Bible Explanation of Present World's Unrest.

THIS subject is surely a very important one. To know of the true Biblical explanation of any prominent subject which affects the world at large, is surely a great privilege, and who will say that the present world unrest does not affect the whole world?

At one time, even fifty years or more ago, if there was unrest amongst the inhabitants of Europe or Asia, for instance, the other parts of the world would not be immediately affected; indeed, they would hardly know that anything was happening on the other side of the world until weeks later, perhaps months later. And so troubles of unrest came and passed without involving other countries at a distance.

Now, however, it is vastly different, as we all know. The various countries of the world are so linked together that distance makes little difference, so that anything along the line of a revolution, or unrest of any kind, in any land, is immediately felt throughout the world, with accompanying distress and perplexity of mind to a vast number of the human family.

Many people may reason this way—We can understand how people in the darker past often created trouble amongst themselves because they were largely heathen, and possibly did not know much better ; but why should there be so much unrest and distrust amongst the nations of the earth today, especially when quite a number of these nations are accepted as being Christian nations? Further, it may be reasoned—Are we not living today in the light of this twentieth century, and are we not so much more civilized than our forefathers, and should not civilized people be able to live more in harmony and peace than ever before?

Yes, we will all readily admit that civilized people should be able to live in peace and harmony together in this world. Many of our readers will know of the claim that was made prior to the First World War that mankind was becoming too civilized to think of going to war with each other. That claim was very well intentioned, but just could not be carried out; and why not?

The correct answer is found by a review of the history of the human family from the Bible, and the words of the wise man in Ecclesiastes 7:29 give us a good guide,—”Lo, this only have I found, that God hath made man upright (perfect) ; but they have sought out many inventions (devices).”

Yes, with our first parents’ disobedience, and the Lord’s penalty of death being enforced, the human family degenerated, even in that First Dispensation, prior to the Flood in Noah’s day. Only a comparatively few of the children of Adam kept God in their hearts and minds, and so degenerated was the human race in the days of Noah, that he and his family were the only ones worthy of being saved in the ark, at the time of the great Flood.

Then, the new dispensation commenced with the family of Noah, and we might think that things should have been better from then on. Conditions were better with some of Noah’s children, and his children’s children, but the downward course could not be stopped with the majority of the descendants of Noah ; and so we find, that, apart from a few of the patriarchs who gave their hearts and lives to the Lord, the majority of mankind continued further and further away from God and righteousness.

The Apostle Paul gives an outline of the condition of the nations at large in reviewing their conduct in his epistle to the Romans, as follows—”When they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to the birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearth 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 (to improper conduct).”—Rom. 1 :21-24, 28.

Truly did the prophet Isaiah describe the majority of mankind in his day, as well as since, in Isa. 57:20, 21,—”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.”

We see, then, the great difficulty with the human family was that they were under the control of the great Adversary of God down the centuries, even the majority of those who claimed to be the seed of Abraham, as shown by the words of Jesus,—”Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it.”—John 8:44.

However with the coming of Jesus and the preaching of Christianity, surely we could have expected something better of the human race. But what do we find? Our Lord gave an outline of what His disciples could expect during the Gospel Age in His wonderful prophecy in Mathew 24, as follows—”And 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. All these are the beginnings of sorrows.” Then, to forewarn His own followers respecting the treatment they may expect in the world, He continued—”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 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 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:6-14, 21.

What a picture we have portrayed of the years following the introduction of Christianity to this world—wars and rumours of wars; nation shall rise against nation, and kingdom against kingdom; and then, finally, instead of improvement in world affairs, "then shall be great tribulation, such as was not since the beginning of the world to this time."

But why does the tribulation increase, as the end of the Gospel Age draws near ? The prophet Daniel informs us—"At the time of the end, many shall run to and fro, and knowledge shall be increased and there shall be a time of trouble, such as never was since there was a nation."—Dan. 12:4, 1. How strange many may say, that with more knowledge there should be more trouble.

We realise that the Lord withheld the great increase of knowledge amongst mankind until towards the close of this Gospel Age—the "time of the end." Previously, throughout the centuries, mankind manifested their wrath upon one another with spears, swords, and bows and arrows. With the invention of gunpowder, guns came into being, and so on. Invention after invention has come along and has been adopted by the various nations for defense and offense. With the coming of the aeroplane, and the creation of bigger and better bombs, the destruction from the air knows no bounds, until now, with the invention of atomic and hydrogen bombs, it is possible to wipe out a great city in one blow.

But cannot mankind, with all their intellect—all their increase of knowledge on every subject—devise a way to halt this mad rush down the pathway to destruction? There was a noble effort with the creation of the League of Nations following the First World War but it failed because selfish nations did not abide by its laws, and did not trust member nations. And what can be said about the present day United Nations? Has this assembly of nations lessened the risk of war? The events of the last few weeks prove undoubtedly that man's institutions cannot cure the ever growing disposition of greed and selfishness ingrained within the very being of fallen humanity.

With the nationalization of the Suez Canal by Egypt, Britain and France, in particular, felt that their very life-line was being severed, and they organised a military force to try and put pressure on Egypt, knowing that if they did not do something along this line, with the build-up of Russian influence in Egypt and the Middle East, they would be forced out of the picture altogether. Meanwhile, Israel, also realising that they were being somewhat encircled with military preparations around them, felt they had to do something, and started an attack on Egypt ; whereupon, Britain and France, hoping to regain control of the Suez Canal, and also stop the fighting between Israel and Egypt, started their military operations, but issued a cease-fire following threats from Russia and the agreement of the United Nations to send a police force to keep the peace in the area.

Over recent weeks, then, we find the Suez Canal is blocked, and Egypt will not receive the revenue she expected from that waterway, while Britain and France, as well as other nations, will be deprived of the use of that means of trade, and the threat of war on a larger scale is looming up greater than ever. How applicable are the words of the Apostle Paul—"Evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. 3 :13.

The words of our Lord also apply very directly at this time—"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. "Luke 21:25, 26. The leaders of mankind, in the religious and political systems especially, are indeed in a quandary to know what to do. There was a recent appeal for world peace by the Pope, and this was compared with a similar appeal from the Papacy a few days before the last World War. Meanwhile the newly elected President of the United States has appealed to the Russian Premier to cease the onslaught upon Hungary, while the poor people of Hungary appeal to the United Nations for help in their struggle for freedom. What a picture is presented before us today of twentieth century civilization !

Truly, the Bible explanation of present world unrest is, that mankind, having gone their own way, and allowing the spirit of the Adversary to possess and guide them, have adopted Satan's methods and ways, and are of Christ's Kingdom heading for further destruction and doom, so far as this present civilization is concerned. But the wonderful part about world events is, that the Lord's plan is being worked out by mankind's selfishness and exhibitions of wrath upon one another. How clearly did the prophet Zephaniah speak for the Lord respecting present-day events—"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 shall be devoured with the fire of my jealousy."—Zeph. 3 :8. "Wait ye upon me," is the message from the Lord to all His people who are trusting in Him, that they be not entangled in the present order of things which must be dissolved, in preparation for Christ's kingdom.

From the prophet Joel we also read—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain ; let all the inhabitants of the land tremble ; for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, there hath not been ever the like, neither shall be any more after it, even to the years of many generations. And the Lord shall utter His voice before his army ; for his camp is very great; for he is strong that executeth his word ; for the day of the Lord is great and very terrible ; and who can abide it?"—Joel 2:1, 2, 11. Read also Jer. 25:15-20, 26-31. Here we see that all nations are to experience the great time of trouble, because "the Lord hath a controversy (time of reckoning) with the nations."

But what about the Lord's people, as they approach the days in which we are living; how are they to act amidst all the injustice and cruelty of this present evil world? Our Lord's advice to His followers in His day is still our guide today, as found in Matt. 10 :16—"Behold, I send you forth as sheep in the midst of wolves ; be ye therefore wise as serpents, and harmless as doves." From these words we see that the Lord's followers are not to take sides in the struggle for world power, but are to make known the message of the Kingdom, the only hope for the distressed world of mankind.

The Apostle Paul also gave good advice to the brethren in his day, and which is equally applicable at this time—"For though we walk in the flesh, we do not war 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 a readiness to revenge all disobedience, when your obedience is fulfilled." Here we see that God has the matter in hand of revenging all disobedience in the world, and

that Christians have no part in this work at all; their time is completely occupied in fulfilling their own obedience—serving the Lord in spirit and truth as they have opportunity, which includes their own upbuilding in spiritual things. (See 2 Cor. 10:3-6.)

As respects the world at large, we have a picture of the Lord's controlling of the wind and sea to indicate the power that He will manifest when mankind have learned the needed lessons from the great time of trouble, as recorded in Mark 4 :39—"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." So, the Lord will speak peace to the raging elements of humanity, and will then bless and uplift all who will then obey the laws of His kingdom on earth. The Psalmist gives us the same information, showing that after the Lord has used the elements of human society to bring about "desolations in the earth," then He will "make wars to cease unto the end of the earth," and declare—"Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."—Psa. 46:8-10. How we thank God that He will bring order out of chaos and blessing out of the distress of nations for the ultimate blessing of all the families of the earth.

## **Booklet for January's "Peoples Paper."**

A booklet entitled, "Our Bible Translated" is taking the place of January's "Peoples Paper", and is being posted out, with this issue of the "Paper" to all our friends. Extra copies of this booklet may be obtained on application.

## **Melbourne Christmas Convention.**

The brethren of the Melbourne Class wish to announce that their Annual Christmas Convention is to be held this year over the four days at the Christmas period D.V., in Masonic Hall, 254 Swan Street, Richmond, on December 23rd, 24th, 25th and 26th. Also additional gatherings will be held in the same hall on the 29th and 30th December. A cordial invitation is extended to all able to attend this Convention, and further information is procurable from the Secretary, C/- Berean Bible Institute, Kew, E.4, Victoria.

Bible Student's Hymnal (Music).—A supply of these music hymnals is now available. Containing 462 hymns with appropriate tunes, and well bound, these books are priced at 25/- post paid.

## **PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.**

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

## **The Story of Jesus.**

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 succour 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 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 31 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 3- 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.”

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 Slav beautiful flower; of joy be spread. Through your Christmas-tide and New Year too May the love of God abide with you.

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, Ryrle Street—Sundays. 3 p.m.

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

Perth.—No. 7 Harvest Terrace (opposite Parliament House).--Sundays, 3 p.m. and 5.30 p.m.

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## Before Zion Travailed She Brought Forth.

“Before she travailed she brought forth ; before her pain came she was delivered of a man-child. Who hath heard such a thing? who hath seen such things ? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.”—Isa. 66 :7,8.

THE name “Zion” was anciently applied to a prominent hill of Jerusalem, generally regarded as the south-western and highest of those on which the city was built. It included the most ancient part of the city with the citadel; and, being first occupied for a palace, it was called “the city of David.”—2 Chron. 5:2. It was also called the “holy hill,” or “hill of the sanctuary”—Psa. 2:6, being the original site of the tabernacle, pitched by David for the reception of the ark.

By the prophets the name was often put for Jerusalem itself, and also for its inhabitants, sometimes called sons or daughters of Zion. It was also used in a wider sense, as was Jerusalem also, to signify the entire nation of Israel. And since fleshly Israel was typical of spiritual Israel, the Gospel church, the symbolism applies with still deeper significance to the Gospel church,

which term, throughout the Gospel age, included the entire body of professed Christians, all of whom are on probation for full membership in the church triumphant—the true church, the Zion of the future, and the true Zion of the present age, the elect “little flock” to whom it is the Father’s good pleasure to give the kingdom. In the symbolic application of the term we must therefore judge from the character of the prophecy whether it applies in its broadest sense to the nominal Gospel church, or to the elect little flock, the only true church in God’s estimation.

The symbolic travail, in the above prophecy, is a reference to the great time of trouble—the travail that is to come upon the nominal Gospel church, great “Babylon,” from which some are to be counted worthy to escape. —Luke 21:36. This is indicated by the preceding verse which locates the time of this prophecy as synchronous with that wherein is heard “a voice of noise (confusion) from the city” (Babylon), and “a voice (of truth and warning) from the temple” (the elect little flock of consecrated and faithful ones), and “a voice of Jehovah that rendered recompense to his enemies”—in the great time of trouble. The travail that is coming is to be upon nominal Zion—“Christendom,” “Babylon,” and it will be a great and sore affliction—“a time of trouble such as was not since there was a nation.” But the marvelous thing the Prophet here has to record is that a man-child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel church is to be separated from the tares, that they are to be exalted and glorified before the burning, the consuming trouble, is completed upon the latter. This man-child is, therefore, the little flock—the true Zion in God’s estimation, the body of Christ; as it is written, “There shall come out of Zion (the nominal Gospel church) the deliverer (the Christ, Head and body), and shall turn away ungodliness from Jacob (the fleshly Israel or Zion).”—Rom. 11 :26.

This is the man-child that is to bless all the families on earth—Gen. 28:14; Gal. 3:16, 29. The birth of the man-child is the first resurrection. Blessed and holy are all they that have part in the first resurrection. Such are now begotten of God by the word of truth, and quickened by the holy spirit—James 1:18; Eph. 2:1; Rom. 8:11, and in due time—before the travail—they will be born in the glorious likeness of Christ. The birth of this man-child began over nineteen hundred years ago with the resurrection of Christ Jesus. There the Head of this body of Christ came forth; and surely as the Head has been born, so surely, shall the body come forth. “Shall I bring to the birth, and not cause to bring forth? saith the Lord; shall I cause to bring forth and shut the womb? saith thy God.”—Isa. 66:9. Ah, no; “the man-child,” the Christ complete, the great Deliverer, shall come forth.

Yet “who hath heard such a thing? who hath seen such things?” for not only shall the body of Christ, the true overcoming Zion, the “holy nation, the peculiar people,” be delivered out of nominal Zion before the travail; but when she travails a great company of other children will be born. This is the great company described in the Revelation as coming up out of great tribulation, having washed their robes and made them white in the blood of the Lamb.—Rev. 7:14. The body of Christ, the man-child, born before the travail, will be composed of those who heard and obeyed the call, “Come out of her, my people” etc.,—Rev. 18 :4, and who were counted worthy to have part in the first resurrection; while the many children born through the great tribulation will be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time. They fail to see that it is harvest time, and consequently fail to understand the separating work which the sickle of present truth is accomplishing, regarding those servants of God who wield it as enemies, and hence as opposing them and the Lord whom they serve.

The great tribulation or travail that is coming upon nominal Zion is the only thing that can convince such as these—and they include a large number of believing children of God, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are not rendering themselves a living sacrifice to God, following Him through evil and through good report, and meekly bearing the reproach of Christ. They have respect to men’s opinions, traditions and plans; and fail to fully submit themselves to the will and plan of the Lord. And only when they behold the wreck of nominal Zion—Christendom, Babylon—will they realise its gross errors and be delivered from them and it.

“Behold,” says the Prophet, “I lay in Zion a stumbling-stone and Rock of offence; and whosoever believeth on him shall not be ashamed.” Rom. 9:33; Isa. 8:14,15; 28:16. That stumbling-stone is the doctrine of redemption through the precious blood of Christ. At that stone the fleshly Zion stumbled, and so now the nominal spiritual Zion is stumbling at the same stone; for it was to be “a stone of stumbling and a rock of offence to both the houses of Israel”—the fleshly and the spiritual. The elect little flock of overcomers do not so stumble, but recognise this as the chief cornerstone of the true Zion, remembering the words of the Prophet, “Behold I lay in Zion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, which believe (in Christ as your Redeemer, who bought you with His precious blood) he is precious; but unto them which be disobedient . . . the same is made a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed”—1 Pet. 2:6-8; for God does not propose to deliver His kingdom unto any of the disobedient. They need the fiery trial of the coming tribulation to bring them into a proper attitude before God; and hence must come up through the great tribulation.

While those who are truly begotten of God and who have been quickened by His spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in hope of the first resurrection, and of being born before the travail upon nominal Zion, it is also a cause of rejoicing that many of the weaker children of God, stumbling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire (born) through the great tribulation (travail), in which nominal Zion shall expire, but from which they shall come forth.

“Rejoice ye with Jerusalem, and be glad with her, all ye that mourn for her.” “Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.”—Isa. 66:10; 65:18,19.

This call to rejoice with Jerusalem immediately follows the prophetic announcement of the birth of Zion, the terms Zion and Jerusalem being used here interchangeably. The birth of Zion, the exaltation of the body of Christ to kingdom power and glory, will indeed be cause for rejoicing on the part of all people; for it is for this exaltation and manifestation of the sons of God that the whole creation waits, groaning and travailling together in pain until now.—Rom. 8:22, 23.

When the true Zion is thus exalted, then will follow the great work of the kingdom. The travail upon nominal Zion immediately succeeding will quickly liberate the true children of God still in her, and they shall come forth to larger views and higher principles, and to develop rapidly into nobler characters. The rule of the iron rod will quickly subdue all things, completely breaking up the whole present social fabric and accomplishing the leveling process which will make ready for the peaceful reign of righteousness.

Then the great Millennial reign of righteousness will begin, when every man will have a full, fair opportunity to win eternal life by faith and obedience. And no man's opportunity will be less than a hundred years ; though if he wastes all of that time without taking any steps towards reformation, he will be considered unworthy of life and will be cut off in the second death.—Isa. 65:20; But the obedient shall eat the good of the land.—Isa. 1:19; “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 ; for as the days of a tree are the days of my people (They shall renew their strength’)—Isa. 40:31; and mine elect shall make them long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed (the children) of the blessed of the Lord (the church) and their offspring with them.”

“And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear”—so near will the Lord be, so mindful of all their interests.

“The wolf and the lamb shall feed together (The reference here may be to men formerly of wolf-like or lamb-like character, or to animals, or to both—the expression signifying in any case a reign of peace) ; and the lion shall eat straw like the bullock, and dust shall be the serpent's meat—(another expression similar to, “His enemies shall lick the dust,” signifying the destruction of the serpent, or rather of Satan, whom the serpent symbolizes). “They shall not hurt, nor destroy, in all my holy mountain (kingdom), saith the Lord.”—Isa. 65 :21-25.

Thus the birth of the true Zion will be cause for rejoicing among all who truly love righteousness; for, though it will first dash in pieces all their long cherished hopes, it is the dawn of real hope for all the world. It will humble all their pride, despoil them of all their cherished possessions and what they have come to esteem their rights, break down all their boasted institutions, civil, social and religious, and completely wreck all their order and all hope until they begin to see hope in the new order of things inaugurated by the kingdom of God.

Yes, rejoice with Jerusalem, Zion, and be glad with her, all ye that love her, as well as all ye that mourn for her now and try to dissuade her from her course, not seeing the prize at the end of her life of faithful self-sacrifice; for soon her glory will appear, not only to her own exceeding joy, but also to the joy and blessing of all the families of the earth. (From “Reprints.”)

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## VolumeXXXIX MELBOURNE, NOVEMBER 1956

### The New Dispensation.

*“Of all 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. But ye, brethren, are not in darkness that that day should overtake you as a thief ; ye are children of the light.” -1 Thes. 5 :1-5.*

THE common tendency of the human mind is expressed by the Apostle Peter, who prophesies of the present time that the worldly will be saying, “Where is the promise of His presence? All things continue as they were from the foundation of the world.” Ignorance of God's Plan is to be expected of the world, but the true people of God have the promise of His special instruction so that they need not be in darkness respecting the Divine Programme.

Our world for about six thousand years has been the battlefield between the forces of light and darkness, truth and error, righteousness and sin ; the Prince of Darkness, otherwise styled the “Prince of this world,” has led and is still controlling them. The Prince of Light is represented in a feeble way by ambassadors who are specially cautioned by Him that they must not use carnal weapons nor carnal methods, but must in meekness correct those who oppose them.



They must be subject to “the powers that be” to the extent that their consciences will permit, and so far as possible live peaceably with all men.

This experience of subjection to the powers of evil has been a hard lesson, difficult to learn ; a trial of faith as well as of endurance, the value of which has been difficult sometimes to appreciate. But these must walk by faith and not by sight if they would please the captain of their salvation. For centuries the prayer has gone up to God from their hearts, “How long, O Lord !” Reason assures them that it cannot be the Divine purpose to forever permit the victory of sin and death under the Prince of Darkness.

God represents Himself as a great Husbandman. Each Age is a “season” and bears its own crop. Each Age has its own time for the ploughing of the field, the sowing of the good seed, and the harvest work. As Bible students we have already noted the work accomplished in the Age which ended with the Flood, the different work accomplished during the Patriarchal Age, and the still different work accomplished during the Jewish Age, which lasted from the death of Jacob, and particularly from the giving of the Law, down to the death of Jesus.

Our Lord’s ministry of three and a half years was a harvest time to the Jewish people in the close of their Age of favour or “day of visitation.” He said to His disciples, “I send you forth to reap that whereon ye bestowed no labour ; other men laboured and ye are entered into their labours.” (John 4 :38) . The ploughing and sowing connected with the Jewish Dispensation was in the far past. The Egyptian bondage served to do a ploughing work, as also Israel’s escape from that bondage and the forty years of wandering in the wilderness before they reached Canaan. The giving of the Law and the establishment of them as a people, the lessons of their sacrifices, and the exhortation of their Prophets, all constituted a seed-sowing, harrowing and cultivating experience. In the end of their Age, Jesus gathered the ripe fruitage of that experience—those sanctified thereby and developed in character and obedience to God.

The crop gathered by our Lord and the Apostles in the Jewish harvest numbered thousands. These were gathered out of Judaism and from under the Law Covenant into Christianity—gathered under a Covenant applying only to the “Church which is the Body of Christ.” This Covenant, under which they become associated with Messiah, reads, “Gather together My saints (holy ones) unto Me,” saith the Lord, “those who have made a Covenant with Me by sacrifice.” (Psa. 50 :5.) All coming thus into relationship to Jehovah as members of the Body of Messiah came by way of the cross—through a recognition of their own imperfection, and of Jesus and His sacrifice as the satisfaction for their sins, a covering for their blemishes, by which alone their sacrifices were rendered “holy and acceptable to God.”—Rom. 12 :1.

The reaping work of the Jewish Age merged into the sowing work of the Gospel Age as the invitation to become joint-sacrificers with Jesus was extended to those having hearing ears amongst nations aside from the Jews. For nineteen centuries this sowing work, with “harrowing” experiences and various cultivations, has been in progress. Now in turn we have arrived at the harvest of this Gospel Age—the reaping time, the time of gathering into the garner—beyond the veil—by the power of the First Resurrection.

“None of the wicked shall understand but the wise shall understand” (Daniel 12 :10) , is the Lord’s declaration. Our text declares that “Ye, brethren, are not in darkness” respecting this time. This implies, either that the brethren are very few, or that a considerable number of them have not yet become sufficiently awake to a discernment of the times and seasons in which we are living. Many of the brethren and many of the world and many of the “wicked” do realise that we are living in strange times and under peculiar conditions. These try to persuade themselves, however, that what we see to-day is merely a recurrence of what has repeated itself time and again during the past centuries. Thus these lull themselves, saying, “Peace and safety !”

This attitude is what the Scriptures foretold, “When they shall say peace and safety, then sudden destruction cometh upon them.” It is only “ye, brethren,” who are privileged to have the clearer light respecting present and future conditions. We know that we are in the Harvest time of this Age—the reckoning time—the testing time—the time when the “wheat” is to be gathered into the heavenly “garner”—the time when the field is to be cleared of all “tares” in a fiery trouble—the time when the ploughshare of trouble will be run through the world of mankind to prepare the whole world for the New Dispensation.

So accurately timed is every feature of the Divine Plan that part fits to part, and work to work closely. The Harvest of the present time is the gathering of the fruitage of this Gospel Age—the gathering of the “Church of the First-born, whose names are written in heaven” —those who have made a Covenant with Jehovah by sacrifice.

The Head of the saintly Messiah, developed and glorified nineteen centuries ago, is Jesus. The members of the Body of this Messiah have been gathered from every nation, first from the Jews and then from all nations. God’s call and selection of saintly sacrificers in this Gospel Age ignores all sectarian, all denominational, all national lines—“The Lord knoweth them that are His.” The winds of violence, “the powers of the air,” which will shortly be loosed, and which will produce the terrific “storm” are being held back until the sealing of God’s servants in their foreheads shall have been accomplished.

This sealing in the forehead implies an intellectual appreciation of heavenly things, and is intimately associated with the harvest work —the sealed are the ripe wheat being gathered for the heavenly garner. As soon as the sealing work shall have been accomplished the winds of strife and trouble will be let loose according to the Master’s declaration, and the result will be a “time of trouble such as never was since there was a nation”—no, nor ever shall be the like again. The awful lessons which will then be learned by humanity will be sufficient for all time. The strife, the hatred, the malignity, the anarchy of that day of trouble are depicted in various places in the Word of God.

The trouble time impending is indeed declared to be a time of Divine wrath, and we must not lose sight of that feature of it. Divine Justice has indignation against inequity and selfishness in general, for selfishness is but another

name for sin. All sin is selfish, and all selfishness is sin. The captains of industry, the captains of education, and captains of wealth have to-day greater opportunities and therefore greater responsibilities than the kings of the earth, for their dealings with their fellowmen.

Similarly, there are leaders of the people, presidents, and secretaries of unions, etc., who are also captains, and who also have great responsibility. All perceive that the world of humanity is rapidly nearing a crisis. The almost miraculous opening of the eyes of understanding which God has recently granted has brought to the world mechanical inventions and chemical processes which are making the world rich with amazing rapidity.

Although these blessings are in considerable measure reaching the masses of mankind and uplifting all to a higher plane of comfort, nevertheless general education has opened the eyes of human understanding correspondingly. The "common people" are looking with amazement at the luxury of the rich as the barbarians of old looked upon the much lesser splendours of Rome. They are covetous, they are hungry for what they term their "share" of the bounties being dispensed by Providence with so lavish a hand.

Even if the vast increase of wealth through machinery, chemistry, etc., were to be evenly distributed, we doubt if it would satisfy these new-born minds.

There seems to be two possible solutions: (1) To convert all of the wealthy into saints, whose pleasure it would be to administer the flood of wealth now rolling in upon them for the general blessing of mankind, along the most benevolent lines imaginable, or (2) To convert into saints the masses of mankind and to so imbue them with heavenly hopes and prospects that they would not particularly care for earthly good things nor crave them, but rather rejoice to be "the poor of this world, rich in faith, heirs of the heavenly Kingdom."

We confess that neither solution seems to be practicable. We cannot believe that either can be accomplished ; hence we must believe what the Bible teaches, that an awful conflict is to take place between these two classes, because neither one nor the other can be fully converted to the Lord's way. How glad we are that the Bible shows that the culmination of the conflict will bring everlasting peace—a just, loving, equitable and satisfactory adjustment of earth's affairs, under Messiah's glorious reign of a thousand years.

Someone may ask, Would not these same difficulties beset any new government which Messiah or others might institute? Will not the element of selfishness forever persist in the human heart, and will not this imply that to all eternity, there will be a strife of selfish interests? We answer, No. The Divine Plan solves the problem perfectly. Jesus has demonstrated His unselfishness as respects earthly things. His laying down of His life not only proved His loyalty to righteousness, and to the Father's will, but proved also His unselfishness—His love—"greater love hath no man than this, that a man should lay down his life for his friends." (John 15:13.)

This Friend of humanity is to be the great King of the world in the New Dispensation, and His associates in the Kingdom, the Bride class, are to be such only as have His spirit and disposition of obedience to the Father's will—self-sacrifice and love for fellowman—unselfish love. Under present conditions, these may not always be known, nor their true character and unselfishness be discerned, because they have the treasure in "earthen" vessels which do not always fully represent their true benevolence of heart.

The Divine provision is that such of these as shall demonstrate their unselfishness of heart and loyalty to the Lord shall be given new bodies in-the resurrection—"sown in weakness, they will be raised in power ; sown in dishonour, raised in glory ;" sown an animal body, with Adamic weaknesses and fleshly imperfections, they will be "raised spirit bodies"—perfect, complete, lacking nothing.-1 Cor. 15 :42-44.

These, in association with their Redeemer, will constitute the Kingdom class which is to rule the world for a thousand years under the Headship of Jesus. Surely, we can trust these, we can have confidence in them. The fact that God has selected them, and that He is pleased to give over to them the rulership of the world for a thousand years testifies beyond peradventure their worthiness and capability.

That Government will not be a republic, but a monarchy, a theocracy, a Divine Kingdom. Christ and His Bride will be the King and Queen of the New Dispensation, supplanting Satan and the fallen angels, who for centuries have been in control. The Kingdom of God will be as invisible as the kingdom of darkness has been. It will operate through human agencies, as does the other. But even its human agents have been provided. The Scriptures inform us that the worthy ones of the Jewish Dispensation and before, will be the Princes in all the earth who will represent Messiah's Kingdom amongst men. Not only so, but they will be perfect men, made so by participation in the "resurrection of life." How grand the prospect !

The time of trouble will be awful, as typed in the terrible trouble which came upon the Jewish nation following the harvest work of their Age. Then will come the levelling process, which in the Divine order will prove to be a blessing to everybody. In other words, the socialists and anarchists are not so far from a correct conception of what must ultimately prevail, but they are far astray respecting the methods by which it shall be obtained. Their attempt to grasp the rudder of the world's affairs shows an awful lack of appreciation of the mighty influences with which they seek to contend. Their efforts will merely precipitate upon themselves and upon others the terrible trouble which the Scriptures foretell.

God's people are distinctly warned that they must keep hands off, must not interfere with the powers that be—their reliance must be upon the Lord and not in the use of carnal weapons. James, writing on this subject, declares the coming trouble, and tells that it will be specially severe upon the rich ; "Go to now, ye rich men ; weep and howl for your miseries that shall come upon you." (James 5 :1.) No doubt, the troubles will be equally upon the poor ; but to them they will seem less severe since they have been accustomed to less. To God's people is the me "Be patient, brethren, the coming of the Lord draweth nigh" ; "Wait ye upon Me, saith the Lord." (Zeph. 3:8.)



## Melbourne Christmas Convention.

The brethren of the Melbourne Class wish to announce that their Annual Christmas Convention is to be held this year over the four days at the Christmas period D.V., in Masonic Hall, 254 Swan Street, Richmond, on December 23rd, 24th, 25th and 26th. Also additional gatherings will be held in the same hall on the 29th and 30th December. A cordial invitation is extended to all able to attend this Convention, and further information is procurable from the Secretary, C/- Berean Bible Institute, Kew, E.4, Victoria.

### Greeting Cards.

One, of our brethren in the printing trade has kindly produced some Greeting 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.

These cards are quite nice and are suitable for general greetings, but they are not Christmas Cards. The price is 3/- per dozen, post paid.

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## If We Suffer With Him.

*"The spirit itself beareth witness with our spirit, that we are the children of God; and if children, their heirs ; heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17.*

THE Apostle Jude speaks of "our common salvation"—a salvation from sin, from death, from human imperfection to human perfection—to all that God intended that our race should be, to all that our race lost through Adam's disobedience. The Divine provision is, as expressed by our Lord, "to seek and to recover that which was lost." (Matt. 18 :11.)

The world is to be sought and to be recovered during the Messianic Age, its period for being judged (disciplined), its trial for life eternal. Then the faithful and obedient of all peoples will obtain full Restitution and life eternal. But now, in advance, this "common salvation" comes by faith to a certain class—to those who have the hearing of faith and the eye of faith, and obedient hearts. These, by virtue of the merit of Christ applied to them when Jesus "ascended up on high, there to appear in the presence of God for us," are reckoned as having all the advantages of restitution imputed to them on account of their faith. They do not get restitution actually, but reckonedly. Their faith is counted to them for righteousness or perfection.,

Why is there this discrimination in Divine providence—that some now hear the voice of the Son of man, and live, through justification of faith, while others will not hear the voice of the Son of man and come to life and perfection until the next age, and then actually and not reckonedly ? "Verily, verily, the hour is coming, when the dead shall hear the voice of the Son of God ; and they that hear (obey) shall live." (John 5:25.)

The answer is that this is a part of the "mystery" of God ; that the Lord is now seeking for and electing a special class to be joint heirs with His Son—joint sufferers with Him in His sacrifice, and joint sharers in His kingdom glory, "the Bride, the Lamb's wife." The special arrangement permitting these to be justified by faith instead of being actually justified (or perfected) is with a view to their being privileged to offer a proper sacrifice—"holy, acceptable to God, their reasonable service." (Rom. 12:1.) This Justification by faith is necessary because nothing unholy or unclean may come to the Lord's altar, as the Law clearly taught, and the types clearly showed. Every sacrifice for the Lord's altar must be "without spot or blemish." Every member of our race was spotted and blemished by inherited sin and imperfection, and hence the necessity for the Divine provision of justification by faith—faith in the precious blood of Christ, "the Lamb of God, which taketh away the sins of the world." This faith grasps the fact that while the sin of the world has not yet been taken away by the Lamb of God, and the world still lies under condemnation, nevertheless, the merit of the blood has been applied on behalf of the "household" of faith—and in due time will be made efficacious, under the New Covenant, for the bringing of forgiveness to every creature, with the opportunity of eternal life.

But under which Covenant does God purpose to receive the faith-justified ones as sacrificers? The answer is that the Divine proposal to the Redeemer was that He sacrifice and as a reward of His sacrifice be highly exalted to the Divine nature and glory. This blessing (which belongs only to Jesus and was applied only to His sacrifice) has, by the gracious plan of God, been extended to include all those of this Gospel Age, who have the character-likeness of the Redeemer. They are invited to share in His sacrifice, and are promised that if faithful they shall share in His glory.

These members are “elect according to God’s foreknowledge through sanctification of the spirit and the belief of the truth” (1 Pet. 1 :2). Their selection is not a change in the Divine programme, for they were “chosen in him before the foundation of the world” (Eph. 1 :4). Their selection was unexpected of the angels and of men, and hence was a “mystery”, and still is a “mystery” to mankind. “The world knoweth us not, even as it knew him not” (1 John 3 :1). But the selection of this class was always the Divine purpose. “The God and Father of our Lord Jesus foreknew us also by Jesus.”

Whatever, therefore, was the Divine programme for the Master, the Forerunner, the Chief Priest, is the Divine programme for His members—they must “walk in His steps,” they must “suffer with Him,” they must “fill up that which is behind of the afflictions of Christ.” If any decline so to do, he loses his place as a member of the Body. We know, nevertheless, that the full number of the “elect” will ultimately be found, and all of them will be sacrificers, for none others are members of His Body. It is the spirit of the Head coming upon these that produce the sacrifice of the flesh (the justified flesh), “holy, acceptable to God” (Rom. 12:1).

There is only one object in the sacrifice which God has provided for, the sacrifice which Jesus accomplished, and is accomplishing, in all those who will become members—that is a sacrifice for sin. It is presented to God, holy and acceptable. In this respect it differs from other sacrifices which men make, as, for instance, a father or mother may sacrifice comfort or even sacrifice life, on behalf of their offspring, but such sacrifices, however appropriate, are not the sacrifice of Christ—are not of the “better sacrifices” typified in the sacrifices of the bulls and goats.

The Apostle Paul calls our attention to the fact that only those sacrifices which were burned outside the camp were a Sin Offering. Next he shows how our Lord was the Sin Offering. Then he points out how, if faithful members of His Body, we also must suffer outside the camp—as members of the sin-offering—represented in “the Lord’s goat.” This sacrifice is not yet completed. It is in process. Hence the apostle’s expression, “Let us go to him outside the camp, bearing his reproach”—just as the slain goat was carried outside the camp and there consumed, as the bullock had been. (Heb. 13 :11-13). These matters, dear readers, are amongst the “deep things of God, which no man knoweth, except by the spirit of God” (1 Cor. 2:10). The world knows nothing about them. “To you it is given to know the mysteries of the Kingdom of God, but to others all these things are spoken in parables” (Matt. 13 :11). The few have been permitted to enter into the banqueting halls and to see the glorious beauties of the riches of Divine grace. Blessed are your eyes that see, and your ears that hear. As for those who never saw, they properly have our sympathy, nor should we expect so much of them as of ourselves, who have been blessed with the knowledge of this important sacrifice, and of its glorious reward. Furthermore, as we are now in the sifting and testing time, it must not surprise us if some who once saw eye to eye with us in these matters become blind to them, and drift into the “outer darkness” as respects these matters and others—we know not how far. Truths so interweave that one lost or perverted injures presently the beauty of the entire fabric.

Let us not forget that He that sanctifieth and they that are sanctified (His members) are all one. He is in us all. In our consecration we lose our humanity and all of its rights, exchanging these for our spiritual membership as new creatures in the body of Christ.

## Out of the Abundance of the Heart.

(Contributed)

*“Out of the abundance of the heart the mouth speaketh. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” (Matt. 12:34, 37.)*

THE above words of our Lord indicate that the heart and the mouth are under very special scrutiny, the former representing the individual character, and the latter being an index of the character. It is in this same view of the matter that these words of wisdom were penned—“Keep thy heart with all diligence, for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee.” (Prov. 4:23, 24.) The indication is clear that a right condition of the heart is necessary to right words, for “out of the, abundance of the heart the mouth speaketh,” as experience testifies to every man. It is therefore just that our words should be a criterion of judgment in the Lord’s estimation, as He tells us they are.

Our first concern, then, should be for the heart, that its affections and dispositions may be fully under the control of divine grace, that every principle of truth and righteousness may be enthroned there ; that justice, mercy, brotherly kindness, faith, meekness, temperance and love may be firmly fixed as the governing principles of life. If these principles be fixed, established in the heart, then out of the good treasures of the heart, the mouth will speak forth words of truth, soberness, wisdom and grace. Of our Lord Jesus, whose heart was perfect, in whom was no sin, neither was guile found in His mouth, it was said, “Grace is poured into thy lips,” and again, “All bare him witness and wondered at the gracious words that proceedeth out of his mouth.” (Psa. 45 :2 ; Luke 4:22.)

So wise, just, and true were the Lord’s words, that though His enemies were continually seeking to find some fault, it is said, “They could not take hold of his words before the people ; and they marvelled at his answers, and held their peace.” (Luke 20:26). And others said, “Never man spake like this man.” (John 7 :46.) Thus our Lord left a worthy example to His people, which the Apostle urges all to follow, saying—“Let your speech be always with grace (with manifest love and kindness) seasoned with salt.” (Col. 4:6.) And Peter adds, “If any man speak, let him speak as the oracles of God,”—wisely and in accordance with the spirit and mind of the Lord. Again, it is written, “Keep thy tongue from evil, and thy lips that they speak no guile.” “Whoso keepeth his mouth and his tongue keepeth his soul from troubles.” “The words of a wise man’s mouth are gracious words, but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness ; and the end of his talk is mischievous madness.” “Be not rash

with thy mouth, and let not thine heart be hasty to utter any thing before God, for God is in heaven, and thou upon earth ; therefore let thy words be few.’ (Psa. 34:13 ; Prov. 21 : 23; Eccles. 10:12, 13; 5:2.)

Job, in the midst of all his afflictions, was very careful not to sin with his lips. He knew that his words would be taken by the Lord as an index of his heart, and he was careful to keep both the heart and his words right, saying, “What? shall we receive good at the hand of God, and shall we not receive evil (or troubles for disciplining) . The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord.” (Job 2:10 ; 1 :21.) There was no spirit of rebellion in a heart out of whose abundance came such words of loving submission, patience and faith under severe testings, and that, too, without a clear vision of the divine wisdom in permitting them.

The Psalmist puts into the mouths of God’s consecrated and tried people these words of firm resolution—”I said, I will take heed to my ways, that I sin not with my tongue; I will keep my mouth in a bridle, while the wicked is before me.” (Psa. 39 :1.) How necessary to the stability of Christian character is such a resolution, and the self control which develops under an adherence to it. The world, the flesh and the devil oppose our way ; there are fightings within and storms without, and many are the arrows and darts aimed at the righteous, and the safe attitude of the Christian in the face of the opposition of the world is to be silent, and to allow the Lord to work all these trials for our good, for the servant is not above his Lord. As Jesus took the opposition of sinners against Himself with such humble patience, so we too should “go therefore unto him without the camp, bearing his reproach ;” and He said, “Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.” So the Psalmist suggests, saying—”I was dumb with silence; I held my peace even from good” (or from doing what seemed good in my sight). Again it is written—”He that keepeth his mouth, keepeth his life, but he that openeth wide his lips shall have destruction.” (Prov. 13:3.)

So we see what importance the Lord attaches to our words, for if our words are rebellious, or disloyal, or frivolous, or flippant, or unkind, unthankful, unholy, or impure, the heart is judged accordingly on the principle that “out of the abundance of the heart the mouth speaketh.” Thus, our words in all the varied circumstances of our daily life are bearing testimony before God of the condition of our hearts, and the Psalmist puts this prayer into the lips of all the Lord’s people—”Set a watch, O Lord, before my mouth ; keep the door of my lips. Permit not my heart to incline after any evil things. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word ; for all thy commandments are righteousness. Let thine hand help me ; for I have chosen thy precepts. I have longed for thy salvation (and for the perfection and beauty of holiness), O Lord ; and thy law is my delight.” (Psa. 141 :3, 4 ; 19 :14 ; 119 :171- 174) .

In many things we are all faulty. If any one does not err in word he is a perfect man, able to control the whole body. (James 3 :2.) But such a man does not exist ; we all need to continually plead the merit of our Saviour and Advocate, while we strive daily to perfect holiness in the reverence of the Lord. Therefore, let thy words be few ; let them be thoughtful and wise, as uttered before God, and not rash, hasty and ill considered. Let your conversation be as becometh the Gospel of Christ. “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.” (Phil. 4 :8.) Thus, out of the good treasure of the heart we shall be able to speak words of truth and soberness, and so honour and glorify Jesus and our loving Heavenly Father.

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort soever they be: for thou thyself also hast many failings which must be borne with by others.—Thomas A. Kempis.

*The best way to bear crosses is to consecrate them all in silence to God.—Fletcher.*

FRANK & ERNEST TALKS

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

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

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

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## Question Box’

Question.—To what time would the Sabbath Day refer in Matthew 24 :20?

Answer.—First of all it would seem clear that this passage could not refer to the typical Sabbath, because the distress referred to is to come not upon the nation of Israel so much as upon the nominal Christian world, and the Law Covenant with its commandments, the fourth of which relates to the Sabbath, has never been made binding upon any other people than Israel. It would make no difference to those not under the Law, whether they fled on the Sabbath or not: it would be no more hardship to flee on that day than on any other.

It is quite clear that the real fulfilment of this great prophecy is yet to be, and refers to the overthrow of Christendom in the time of trouble spoken of by Daniel 12 :1 to take place at the second presence of Christ. The whole passage is in highly figurative language, in which it was customary for our Lord to speak. Were we to endeavour to take the passage in a literal way, how could they flee from Judea into the mountains, if they were not to come down from the housetops (see verses 16 and 17) ? But each expression has its own instruction to those who have “ears to hear.”



So it is in the 20th verse, the Lord is not referring to the literal winter time nor the typical Jewish Sabbath Day. The reference appears to be to the gathering out from the condemned systems, those who are truly the Lord's people. When the Harvest is complete, the four winds of trouble will be let loose, (Rev. 7:1) and those still clinging to the old associations of nominal Christendom will partake in her plagues in the winter time of trouble. Immediately following upon the great time of trouble, the great anti-typical Sabbath will commence. A day when the poor groaning creation, which has been travailing in pain together for six one-thousand year days of labour and sweat of face to earn a living, will cease from its heavy labour and find that by complying with the righteous rule of Christ and His saints (Satan and the wicked spirits having been bound or restrained), all labouring under heavy burdens, under the bondage of sin, Satan and death, pain and sorrow, will cease. (Rom. 8 :19, 22.)

The Church of Christ have by faith already entered into this rest in God's will, the rest of faith. (Heb. 4 :1-4.)

The thought contained in our Lord's words of verse 20 seems to be that some may delay coming away from the systems of error which have been "spued out" (Rev. 3 :16) and be like the foolish virgins in the parable following. They will be too late to enter the marriage chamber of the Bridegroom and Bride, for it will then be proclaimed "the marriage of the Lamb has come, and the Bride has made herself ready."

How necessary it is for those who come to a knowledge of present truth and of the second presence of Christ to take a positive stand against the grave errors that are being taught and to enter into the work of the harvest. The Lord being present, is surely controlling matters among His people and judging respecting the use of their talents and exercise in service, which is to "gather the elect from the four winds of heaven," from the four quarters of Christendom. "Take heed that no man take thy crown." "Take heed that thy flight be not on the Sabbath," when the door will be found to have been shut.

The fact of the exhortation to avoid the winter time and the Sabbath for flight indicates the possibility of avoiding both. If, as some imagine, that Christ was coming and would accomplish the judgment all in twenty-four hours, then, however any might watch or "take heed," they could not alter whatever day it might be, but as we are already living in "the days of the Son of man" and the gathering of the elect is proceeding, the exhortation is most appropriate.

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

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

This baptism or death of the entire Christ, Head and Body, Jesus and the Church, is on behalf of or for the dead, the world of mankind. When the last member of the Body of Christ has been offered up in sacrifice as a sin-offering on behalf of the world, then the entire race will be released from death.

## **Christian Way Ended.**

Our elderly Sister Hammond of Adelaide reached the end of the earthly way on September 24th last. Our Sister was in her 85th year and had been in the truth for a good number of years. Sister Hammond was much loved by the Adelaide friends, and much esteemed for her meek and gentle disposition, combined with a good, clear knowledge of God's wonderful plan of salvation. Our Sister was one who had trusted the Lord and was very zealous to attend the Sunday meetings, to enjoy the fellowship around God's Word.

It is good to know that the "Lord knoweth those who are His," and to feel that He is supervising in respect of all the interests of His people. "Precious in the sight of the Lord is the death of His saints,"—the daily dying to self, and to the things of the world—and then when the time comes when His little ones must leave the scenes and toils of this world, how good to realise that we are completely in the hands of Him who said, "Lo I am with you always, even unto the end of the age."

Word has been received recently of the passing of Brother Bray of Sydney last month, and one of our brethren has sent the following information :-

"Our Brother Bray had first appreciated the message of truth when coming in contact with a Brother in the country, at which time a weekly home meeting was held, as a result of which Brother Bray rejoiced very fully in God's plan of the ages. Coming to Sydney later Brother Bray attended the Sydney Class regularly, and after three years symbolised his consecration to the Lord.

"Returning about five years ago from a visit to England with relatives our dear Brother's memory began to fail, and had got worse in more recent times. Brother Bray was in the truth for over ten years and was a very devoted follower of the Lord, being very zealous for the truth, and was much loved by all who came in contact with him. Knowing our Brother as we did, we feel sure that he has made his calling and election sure."

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## VolumeXXXIX MELBOURNE, OCTOBER 1956

### Reincarnation Versus Resurrection.

*"Thou turnest man to destruction ; and sagest, Return, ye children of men."—Psalm 90:3.*

THREE-fourths of the earth's population believe that the dead are reborn to life on earth, either as human beings or in the form of one or another of the lower animals. The theory of rebirth as humans is known as reincarnation, while the teaching that humans return in the form of one or another of the lower animals is designated transmigration. Belief in reincarnation and in transmigration was, until quite recently, confined largely to non-Christian lands, practically all heathen religionists adhering to either one or the other of these theories.

Now, however, the reincarnation doctrine is rapidly gaining adherents among professed Christians. Thousands are openly confessing it, while probably millions in non-heathen countries are uncertain about it, due largely to the upsurge of interest created by the practice of hypnotists, who claim that under hypnotic spells many persons have remembered one or more of their former lives as humans, and have presented many details concerning them.

What amounts to a wave of popular interest in this subject has been created by the book entitled, "The Search for Bridey Murphy." According to the story, Bridey Murphy is a woman who died in Ireland about the middle of the nineteenth century, and has been born again, and is now Ruth Simmons, and lives in the United States, but in her "subconscious" mind she is actually Bridey Murphy, passing through another earth-life cycle.

What seems to be convincing proofs are offered to support the claim that the dead do return to earth by means of rebirth. In the case of Bridey Murphy, for example, it is claimed that much which Ruth Simmons related concerning this person who died in Ireland so long ago has been checked and found true—although there are also a number of discrepancies. These partial "proofs" seem very convincing to many, while others have explanations to offer as to how, under a hypnotic spell, she could describe so many things associated with the life of the former Bridey Murphy. Others claim that it is a farce.

Obviously, hypnotism is a practice which very readily lends itself to trickery. It is but natural to ask how much collusion is there between the hypnotist and the subject ? How much of that which is described under a hypnotic spell actually entered the subject's mind during the present life-time? It is now claimed by researchers that Ruth Simmons had Irish relatives. Through family folklore or otherwise, these could have known much about Bridey Murphy, if such a person had ever lived, and could have related many interesting stories concerning her to Ruth Simmons.

Research along these lines finds explanations for much that might seem supernatural. The same is true with respect to the work of spiritualists, who claim, not that the spirits of the dead are reborn as humans, but that they are able to contact and to converse with them. This also is accomplished by a form of hypnotism, the main difference being that the spiritualistic practitioner hypnotises himself instead of the subject who wishes to make contact with a dead friend. Here, also, there is much room for fraud. Houdini, the late world-famous magician, claimed he could duplicate any and all evidences of talking with the dead that spiritualists could produce, thus proving, as he believed, that there is nothing at all supernatural about spiritualism.

However, while we do not doubt that there is much quackery connected with both hypnotism and spiritualism, it cannot all be explained from this standpoint. There are definite evidences of the supernatural in connection with both of these practices. But in neither case are these practitioners aware of the powers with which they are dealing. If they were, they would be horror stricken, and so frightened that they would give up their practices at once.

#### Hypnotism Wrong

In the first place, the basic principle of hypnotism is contrary to normal human experience, and is therefore wrong. The misuse of any normal function of the human body is wrong? and this is especially true of the mind. Man was created in the image of God and given the ability to think, to reason, to know right from wrong. God invites humans to reason with Him, saying, "Come now, and let us reason together, saith the Lord."—Isa. 1:18.

But the subject who gives over his mind to a hypnotist, and allows himself to be "put under," surrenders his God-given ability to reason. The normal manner in which thoughts are registered upon the brain is through the five senses—sight, hearing, smell, taste, and touch. All the nerves and cells of the body, including those of the brain, were created and correlated by the master mind of the Creator to build up a thought bank which, as it develops and expands

through the years from infancy on, constitutes the mental background of one's personality.

To surrender control of this mind, even temporarily, is to discount the value of all that our five senses have taught us through the years of life. It is though an electronic engineer had designed and constructed an extremely complicated and sensitive apparatus—such as electronic computers are today—and, after it was built and functioning satisfactorily, decided he could learn more about electronics by simply short-circuiting his machine and destroying all the functions which he had so carefully designed.

To use this figure of speech, a hypnotist “short-circuits” the brain of his subject, at least to the extent of temporarily destroying its normal function. Then, in an abnormal manner, and contrary to the way God designed, he endeavours to plant new thoughts in the subject's brain, or else to extract thoughts therefrom which cannot be expressed while the brain is functioning normally. Reason alone tells us that this is malpractice. It is an abuse of the brain, man's most priceless possession and it is just as wrong, if not more so, than the abuse of any other organ of the body.

Thousands of hypnotists are practising every day, and occasionally one of them produces a remarkable development, such as the Bridey Murphy case. And while there is a natural explanation for much which the hypnotists accomplish, this is not always the case. The only satisfactory explanation of much which they report is the one given in the Bible, which is that the mind of the subject, rendered inactive and passive, succumbs to the control of outside powers.

These outside powers are not, however, the “spirits” of the departed dead, as the spiritualists claim. Nor are they the thought waves, or impressions, of a former existence expressing themselves through what, in these days, is so popularly called the “subconscious mind.” How do we know this? Simply because the straightforward testimony of the Bible is that the dead are dead. They cannot return via the reincarnation route, neither can they speak to those who are left behind, either through a spiritualist, or otherwise.

But Satan told mother Eve she would not die, and one of his great endeavours ever since has been to prove that “there is no death.” Spiritualism and reincarnation are but a part of his “bag of tricks” for use in accomplishing this purpose. Satan has allies in this work of deception. The Bible reveals that in the great creative works of God there is a plane of life higher than the human—many planes, in fact. Man, we are told, was “made a little lower than the angels.”—Heb. 2:7.

Much is said in the Bible about the angels. They are not, however, the spirits of the departed dead as many suppose them to be, but the messengers, or servants, of the Creator on a plane of spirit existence invisible to man. The Bible reveals that at the time of the Flood many of these angels—the record does not indicate how many—turned from obedience to God and allied themselves with Satan, the Devil. Thus Jesus spoke of “the Devil and his angels.”—Matt. 25:41.

They are referred to in Genesis 6:1, 2 as the “sons of God,” and their sin described. Jude refers to them as the “angels which kept not their first estate, but left their own habitation.” (Verse 6.) Jude also explains that these fallen angels are now restrained “under darkness”—prevented, that is, from working openly, as they did when they were in the service of God. Peter refers to them as being restrained in “chains of darkness.” He also speaks of these fallen angels as “spirits in prison,” and explains that their disobedience occurred “when once the long-suffering of God waited in the days of Noah.”—2 Pet. 2:4; 1 Pet. 3:19, 20.

At the time of Jesus' first advent, these fallen angels, or devils—also called demons—were very active invading and taking possession of human minds. Many of Jesus' miracles consisted of casting out these demons, or devils. Evidently then, as now, there were those who yielded their minds to occult influences, and these fallen angels were quick to take control.

It is quite possible that today some of the increasing number of insanity cases could be accounted for in this way. But it seems that now the master mind of Satan has devised a better, more subtle and refined way to take possession of human minds by the aid of these fallen angels. His main purpose in doing it is to “prove” that his first great lie was really the truth, that no one really dies.

Unlike man, these disobedient angels were not at once sentenced to death. As the Scriptures indicate, they have been permitted to continue to live, even though under restraint. Having had a continued existence throughout the centuries, they would be acquainted with the “case history” of any individual they might choose. They could easily know much that Bridey Murphy did, or even thought.

So, when Ruth Simmons surrendered control of her mind to the hypnotist, the fallen angels could take possession and cause her to repeat—as it is claimed she did—many of the details in the life of the former Bridey Murphy. When those details are checked, and found to be true insofar as the names of places and people are concerned, the conclusion is at once reached that Bridey Murphy did not actually die, that while her body died, her real personality continued to live, and has now been reborn in the body of Ruth Simmons.

The same is true in the case of those who think they have conversed with friends who have died. The information received from such messages is so true to facts known only to the one receiving the message and the one who died, that the conclusion is readily reached that the dead must be able to talk with the living. Little do the bereaved ones receiving these messages realise that the information, which to them proves that their beloved dead are not really dead at all, has been secured right from their own minds by the fallen angels. Our minds have recorded in them even the tone of voice of others. We answer a telephone, and if it is an acquaintance calling, we do not have to ask, “Who is speaking.” We instantly recognise the voice. The fallen angels are able to tap the minds of their victims, and reproduce voice and other characteristics which, to the unsuspecting, prove that the dead are not really dead, but are alive, and able to converse with their friends.



And this, even as with the claimed proofs of reincarnation, is the real purpose behind these satanic practices. The Devil said to Eve, “Ye shall not surely die,” and throughout all the centuries since he has been using many fraudulent and “cunning devices” in his effort to prove that it was God who lied when He said, “Thou shalt surely die.” (Gen. 3:4; 2:17.) Therefore, let us not be surprised if now, in the close of the age, Satan’s efforts along this line become more widespread, and receive a more popular acceptance.

### **That “Subconscious Mind”**

Hypnotists, psychiatrists, and others, have much to say about the subconscious mind. No one knows that there is such a thing as a subconscious mind until it is probed into by a psychiatrist, or made to reveal its secrets by a hypnotist. A newborn infant has no mind at all. It has a complete little brain structure, but not a single thought is registered therein. Soon, however, through sight, sound, taste, smell, and touch, impressions begin to be conveyed to that little brain, through the delicate and marvellously constructed nerve system which connects the brain with the body’s “microphones”—its ears, eyes, tongue, etc.

The little brain is at first too tender to retain for long the impressions which are made upon it, so that few can remember, or “play back” thoughts that were registered during the first two or three years of life. But from then on, the impressions begin to remain. From about ten years old and onward, very little that has made an impression is actually “forgotten.” A person cannot instantly recall everything that is registered in his brain, but some circumstances or other will “bring to mind” from time to time thoughts of the past which an individual did not realise were in his mind at all until the “play back needle” of circumstance entered that particular groove.

As a rule, when one passes “middle age” new thoughts are not so readily retained. Things which happened years previously are remembered, but those of yesterday often are forgotten. This is simply due to the ageing brain being no longer so readily susceptible to new thought impressions. It is a physical change, even as graying hair.

What, then, is the “subconscious mind”? Hypnotists practise what they call “age regression,” meaning that under a hypnotic spell they induce their subjects to reveal their otherwise forgotten thoughts of previous years, taking them back in many cases, as they claim, to a very tender age. But what can they learn from this except the immature thoughts of a mere infant or, a little better, an adolescent mind?

We grant the possibility that some unhappy experience of the past may have a bearing on present thinking, and perhaps without the individual realising it. Probably through proper explanation and advice a person might be helped over the difficulties in life that to some extent arise out of past experiences. But the subconscious mind usually referred to by mind healers of various sorts means much more than this. The implication of this ‘expression usually is that the thing which really controls an individual is a mysterious something which can be discovered only by those who use one method or, another to probe below the surface of normal thinking.

Actually, and normally, there is not a single thought recorded in the human brain except through the five senses. Why, then, all the talk about the “subconscious”? We think the answer to this question is contained in the last paragraph of the book, “The Search for Bridey Murphy.” In addition to the Bridey Murphy case itself, Morey Bernstein discusses at length various aspects of so-called newly discovered powers of the mind, which, as he forecasts, will shortly revolutionise life on the earth. Summing it up he says:

“There is no telling how far . . . research will lead us. The proof that there is something extraphysical, or spiritual, in human personality has momentous implications. Eventually the laboratory will answer even that all time prize winner among questions: Does any part of a human being survive the death of the physical body. Already research in extrasensory perception (through hypnotism, and otherwise) has indicated, in its freedom from the effects of time and space, the plausibility of some sort of survival. And remember that this relatively new science has barely begun.”

Here is the reason for it all! The experiments with hypnotism and probing into the “subconscious” minds of men and women are designed by Satan to confirm the conclusion that “there is no death.” The hypnotist who “age regresses” a subject gets back to the infant mind, and finds evidence of understanding that an infant does not ordinarily possess, concluding that another personality must have taken possession.

And he is right. But it is not the personality of a former human who did not die, as the doctor and the undertaker said. Rather, it is one or more of the fallen angels that talks back to the hypnotist for the purpose of deceiving him into believing that the dead are not really dead. And we believe that this danger lurks in all endeavours to probe into the so-called subconscious.

### **The Resurrection**

Death is a terrific enemy, and the world welcomes any apparent proof that it is not what it seems to be. But how much better it is to accept the truth of God’s Word which asserts that death is the divine penalty for sin, and that it is real—that the “dead know not anything,” hence cannot talk to the living, nor enter the bodies of infants. Accepting the truth with respect to death, then we are prepared for the comforting assurances of the Bible that divine power will be utilised to restore the dead to life.

If the theory of reincarnation be true, how meaningless would be the Bible’s promises of a resurrection. And how confusing, for which of the many personalities would be restored? Besides, there could not be a resurrection of the dead, if no one is dead. Our text sets forth God’s truth on the subject. Because of sin the human race was turned to “destruction.” Adam was the original sinner—“By man came death.” But the love of God through Christ has provided release from that condemnation. Thus through the man Christ Jesus there will be an awakening of the dead, or as Paul wrote, “By man came also the resurrection of the dead.”—1 Cor. 15:21.

Thus will be fulfilled the assurance of our text that the Lord will say to the dead world, “Return (from death) ye

children of men.” This is God’s way for the dead to return. And when divine power is exercised to accomplish this loving purpose of the Creator, no one will have to go into a trance in order to talk with those who have been restored to life. Nor will those thus restored have to communicate with their friends through the hypnotised brain of another. Thank God for this definite assurance of life beyond the grave!

### **The Dead Will Return**

The widespread interest in reincarnation and other no-death theories is due to man’s great desire to live. God created man to live. He is a dying creature only because he transgressed the divine law. As our text declares, man was turned to “destruction.” But we are assured that the Lord will ultimately say, “Return, ye children of men.”

Thus, the dead will return, not by reincarnation, but in the resurrection, and by the direct exercise of miracle-working power. Isaiah 35: 10 reads, “The ransomed, of the Lord shall return, 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.” The dead will not return in the resurrection because this is a normal cycle in human experience ; they will return because they have been “ransomed.” The “destruction” to which man turned because of sin would have been eternal, but for the grace of God which provided redemption through Christ.

In 1 Tim. 2:3-6 the Apostle Paul explains that it is God’s will for all the dead to be “saved,” or awakened from the sleep of death, in order that they might receive a knowledge of the truth. The great truth they are then to learn is, as Paul explains, the fact that “there is one God, and one Mediator between God and men, the man Christ Jesus who gave himself a ransom for all.” The vast majority have died without a knowledge of the “ransom for all,” but when awakened from death this information is to be “testified” to them, the apostle explains.

Isaiah says that when the “ransomed of the Lord” return they will “come to Zion with songs of everlasting joy upon their heads.” “Zion” is one of the Bible’s symbols of the Messianic Kingdom, particularly its spiritual phase, made up of the glorified Jesus and His body members, the church—those who live and reign with Him a thousand years. (Rev. 14:1 ; 20:4 ; Obad. 21.) The “ransomed of the Lord” will “come” to these in the sense of recognising the authority of the kingdom. By their acceptance of divine grace through the “ransom,” and by their obedience to the kingdom agencies then in control, “they shall obtain joy and gladness, and sorrow and sighing shall flee away.” What a glorious hope for the return of the dead is thus held out to us in the Word of God !(Reprinted from “The Dawn.”)

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## **Egyptian Crisis**

IN recent weeks the world has been stirred by events in Egypt with the Suez Canal problem, and the greatest nations have been trying to devise some plan which will meet with the approval of the former administrators of this waterway and the Egyptian authorities.

There can be no doubt that the move by the present-day leaders in Egypt to nationalise the Suez Canal is but another evidence of the awakening of the more backward nations of the world to what they feel are their rights in world affairs.

Prior to the First World War, and even up till more recent times, many of the colored nations of the world were content to allow the European races to almost control the industries of their countries, and in some cases these colored people were no doubt robbed of their just rights. However, with the increased knowledge on every subject becoming more widely known, particularly during and since the Second World War, many of these backward nations have decided that the profits from their countries should be retained by their own people instead of being collected by the large shareholders of foreign companies.

This is very understandable, but the tendency with all imperfect people is to overstep what may be their just rights, and going to extremes to make up for previous lost opportunities they are capable of creating dangerous situations which not only put pressure on the controls of other countries, but also endanger the receiving of hoped for benefits for their own people.

Students of the Scriptures clearly see in the Suez Canal crisis the fulfilment of Bible prophecy, inasmuch as numerous Biblical passages indicate that disagreement between nations, and within nations, will become more pronounced as the end of this age draws near. Since the close of the Second World War an uncertain peace has been maintained only by the slightest margin at times in various parts of the world. And the present Suez Canal danger spot is but another festering sore, so to speak, on the world’s surface, which gives abundant evidence that the corruption of the present evil world must burst forth in fury as the Lord’s time arrives for the overthrow of the kingdoms of this world, to make way for the kingdom of Christ.

Further, some who claim to understand the Bible are making rather strong assertions that the present Egyptian crisis is referred to very directly in the Scriptures. While this may be partially true, it is well to remember that the term “Egypt” is quite often used in the Bible to represent the world at large. This seems to be the meaning of such passages

as Isaiah 19, where we read—"The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom." (Isa. 19:1, 2.)

Again, in some prophecies describing the operation of the kingdom of Christ in the world the term "Egypt" is used to refer to the nations of the earth, as shown by the prophet Zechariah—"And it shall be, that who so will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles." (Zech. 14:17, 18.)

While, then, the Lord's people are alert to the great importance of world events, and especially those which centre around the area of the Middle East, including Egypt, they realise that the Plan of God is one connected whole and all nations are yet to experience the greatest time of trouble this world has seen, for the express purpose of humiliating mankind in preparation for the blessings of Christ's Kingdom. While the Egyptian crisis could "set off" another spasm of events in the process of reducing the kingdoms of this world to the dust, so to speak, this all depends upon the Lord's timetable, for in no way is man in control of his own destiny so far as world events are concerned, and we can be thankful for that. As the Psalmist declared—"Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." (Psa. 76:10.)

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## Correspondence.

**Dear Brother.**—It is a long time now since I heard from you, and I have often intended writing, but time passes so quickly and the cares and responsibilities of this life keep us well occupied, don't you find?

However, since I last wrote I have studied enough to appreciate and accept the offer of spiritual life through consecration, and although I am weak and unworthy I know Christ is able to help me to stand fast, and that His robe of righteousness will cover me. I did not realise until I made my consecration just how far short of God's standard of perfection I am, and I did not notice how wicked and sinful my thoughts were until now when I try to "bring every thought subject." Yet, under all the trials I really do feel a deep peace. With my large family I do not get a lot of time to study, and lately owing to sickness, etc., I have had less than usual.

I correspond regularly with Brother and Sister -- and also sometimes Brother and Sister -- write. They have all been very helpful and I do enjoy receiving their letters. Also too the "Peoples Paper" has been a great help to me, and I always feel that there is a treat in store when I see it in the mail. While I think of it; I am enclosing a postal note for £2; will you please send the full 22 of the Greeting Cards you have often advertised, as I think they sound very nice, and keep the balance for the "P.P." subs., as I always seem to forget when it is due. Thank you so much for continuing to send them, as the sub. must be ages overdue now.

Also could you let me know where the piece of poetry quoted in March 1956 "Peoples Paper" comes from, and if there is any more of it. The first verse is :-

"These things shall be; a loftier race  
Than e'er the world hath known shall rise,  
With flame of freedom in their souls  
And light of knowledge in their eyes."

It is a grand piece, isn't it? And yet, it doesn't seem like a hymn. I would like to find out if the poet knows how this is all to come about.

I attended the last Memorial with Brother and Sister but I did not partake of the read and wine as I did not make my consecration until later; however, if God is willing I will go next year and participate. . . . Do you ever hear from ? I know she still gets the "Peoples Paper" and enjoys them. . . . Thank you for the Convention Notes you always send, and I always enjoy them; the Brother's talk and notes on Jerusalem I enjoyed very much.

Thanking you once again; I am, **your Sister in Christ.**

*(The lines of the poem mentioned above are found in hymn 395 in "Bible Students' Hymnal" there being five verses which nicely portray the new order of things on the restored earth in the Kingdom of Christ.—B.B. Institute.)*

**Dear Friend.**—It was only when I received papers from you today I realised I had not written and thanked you for the books and letter I'd received, previously. Thank you for all. I certainly have enough literature now for a while. I did at first read through, but now am on a serious study of "Divine Plan of the Ages" and what a wonderful book this is. I know I must go through it several times to grasp it all; the amazing love of God for us all is revealed from cover to cover, and I feel very humble with the Psalmist David. I say, "What is man, that thou art mindful of him."

Also a copy of "Divine Plan" was sent to me by of which I am very glad, because I have been able to lend it, and I have hopes I can pass it to several people, while still having a copy for my own study. What a helpful paper the "Peoples Paper" is; I get so much help and comfort from it, also the Dialogues, especially those received today, which I intend to pass on when I have studied them. I cannot tell you just how glad I am, that I got in touch with the Berean



Bible Institute. My Christianity is a living thing now, and I get so much happiness and peace from my Bible and studies ; there is so much one can learn when one has the “key” to the Bible. I was very happy on reading letters in July’s “P.P.” to see not only others getting help as I am, but also new listeners and readers, and I pray that through the radio many may come to know the truth too and have the happiness that it brings.

I feel it would be so much easier for me if I had fellowship ; I feel very much a pilgrim and a stranger, but this too, my Father knows and we are never alone, are we? When at times I get discouraged, that “Lo, I am with you alway” comes to me, and with me always is that glorious thought, that perhaps we shall be with Him soon. As one looks around now at the sin and misery in this beautiful world He gave us, one cannot but pray, “Thy Kingdom come.” In closing, I pray for God’s blessing on your work ; may there be many ears to hear and hearts seeking truth and guidance. **Yours in Christ.**

**Berean Bible Institute, Dear Sirs.**—Just a few lines to let you know I have received regular copies of “Peoples Paper” and Dialogues, for which I am very thankful. Please find enclosed £1; I should like it to be much more, but I had to give up my work, as I was finding it too heavy.

How sad it is that the church generally speaking has followed Calvinism (heaven and hell teaching) ; how it detracts from the infinite love of God. They quote our Lord’s words in Matthew 5:22—in danger of hell fire and the narrow and broad way which leads to destruction as support of the doctrine. As you are now dealing with the New Testament in the Dialogues perhaps the quotations re hell fire may be placed in a clearer light ; probably it has been dealt with in past Dialogues. With gratitude for such Biblical instruction and every good wish. I remain, **Yours sincerely in Christ.**

**Berean Bible Institute, Dear Sirs.**—I wish to thank you very sincerely indeed for the wonderful “Voice” and “Frank and Ernest” pamphlets you have sent me recently. I have read them all over and over again, and have had tremendous help from them.

Would you please send me any further pamphlets you can spare from time to time. I would also like a copy of “Christ’s Return” ; “Our Lord’s Great Prophecy” ; and “The Everlasting Gospel.” I am enclosing cheque for £1 to cover costs. **Yours faithfully.**

**Berean Institute, Dear Brothers.**—The half dozen copies of “Plan of God in Brief” arrived safely, and other papers, thank you very much. Since I was converted last August I have been searching the Word for truth, but found much of it mysterious. My time is limited as I am a busy housewife with three children in my care.

I have tried to keep an open mind and have listened to many types of broadcasts from all denominations and have sent for literature from several ; my intense desire has been and is, for the truth, as far as God will allow. I have been afraid of becoming a victim of the deceptions spoken of in the Bible, and no doubt there is a bewildering number of interpretations of the Bible.

Your broadcasts held me from the first, although I have missed many of them for a number of reasons. I begin to feel certain that what you teach is indeed the truth, and I am anxious to tell others. My contacts are limited as we live 19 miles from , our nearest town. Funds too are limited as we do not enjoy the prosperity of our sheep farmer neighbors ; I will, however, use my opportunities to the full. If you care to send any tracts to me I will pass them on.

I am enclosing 15/- now as payment for a copy of “Hymns of Dawn” and one of “The Divine Plan of the Ages.” The one copy of the latter I had I have sent to who is in great need of light. . .In Christian faith, I am, **Yours sincerely.**

**Dear Friend.**—Your very welcome letter arrived safely, also books and tracts. I do appreciate your personal reply. I found “The Ten Camels” delightful and the children love having the stories read to them. Thank you very much for “The Atonement” ; I am reading it with great pleasure.

I posted you a letter recently with money for two more copies of “The Divine Plan” and some questions about Revelation. Will enclose here in payment for “The Atonement” which I am reading, and “The New Creation” which has not yet arrived. **Your servant in His love.**

**To Frank and Ernest.**—Please accept small donation to help with postage, etc. Many thanks for literature forwarded ; we are still enjoying your Radio Talks and pray for their continuance. **Yours in Truth.**

## Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greeting 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.

These cards are quite nice and are suitable for general greetings, but they are not Christmas Cards. The price is 3/- per dozen, post paid; orders may be placed.“.

## Books Available.

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

“Christ’s Return”. This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2/3, post paid.

“The Divine Plan of the Ages”.—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4/6, post paid.

“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 20/. post paid.

“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.

“Daily Heavenly Manna.”—A new supply of this helpful book is in stock. In good, strong binding, with birthday recording pages, this one dollar edition is priced at 10/-,

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.

## Christmas Convention.

The brethren of the Melbourne Class wish to announce that their Annual Christmas Convention is to be held this year over the four days at the Christmas period D.V., in Masonic Hall, 254 Swan Street, Richmond, on December 23rd, 24th, 25th and 26th. Also additional gatherings will be held in the same hall on the 29th and 36th December. A cordial invitation is extended to all able to attend this Convention, and further information is procurable from the Secretary, C/- Berean Bible Institute, Kew, E.4, Victoria.

## Face to Face with Trouble.

“You are face to face with trouble,  
And the skies are murk and gray;  
You hardly know ‘which way to turn,  
You are almost dazed, you say,  
And at night you wake to wonder  
What the next day’s news will bring;  
Your pillow is brushed by phantom care  
With a grim and ghastly wing.

“You are face to face with trouble;  
A child has gone astray;  
A ship is wrecked on the bitter sea;  
There’s a note you cannot pay;  
Your brave right hand is feeble;  
Your sight is growing blind;  
Perhaps a friend is cold and stern,  
Who was ever warm and kind.

“You are face to face with trouble;  
No wonder you cannot sleep;  
But stay, and think of the promise,  
The Lord will safely keep,  
And lead you out of the thicket,  
And into the Pasture land;  
You have only to walk straight forward,  
Holding the dear Lord’s hand.

“You are face to face with trouble;  
And did you forget to look,  
As the good old father taught you,  
For help to the dear old Book ?  
You have heard the Tempter whisper,  
And you’ve had no heart to pray,  
And God has dropped from your scheme of life,  
For—oh, many a weary day!

“Then face to face with trouble;  
It is thus He calls you back

From the land of dearth and famine  
To the land that has no lack.  
You would not hear in the sunshine;  
You hear in the midnight gloom.  
Behold, His tapers kindle  
Like stars in the quiet room.

“Oh, face to face with trouble,  
Friend, I have often stood,  
To learn that pain has sweetness,  
To know that God is good.  
Arise and meet the daylight;  
Be strong and do your best!  
With an honest heart,  
and a childlike faith  
That God will do the rest.”

“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 XXXIX MELBOURNE, SEPTEMBER 1956

### Events in the Holy Land

#### Past, Present and Future.

IN all the references to events in the Holy Land, it should be understood that we are thinking not only of the locality known as Israel or Palestine, but have in mind the larger area, also, which at the present time surrounds Palestine, and which we believe in the future will certainly be incorporated in the State of Israel, as the Central State, so to speak, of the Kingdom of God on earth.

The first important event in the Holy Land, so far as humanity is concerned, was the creation of our first parents in the perfect conditions of the Garden of Eden. That God chose that locality on the earth's surface, at once impresses all thoughtful students of His Word that it must have been the most suitable for the purpose of commencing the habitation of this world. It has been suggested that Palestine and surrounding country is about the geographical centre of the earth's surface, and not only was it appropriate for our first parents to be established there in the first place, but also that same locality will be the most appropriate world centre from which "the word of the Lord will go forth from Jerusalem," in the glorious earthly Kingdom to come. (Micah 4: 2).

Be that as it may, the fact is that Adam and Eve were created and dwelt in that perfect garden paradise while they were obedient to their loving Creator. But disobedience came in, as is well known, and we read in Genesis 3: 23, 24—"Therefore the Lord God sent him (Adam) forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

While we cannot be sure of the exact location of the Garden of Eden, it is interesting to note that Adam and Eve were driven out eastward in the direction of Babylonia, Persia, and further off, India. This is of interest, because after the recording of the families of Noah, in Genesis 10, following the Flood in Noah's day, we read in Gen. 11 : 2—"And it came to pass, as they journeyed from the east (rather eastward—margin), that they found a plain in the land of Shinar ; and they dwelt there." Shinar, we are told, was a province in Babylonia and thought by some writers to be the



plain between the Euphrates and Tigris rivers, and afterwards called Mesopotamia.

Reading on in Genesis 11, we are informed about the building of the Tower of Babel, and how the Lord put a stop to that building by confounding their language, and we read in verse 11—"From thence did the Lord scatter them abroad upon the face of all the earth." In the following verses of this chapter we find the generations of Shem listed, until we come to Terah, the father of Abram, and we read in verse 31—"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there."

It has been suggested that Ur of the Chaldees was as far off as India. Terah, Abram's father, apparently moved by some good impulse, took Abram and other family members in the direction of the land of Canaan, to Haran; Terah died and then in chapter 12 of Genesis we find a direct call from the Lord to Abram, as follows—"Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation . . . And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Surely this was a very important event in the Holy Land, and we have Stephen's record in the New Testament giving further testimony. (See Acts 7:2-4; also Joshua 24: 1-3.)

To demonstrate that it was a voluntary act on the part of Abraham (God changing his name from Abram—Gen. 17: 5), we have Paul's words in Hebrews 11 : 15—"If they had been mindful of that country from whence they came out, they might have had opportunity to have returned." Yes, God leaves His servants a free will in all their service and devotion to Him. "If they had been mindful"—if they looked back longingly for the life that was past they could easily have returned to it, and the Lord would have found others to serve His plans and purposes, and receive His blessing in their hearts.

We remember on one occasion in the ministry of Jesus after He had been speaking of the deep truths necessary for His true followers to understand, it is recorded—"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?" Had they been mindful, they also may have gone away, and forsaken the Lord and His cause! But how grandly and encouragingly did Peter respond—"Lord, to whom shall we go? Thou hast the words of eternal life." (John 6: 66-69.) So, with all the Lord's people; they have a free will, and if they are mindful of the former, worldly life, they have the opportunity to return, if they do not value the privilege of service in the steps of Christ.

As with Abram the call or invitation was—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee,"—so, the invitation to the Lord's people of the Gospel Age to walk in the Christian way is beautifully presented by the Psalmist—"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.) "Forget also thine own people, and thy father's house"—Adam's house, the world in general; human hopes, aims and ambitions.

In Abraham's case, how beautifully he responded to the call of the Lord; what an example of faith, trust and confidence in God we have in his readiness to offer his son Isaac on the altar of sacrifice, as shown by Paul in Heb. 11: 17-19. The outcome was the wonderful covenant promise of God recorded in Gen. 22: 15-18,— "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

A further detailed outline of events in the Holy Land from Abraham's time to his own day is given by Joshua, the faithful leader of Israel into Canaan, and this is most informative. (See Joshua 24: 2-25.) Again, from the Apostle Paul, we have a brief review of events from the time of Israel's deliverance from Egypt to our Lord's first advent, in Acts 13: 16-24. Referring to David and the Lord's declaration that he was a man after His own heart, we read in verse 23 of this 13th chapter of Acts—"Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." And what an event in the Holy Land was the coming of Jesus, the Messiah of Israel, the Saviour of the world! How fitting also, that the Redeemer should come, and pay the sacrifice for the sins of the world of mankind in the very place where disobedience brought condemnation upon all.

We call to mind also, that as Israel was God's chosen nation, the Messiah was sent first of all to that people, as we read from the Apostle John—"He came unto his own, and his own received him not (as a nation); but as many as received him, to them gave he power (privilege) to become the sons of God." (John 1: 11, 12.) So, not only were the first human beings created in the Holy Land, but also the first members for the heavenly New Creation, Christ, Himself, of course, being the first and foremost One of these first-fruits unto God of His creatures.

How wonderfully Jesus encouraged and taught His devoted little band as He walked the roads and dwelt in the towns of Palestine—to think that the Lord of Glory spent 34 years sojourning in that dusty land, calling, teaching, blessing and comforting His people for the heavenly kingdom, surely fills us with admiration and thankfulness beyond description. As Paul declared—"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.) We think also of the loving words of comfort and cheer the Lord gave to His little band of followers in Jerusalem, just previous to His death. (See John 14: 1-3, 27; also John 16: 7, 20, 22, 26, 27, 32, 33.)

Then, of course, Jesus had to declare some sad things respecting Israel, and prophesy concerning the destruction of Jerusalem, when, with the rejection of Himself, He declared—"Your house is left unto you desolate." (See Luke 19:

41-44, and Luke 21: 23, 24.) “They 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.” Students of history well know that the Jewish people have been scattered throughout all nations since about A.D.70, and Jerusalem was truly “trodden down” of the Gentiles until the ending of “Gentile times”-1914-1918. The Apostle Paul also made mention in his day of the making desolate of the Jewish nation, when he commended the Thessalonian brethren for their faithfulness under persecution, just as the Jewish Christians had to endure similarly from their own Jewish people. (See 1 Thes. 2: 14-16.)

In the closing days of the Apostles’ lives the witness of the gospel passed from Palestine to Asia Minor, and gradually, during the Gospel Age, extended from country to country throughout Europe, Britain, America, etc., and Palestine was truly left desolate, literally and spiritually. Truly did Paul declare in Romans 11 : 25—”Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” That is, until the Bride of Christ is complete, and the members gathered into the heavenly kingdom.

Then, as the end of the Gospel Age approached, and the last members of the “fulness of the Gentiles” were being found in every nation, kindred and tongue, with Israel still blind in part—blind to the fact that Jesus was their Messiah—a wonderful event took place in the Holy Land as a result of the 1914-18 war. Jerusalem was delivered from the domination of the Turks! Truly this was a fulfilment of prophecy in a remarkable manner ! The following quotation from the booklet, “Zionism in Prophecy” is of special interest in this respect :-

“When Jerusalem was captured from the Turks in 1917, not merely Jewry but the whole wide world thrilled to the news of the event. Everybody seemed to sense that here was some unusual history in the making—as if some strange spiritual current had sent a wave of wonder around the entire earth. Even the British troops themselves were peculiarly affected as on no other battlefield, said Sir Arthur Wingate; all being eager for information as to the history of each town or hill as it was taken. And so keenly interested was the reading public the world over, concerning this sector of the Allied campaign, that the army of newspaper correspondents were kept busy for days thumbing through Bibles, fitting Old Testament records to current events, and cabling column after column of dispatches filled with narrations of things that occurred on this same battlefield far back in the great days of the Jewish kingdom.

“If the capture of Jerusalem thus excited the attention of all Gentile people throughout the earth, how indeed must it have thrilled every Jew—especially he who is filled with a traditional passion for the land of his fathers, so great that he instinctively turns his face toward Jerusalem when he prays ; who buries his dead facing east ; and who purposely leaves partly unfinished every house that he builds for his dwelling, as mute testimony to the fact that he is but a sojourner, a wanderer, a pilgrim in a strange land not his own.

“How Jerusalem was taken on December 9, 1917, without bombs or gunfire, seems nothing short of a divine miracle. Jerusalem is almost impregnable as a natural fortress or stronghold. The Turkish army could have held out for quite a long time, inflicting many casualties upon the allies. In the end, the city might have been destroyed, even as it was laid low by Nebuchadnezzar at the beginning of the ‘seven times’, and by Titus following our Lord’s first advent. But the time had come for God to deal ‘comfortably’ with Jerusalem ; for ‘her warfare is accomplished, her iniquity is pardoned ; for she hath received of the Lord’s hand double for all her sins.’ (Isa. 40 :1, 2.) Hence, in divine providence, not only was the city spared from destruction, but it was actually taken without a single shot being fired, though it was being held by fierce and modernly equipped Turkish troops.

“It was not until after the armistice that the full story behind Jerusalem’s easy capture came to light. As General Allenby approached with his army, he wondered how he could best take the city without too much damage. He had no desire to destroy it, and in fact abhorred the thought of devastation and bloodshed within its sacred walls. But war is war, and he had a duty to perform. While he was thus trying to formulate plans for capturing yet sparing the city, an enemy runner reached his Turkish commandant, and reported that a strong army was approaching, led by a powerful general named Allah-Bey (Allenby) . The news quickly spread among the superstitious Moslem troops, and the magic name Allenby was understood by all of them to be AllahBey—which meant, ‘The Prophet of Allah’. Terrified by what to them was a sacred name, they refused to fight against a ‘prophet of Allah’, fearing Allah’s displeasure; and the commandant finally gave orders to hastily evacuate the holy city ere ‘Allah-Bey’ arrived.”

What amazing progress has taken place in the Holy Land since 1917. Hundreds of thousands of refugees have returned to the Promised Land, and Israel has become a State with its own President, and Parliament, as yet man-made, but all in fulfilment of prophecies of long ago, as well as fulfilling the words of Christ and the Apostles. (See Matt. 24 :32, 33; Luke 21 : 29-31.) The words also of the Apostle Paul in Romans 11 : 25-32 are most revealing. After describing the condition of Israel during the Gospel Age when the number of the Church of Christ are “come in” from the Gentiles, and with “Jacob’s trouble” at the end of this age all passed, the Apostle declares—”And so all Israel shall be saved ; as it is written, There shall come out of Zion (the spiritual phase of the kingdom) the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins, etc.”

The new covenant which the Lord will then make with Israel and through which His blessings will flow out to them when the Kingdom of Christ is operating, is clearly shown by the prophet Jeremiah 31: 31-34. What a wonderful time it will be for Israel, and through Israel for “all the families of the earth” when “all shall know the Lord, from the least unto the greatest,” and have opportunity of gaining lasting life by obedience to the laws of Christ’s kingdom. (See also Acts 15 : 14-18 ; compare with Amos 9 : 11-15.)

How wonderfully also have the prophet’s words been fulfilled respecting the methods used to encourage the return of the Israelites to the Holy Land since 1917. We read—”Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt. But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them;

and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain (kingdom) and from every hill, and out of the holes of the rocks.” (Jer. 16: 14-16.)

There can be no doubt that the “fishing” and “hunting” experiences upon the Jewish people have been going on for many years, with the results that would have been thought impossible forty years ago. Of course there are yet further extreme difficulties through which Israel must pass, as revealed in Jeremiah 30: 3-7—”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.” Yes, and the Lord speaks with comfort and assurance to. Israel in verses 10 and 11 of this chapter 30 of Jeremiah—”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.”

The reference in this wonderful prophecy from Jeremiah that “Jacob shall return, and shall be in rest, and none shall make him afraid,” is one of many assurances of the resurrection of all the ancient worthies of Israel, and indeed, of all mankind, as “all that are in the graves shall hear his (Christ’s) voice, and shall come forth.” (John 5: 28.) Truly, what a wonderful future is in store for Israel, as revealed again from the prophet Ezekiel—”Thus saith the Lord God ; 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 have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, 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 : 12-14.)

From the prophet Hosea we have additional encouraging words, revealing the response of Israel to all their past experiences and their hope for the future as they obey the Lord in spirit and in truth—”Come, let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days (after the 5th and 6th 1000 year days of the Gospel Age) will he revive us; in the third day (the 7th 1000 year day of Christ’s Kingdom) he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” (Hosea 6: 1-3.) (See also Micah 4: 1-4; Isa. 25: 6-9; Isa. 35.)

Who of the Lord’s people today cannot rejoice as they see the fulfilment of prophecies relating to Israel, and which give confirmation that all that has been spoken by the mouth of all God’s prophets shall be accomplished in the Lord’s good time and way. The time is surely at hand for further startling events in the Holy Land, and all who have their hopes set on things above will delight also in every evidence of the near approach of the earthly kingdom, which shall prove to be “the desire of all nations.” (Haggai 2: 6, 7.)

## **PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.**

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

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

## **Diversity Amongst God’s People.**

*“Who maketh thee to differ from another? And what hast thou that thou didst not receive?” -1 Cor. 4: 7.*

WHILE it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under sin six thousand years ago. In this sense, then, we are not born free, but slaves of sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse—some more richly endowed and some less richly endowed.

We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ, then, from the original image and likeness of God. Satan brought that difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a New Creation in Jesus Christ—a new order—amongst whose members there is a difference. Some in the Church have many talents, others have few talents ; some have special talents, others ordinary talents. The Apostle says that it is God who has set the various members in the Body as it has pleased Him; and that both this setting, or apportioning, of the different members of the Body and the bringing forth of the different degrees of fruitage are manifestations of God’s grace in our hearts. Thus we are made to differ from each other.

The matter of growth in the holy spirit is one that is dependent in large measure upon each one’s zeal to know, to do the will of God. We are put into the school of Christ to learn of Him. Some learn more rapidly, others less rapidly. In proportion as they learn they have greater opportunities and blessings. All are granted a measure of the holy spirit—all granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and thus have more of the holy spirit. These are zealous to do the Lord’s will; their progress is not attributable wholly to themselves, but especially to the favour of God.



The Apostle goes on to say, “Ye are God’s workmanship. It is God which worketh in you both to will and to do of His good pleasure.” We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious Temple. He has provided who shall be the chief corner-stone of this Temple, and who shall be the members of this Temple class. We could not choose the place for ourselves, but in God’s providence we each responded to the call to be a living stone. The stones were first cut out of the dark quarry, and now are being shaped and prepared for places in the glorious building.

The great Master-Workman is doing a work upon us ; He is chiselling and fashioning us ; He is making us what we are. Consequently, there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much cross-grain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that He may exalt us in due time. The same Apostle also reminds us that we should look up to God and give Him praise for all that we have and are.—1 Pet. 5 : 6 ; 4 : 11.

We are co-labourers with God. We give God the praise that He has made us to differ from our former selves ; that He is making us thus to differ more every day, and that He will continue the good work as the days go by and as we seek to do His will. What have we of ourselves? Nothing! We were wholly dead through Adam’s disobedience; we were born in this condition, having no right to everlasting life. But God has a plan which is world-wide in its scheme of blessing. He has offered the blessings of the highest feature of this Plan to us, and invited us to come to Him in advance of the world; and this we receive through His grace.

### **Tracts Available.**

The article—“When Christ is King”—which appeared in August “Peoples Paper” is expected to be available in tract form shortly. Friends who can use these tracts to advantage are invited to procure a supply without delay.

Bible Student’s Hymnal (Music).—A supply of these music hymnals is now available. Containing 462 hymns with appropriate tunes, and well bound, these books are priced at 25/- post paid.

## **The Tabernacle which the Lord Pitched.**

(Convention Address)

AS we contemplate the doings of God’s people, Israel, both in The individual experiences of men like Jacob and others, and in the experiences of the people collectively as they journeyed through the wilderness, we find innumerable lessons of helpfulness. Time and again as they are brought to our mind in God’s Word, certain incidents serve as a strengthening and refreshing influence.

“Search we may for many years, Still some new, rich gem appears.”

How wise indeed has been our God in so ordering and overruling the affairs of this people, Israel, that His spiritual, antitypical Israel should be so warned, admonished, exhorted and strengthened all down through the age to this day.

While we would question the manner in which some earnest, but sometimes misinformed folk confront men in meeting halls, and even in the street with the question, Are you saved ? we would acknowledge that it is the question of greatest moment to every man’s real welfare.

Man has fallen ; he is a sinner and is condemned to death—extinction of life. The man is never found who will dispute the fact that death is universal ; it comes to all, and none expect to escape it. But if there is a way to be saved out of it, who will be foolish enough to ignore it. The majority of men today remain unconvinced that there is any hope of escape; to them death ends all. But if a glimmer of hope appears, wise indeed is the man who takes his stand alongside Paul’s jailer and asks, What must I do to be saved? The answer today is just as simple as was Paul’s—“Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:30, 31)—and as uncompromising as was Peter’s—“Neither is there salvation in any other ; for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4 :12).

Adam, as the leader into transgression, was the first one to feel the bands of death taking hold. It must have been a frightening experience for one who, up to that time, had not even to think of death, for he had dwelt in the security of eternal life as he lived in obedience. Adam would be quick to sense the change that had come, and we can assume that he would immediately reflect as to how the damage could be repaired, and he be restored to harmony again with his Creator. Of course it was too late, and he and all mankind were compelled to taste the transgression to the full.

One has commented that Adam instinctively would know the principle of justice and that sacrifice would be needed for redemption and atonement. Genesis 3 :21 could have intimated it to him ; previously, (verve 7) Adam and Eve had attempted to provide a covering for themselves, apparently unsuccessfully. The animals that were slain to provide the skins for a covering for them would in all probability be the first of God’s creation to be slaughtered and suffer death. The verse is brief and the very omissions are significant.

Adam, a wonderful being physically, mentally and morally, far superior to all other earthly creation, had under his dominion the lower animals ; he called them all by name, implying that they responded to his will and word. In the perfections of paradise Adam would love them and they him. What a sacrifice must have been involved in the necessity that had arisen for taking their lives, all because of Adam’s transgression.

We have witnessed the grief of children who have lost in death a little dog, cat, bird or other pet animal that had become endeared to them as a companion. Well, Adam’s grief must have been accentuated greatly as the blood of these, his faithful companions, was shed. A little later Adam was to witness the actual death of one of his sons, as the result of murder at the hands of another son. Truly the draught has been a bitter one that he, and all his posterity have had to drink because of disobedience to the Creator.

Time went by, and in a tabernacle in the wilderness (a temporary building erected by man's hands under God's direction) was shown forth in type and ritual the method by which God would accept offerings for sacrifice to temporally offset the results of sin. While this arrangement by God for the shedding of the blood of animals in sacrifice continued as a typical covering for sin, it never removed the condemnation, and fresh offerings had to be made from year to year. All this pointed forth to the great antitypical sacrifices which would forever release Adam and his progeny from the thralldom of sin and death, and restore the harmony and perfection Adam had enjoyed before, and had craved again ever since his fall.

What a happy day it will be for Adam when he finds himself restored to the harmony, perfection and glory of paradise again. What lessons he will have learned, and what adoration he will have for God who provided the substitute, and for the Redeemer who made the sacrifice to make it all possible. With what profound interest he and his posterity will follow the story of history, as they trace it through the arrangements of a tabernacle set up in a wilderness, and discern blossoming out from that, the real sacrifice enacted in the true tabernacle which the Lord pitched and not man.

It is not possible to attempt to trace every feature of the tabernacle in the wilderness that had bearing on the great sacrifice made for sins by our dear Redeemer. The ceremonial sacrifices, seen and carried out in the tabernacle, were the pictures or "shadows" of the real sacrifices that took place in the true tabernacle without ocular demonstration to men.

The words of another serve here, and we quote—"When He (Christ) came, He undertook to carry out the provisions of the Law, not to offer the blood of animals, but to offer Himself. That is why when He came into the world He said, 'Sacrifice and offering Thou hast not desired, but a body hast Thou prepared for me. In whole burnt offerings Thou hast taken no pleasure. Then I said, I have come ; in the roll of the book it is written of me, to do Thy will, O God.' (Heb. 10 :8, 9) . . . Consider the nature of His humility and sacrifice. It was not necessary for Him to offer anything for Himself, for He was the perfect Son of God . . . All the circumstances of His life were ordained by God and any resistance thereto would have constituted sin. He said, 'The cup which my Father hath poured out, shall I not drink it'? It left no room for the exercise of his own will ; therein lay the completeness of His sacrifice . . . Unlike the offerings of Israel, His were done in the heart, in the spirit, and could be seen only with the eye of faith. He did not enter a visible tabernacle, but the one the Lord pitched—the Divine purpose itself. (Heb. 9:11, 12) . He humbled Himself even to death on the cross and the Father 'who seeth in secret' understood and approved—it ascended to Him as a sweet smelling savor and His approval was demonstrated by raising Christ from the dead . . . Thus, by His sacrificial life He went to the Father and 'asked' for the redemption of His people. He broke down the barrier of sin so that thereafter they could go to the Father clothed in His righteousness. God's justice was satisfied and there was no further need to offer tokens."

The point desired to be especially impressed from this quotation is the secretiveness of our Lord's sacrifice within the true tabernacle. The deepest sufferings of our Lord were within. A few only of our Saviour's sufferings throughout the 3 years of His consecrated life are recorded in Holy Writ; innumerable others were not mentioned. It would seem that His mental agonies on the cross were more keenly felt than even the physical. What must He have endured when one of His own chosen disciples turned against Him and betrayed Him. The incident of Matt. 12 :46-50 might well contain more than we think. Jesus' tender love for His mother could well have caused severe tugs at His heart strings, as He quietly demonstrated that His Father's business must come first just then, and did not allow Him at the time even to enquire the nature of their request ; as also the incident of Jesus discerning His mother in the crowd as He was about to die, and His commending of her to John's care. The half has never been told of the mental anguish that our Master must have endured.

The disciples of Jesus are said to "fill up that which is behind" of Christ's afflictions in „their earthly experiences, and in these they need the assistance of their High Priest who ministers to them in the true tabernacle. Many are the proofs that the Apostles endured such experiences, and every one of God's true people down the age have had, or are having them. Despite the fact that Paul, like his leader and Lord, was a man of sorrows and acquainted with grief, he was ever rejoicing (calmly happy) in the Lord, so that he could say, "I would to God that all that hear me this day were both altogether such as I am . . . except these bonds". (Acts 26 :29) . The "bonds" were very real and he felt them keenly, and he could not find it in his heart to wish that others should have them ; but he knew, nevertheless, that all who took their stand beside the same Lord would have "bonds" of some kind, so he admonishes in other places to regard them as but light in comparison with the glory to be theirs later on.

With Paul it was often prison thongs that fettered him, but though our "bonds" be not so, they can be just as real. Opposition of wife or husband, son or daughter, mother or father, or any other in a home, employer or employee at work, or any such like, can be a severe and continual "bond" keenly felt and giving rise to innumerable incidents that cause extreme mental anguish and suffering. But, dear friends, we are in the true tabernacle which the Lord pitched, or has prepared, and every incident is witnessed by Him—every hidden sorrow of heart is known to Him. True, the world may know little of our real anguish, and even the brethren be scantily apprised of it, but the Lord knows it all. He who "seest in secret" understands and approves, and it ascends to Him as a sweet smelling savor ; and in due time His approval will be openly demonstrated as He raises us in resurrection to participate in our Lord's glory.

Sometimes I almost wonder if my Lord doth know  
About the many little things that wound my poor heart so;  
I can but wonder if He knows the anguish of my soul  
When tempests beat upon my head, and surging billows roll.

Ah; No I do not wonder; I am sure my Lord doth know  
About the many, many things that wound my poor heart so.

We may even, at times, when assisting others to a knowledge of God's truth, become apprehensive for fear that one may also receive our "bond". Every Christian may feel like Paul, and could say, My friend, I wish you most earnestly the truth that I enjoy, but not my bond. But we should not falter, for though every Christian will have their bonds, they will also receive the same consolatory joys that has enabled every Christian to continue in the way rejoicing.

Some of you may even have read a letter of recent time, telling of a Brother who had long time diligently searched the truth while still connected to his denomination of the nominal church. Just occasionally he would meet with a little group of Bible Students who did what they could to assist him. At last convinced, he knew he must take his stand. He had not pursued his studies secretly from his wife, and she knew something of his struggles to get things straight. Now, in his decision, he was open too, and frankly confessed that he was through with his previous connections, and in future intended only to meet with the little band of Bible Students. His wife replied in the words of Ruth to Naomi in Ruth 1:16—"Whither thou goest I will go." How lovely! That dear Brother and Sister would receive their "bonds" also, we know ; but He who (symbolically speaking) walks amid the golden candlesticks of His sanctuary has a faithful oversight of each individual member, and what wonderful things He has in store for each one that "overcometh".

O sacred union with the Perfect Mind!  
Transcendent bliss, which Thou alone canst give,  
How blest are they this Pearl of price who find,  
And, dead to earth, have learned in Thee to live.  
And thus, while dead to human hopes I lie,  
Lost, and forever lost, to all but Thee,  
My happy soul, since it has learned to die,  
Has found new life in Thine infinity.  
With joy we learn this lesson of the cross,  
And tread the toilsome way which Jesus trod;  
And counting present life and all things loss,  
We find in death to self the life of God.

Yes, the life that is ministered to us by our great High Priest, the minister of the sanctuary—all hidden within the true tabernacle.

## **Melbourne Christmas Convention.**

The brethren of the Melbourne Class wish to announce that their Annual Christmas Convention is to be held this year over the four days at the Christmas period D.V., in Masonic Hall, 254 Swan Street, Richmond. The exact dates for the gatherings will be announced in later issues of "Peoples Paper". This early notification is for the benefit of brethren at a distance who may be assisted in their arrangements by knowing of the gatherings at this time. All able to attend this Convention are cordially invited to be present.

## **To Be Thine.**

"Oh, to be clean, to be pure, to be true!  
Cost what it may, to be Thine through and through;  
Purged from the promptings of evil within,  
Freed by Thy grace from the thralldom of sin!  
"Oh, to be simple to that which is ill,  
Wise with a wisdom alert to Thy will;  
Earnest of purpose and single of eye,  
Eager to live and unfearing to die!  
"Oh, to be fair, to be just, to be kind,  
Sober in spirit, and humble in mind;  
Patient, unselfish, regardful of all,  
Thinking no evil, though evil befall!  
"Oh, to be fervent, unceasing in prayer,  
Watching thereunto Thy praise to declare!  
Living or dying, this blessing be mine—  
Always, in all things, to wholly be Thine!"  
—Selected.

## **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.—No. 7 Harvest Terrace (opposite Parliament House).—Sundays, 3 p.m. and 5.30 p.m.

“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.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at 57/6.

#### FRANK & ERNEST TALKS

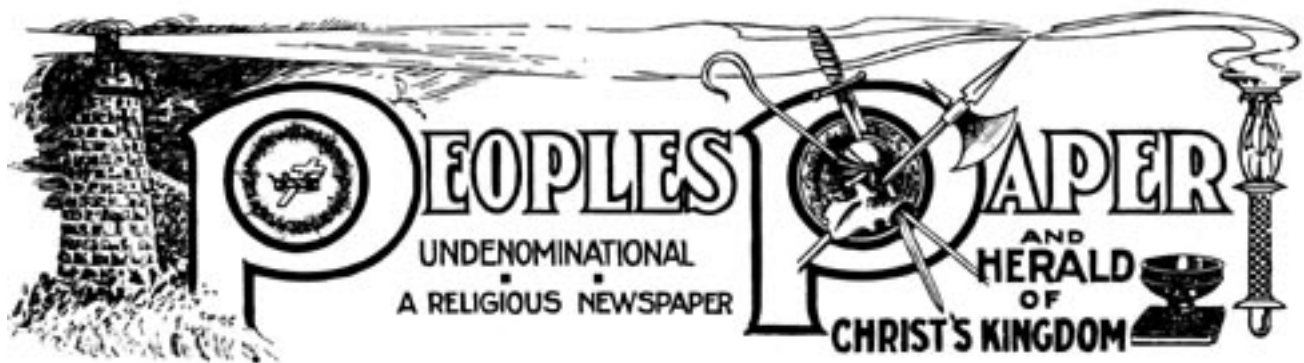
Geelong, 3GL, 222 M. Sundays 10 a.m.

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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## Volume XXXIX MELBOURNE, AUGUST 1956

### When Christ is King! THE HOPE FOR HUMANITY

MANY have thought that Christ is King of Earth to-day, and that He has been trying to gain control of His Kingdom through the activities of His people. People have been urged to ‘win the world for Christ,’ and evangelists have taught that the more conversions that were made the more Christ’s Kingdom was extending, and that when all the world had become Christianised then Christ’s Kingdom would have come.

As we view the world in comparison with even fifty years ago, we have to confess that it is less Christian to-day than then. Not only is there a larger percentage of heathen and avowed agnostics and atheists, but we have to deplore the fact that there is less real earnestness among professing Christians. There are fewer real, consecrated Christians understanding what it means to take up the cross and to follow Christ in the churches to-day than there were. We realise that if all the heathen of India, Africa, China and Japan were converted to the present condition of Christendom they would need still to be converted to be Christians, for there is probably more evil and wickedness in what are called the Christian nations than among the heathen.

In view of this condition of things, it should be evident to all who will consider the matter that if we were to wait for the coming Kingdom of Christ until the churches should “win the world for Christ,” we should wait in vain, for it would never come at all.

Yet all men have a hope of a better day coming, and socialists and others have a hope of establishing such a system of national economy that will mete out justice to all and recognise that every man should have a good opportunity of providing for the necessities for himself and his family without so much worry and anxiety and sweat of face—that there must be less of class distinction and luxury and waste on the one side, and less of poverty and need on the other.

Leaders of such thought may not be Christians at all, yet no doubt it is with good purpose they think to bring in a better day. While some alleviation of those who have been oppressed has taken place, yet the results of their schemes only demonstrate that man by his own effort cannot establish an arrangement that will mete out justice to all and make the world a happy brotherhood. Even if that could be done, there is still the fact of calamities, sickness and death, which only the lifting of the Divine curse on account of sin can stop.

It is to the Bible that we must turn to learn of the sure hope for the poor “groaning creation.” Here we find a clear

plan for ultimately releasing mankind from the death sentence and leading all the willing and obedient up the highway of holiness (Isaiah 35) back again to the perfection and happy condition enjoyed by our first parents prior to the fall.

We see that in God's wisdom- mankind was represented in Adam, on trial in Eden, and therefore all were condemned by that one man's offence (Romans 5 : 12-19) , so that in due time, when all shall have tasted of the baneful results of that disobedience to Divine Law, they might be released from that penalty of death by one man's righteousness and death (Heb. 2 : 9 ; 1 Tim. 2 : 3-6).

In this way, justice, which is the foundation of God's throne, could be satisfied—life for life—so God provided a way that, while still being just, He might be the Justifier of him who believeth in Jesus (Romans 3 : 23-26).

Nineteen hundred years ago the great sacrifice was made ; Jesus “bore our sins on the tree” ; He bought us with His blood ; His flesh He gave for the life of the world, as “the Lamb of God that taketh away the sins of the world.” “Christ died for our sins according to the Scriptures.” Thus, “He is the propitiation for our sins (the Church's sins) and not for ours only, but for the sins of the whole world” (1 John 2 : 2).

Without the cross of Christ there was no hope for humanity ; death would simply have swept us all away. There would have been no resurrection and no hope beyond the tomb. Thus the mission of Christ at His first advent was to lay the foundation for His intended work at His second coming. The effect of the cross of Christ would have been no use to mankind generally without the work to be done at the second coming. To have released man from the condemnation to death, while so weak and erring through hereditary taint, would only have meant that he would soon have sinned again and so each would have personally incurred the second death penalty.

It is on this account that God has arranged to leave the world in the hands of His Son during the Kingdom Age of 1000 years, so that He may lead them step by step towards righteousness (Psalm 72 ; John 5 : 22-29 ; 1 Cor. 15 : 22-28).

As steps towards holiness and righteousness are taken there will be rewards of life and health and prosperity, while wickedness and disobedience will have corresponding punishments. This course is termed in John 5 : 29 a “resurrection (raising up again) by judgment.” (R.V.).

The seeming delay since the first advent has been on account of the Divine purpose to select the Church, the Body of Christ, or the Bride Class, to be “joint heirs” with Christ in the Kingdom, to reign with Him, to bless all the families of the earth (Gal. 3 : 8, 16, 29) .

Soon now the Gospel Age will close, its purpose being accomplished, and then “the kingdoms of this world will become the Kingdom of our Lord and of His Christ” (Rev. 11 : 15).

Our Lord foretold (as did also the prophets, particularly Daniel 12 : 1-2) in Matt. 24 : 21, 22 and Luke 17 : 20-30, that just such days as we see about us at this time should come at the end of this dispensation and precede the establishment of Christ's Kingdom on earth.

## **How Christ Comes**

Many people expect our Lord to reappear in human form, but such is not in accord with the apostles' teaching, for 1 John 3 : 2 informs us that we do not know what our Lord's glorious body is like (since His ascension) and we are to see Him “as He is.” When He came to earth as a babe, He changed from the spiritual body to the human “for the suffering of death” ; “made a little lower than the angels.” Jesus said, “My flesh (human nature) I give for the life of the world,” and again, “The world seeth Me no more, but ye shall see Me because where I am shall ye be also” (that is the Church) (John 14 : 19, 3). Paul said, “Though we have known Christ after the flesh, henceforth know we Him (so) no more.” No one ever saw Jesus in human form after His ascension. Paul, in order that, as an apostle, he should be a witness of His resurrection, was granted a sight of Christ in His glorious spiritual body. (“There is a natural (human) body, and there is a spiritual body.”)

Prior to His ascension Jesus appeared in different forms to His disciples in order to converse with them, but never after His ascension.

So now we do not look for Him to return circumvented by a human body, but in His glorious spirit body, “in the express image of the Father's person,” “in all His glory and all the holy angels with Him.”

Thus He comes to dethrone Satan and all the wicked spirits that have been so long deluding mankind through witches, necromancers, medicine men, mediums of spiritism, and the oracles of paganism. Satan has been the prince of this world (age) and so selfishness, lust, strife, wickedness, superstition, and error have prevailed to ruin and deceive mankind.

What a relief it will be when Christ is King instead of Satan, when all the evil influences are restrained, when all inducements to sin are taken out of the way, when error and superstition are exposed and when evil and wickedness are quickly detected and justly punished.

Then, “when the Kingdom is the Lord's and He is Governor among the nations will the people learn righteousness” (Psalm 22 : 27, 28; Isaiah 26 : 9) .

Instead of selfishness, ambition and greed, the spirit of the new King will prevail, the spirit of love and care for one another, a spirit of brotherhood among men. No more will false teachings deceive men, for when the fiery time of trouble is over, the high-minded, the proud and hard-hearted will have been humbled and melted, and the pure teachings of God's Word, showing His great and good purpose respecting mankind, will be made known and “all with one consent will turn to the Lord” (Zeph. 3 : 8, 9) .

Just prior to His crucifixion our Lord had cursed the fig tree—a symbol of the curse on the Jewish nation, “Your house is left unto you desolate.” In Matt. 24 : 32, 33, He tells us that when we see this fig tree (the Jewish nation)

budding again, then know that the time is near for the accomplishment of the matter connected with the questions of verse 3, which He was answering—"When shall these things be? What shall be the sign of thy presence (Greek), and of the end of the world (Age) ? He adds that the generation living when these things are discernible will not pass away until all be fulfilled.

The Jews are to be fully restored to their own land, and will be the visible earthly representatives of the invisible heavenly kingdom of Christ. We read that the Law shall go forth out of Zion, the spiritual phase of the kingdom, and the Word of the Lord from Jerusalem. The prophets are full of rich promises of that time of blessing when evil and wickedness will be stamped out and the way of righteousness will be made easy. The stones of temptation will be taken out of the way and there will be no lion in the path, for Satan as a roaring lion will no longer be at liberty, but is to be restrained (Isa. 35 : 25 : 6-9; 62 : 10-12; Micah, 4 : 1-5).

There will be no more war, no more strife, no more the innocent suffering for the guilty, no more oppression, no more injustice. There will be full opportunity for every man and woman to do all that is right and kind and good, and "the willing and obedient shall eat the good of the land," while the proud, the arrogant and evil doer, shall be destroyed in the second death (Psa. 72).

Finally there shall be no more curse, and no more death. "God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. 21 4).

Micah 4 : 1-5 very beautifully describes the happy condition in the earth, when Christ is King instead of Satan, when justice and love prevail instead of hatred, jealousy, strife and iniquity. "In the last days it shall come to pass that the mountain (kingdom) of the Lord's house shall be established in the top of the mountains (kingdoms—Israel will again represent God's kingdom on earth) , it shall be exalted above the hills (lesser nations), and people shall flow unto it ; and many nations shall say, Come, and let us go up to the mountain of the Lord and to the house of the God of Jacob ; and He will teach us of His ways and we will walk in His paths ; for the law shall go forth out of Zion (Christ and the Church, the heavenly phase of the Kingdom) and the word of the Lord from Jerusalem (the earthly capital). And He shall judge among many people and rebuke strong nations afar off ; and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it."

Not only are those who are fortunate to be living at that time to enjoy this happy condition, but "all that are in the graves shall hear the voice of the Son of God and come forth" (John 5 : 28, 29 ; R.V.). This is particularly promised regarding Israel in Ezekiel 37 : 12-14 : "O My people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel." Jeremiah 31 beautifully describes the joys of returning favor to Israel and the establishing with them of the New Covenant under which they, and all who will, may find Divine favor, blessing and life.

The Apostle Peter speaks of the same matter in Acts 3 : 20-22 ; "He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord God raise up unto you of your brethren, like unto me, him shall ye hear (obey) in all things whatsoever he shall say unto you; and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

(It is expected that the above article will be printed in tract form. Friends desiring a supply are asked to state how many they could use to advantage. )

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

The Cross is no longer a cross when there is no self to suffer under it.—Henelon.

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## Inside Atoms and Stars.

The following article appeared in the Melbourne "Age" some few weeks ago, and permission has been granted for republishing in our "Peoples Paper". It is knowledge of this nature which helps us to grasp the immensity of creation, and the wonderful fulfilling of prophecy in our day.

The core of the atom is the tiny, unseen particle called the nucleus. Its size is measured in million-millionths of an inch, and it weighs less than a million-million million-millionth of an ounce. If the whole length of the earth's equator (25,000 miles) were taken as an inch , the biggest nucleus would still appear less than the breadth of a human hair.

Yet this insignificant mite—what the layman may well rate as one of the most absurd fantasies of science—has been the leading "villain" on the world stage since the end of World War 2.



No other scientific factor has so excited politicians, called conferences and conventions, preoccupied the United Nations and stirred up such public apprehension. For all its enriching peacetime uses, the atomic nucleus stands unrivalled as the most deadly threat to civilisation of all time.

Mushroom clouds billowing skywards over the Monte Bello and Marshall Islands are recurrent reminders that the tiny nucleus is a mighty force in human affairs. Atomic bombs draw their prodigious energy from nuclear reactions. The small war-time bomb dropped on Hiroshima was equivalent to the explosion of 20,000 tons of T.N.T. The so-called “hydrogen bomb” is rated in mega tons (millions of tons of T.N.T.)—a terrible testimony to the very practical consequence of tinkering with the inside of the atom.

But let us shift our gaze for the moment from frightening visions of destruction to the tranquil hilltop observations where astronomers have trained their telescopes on distant galaxies for rather longer than physicists have studied the nucleus. Now just what astronomy and galaxies have to do with bombs and atoms you have good cause to wonder. On the face of it, they don’t have much in common except a proclivity for excessively small numbers.

From superlatives of smallness we swing to superlatives of bigness. Here, in the realm of the galaxies, distances are measured in “light years”—the convenient yardstick for six million million miles. The giant grouping of stars which makes a galaxy such as our own Milky Way may be 60,000 light years across or even larger. Within the limits of space probed by America’s 200-inch Mount Palomar telescope there are a hundred million such galaxies ; each probably numbers something like 100,000 million stars.

Now think of the energy which this represents. The sun radiates about 50 horsepower for every square inch of its enormous surface, which amounts to a grand total, if we use electrical units, of about 466,000 million million kilowatts. These are numbers to make the senses reel. The sun pours into space every second more energy than man has used in the whole of his history. Its huge furnaces have been doing that for numberless years, yet the sun is just one of all those myriad stars. What is the source of this profligate outpouring of energy through the universe

Nothing delights the orderly mind of the scientist more than finding evidence of a unity underlying the seemingly unrelated ranks of nature. From the ultra-small of the nucleus to the ultra-large of a stropornical space involves writing a fantastic number-10 followed by 39 zeros. Yet this is the range over which studies of the nucleus have been both fruitful and important.

The main stream of astronomy met the main stream of modern physics in the 1930’s. Astronomers studying the temperatures, chemical composition and energy output of stars had made common cause with the physicists who were steadily accumulating data on what happens when the nuclei of atoms collide. The outcome was a theory (chiefly due, by the way, to German-born Hans Bethe working in the United States) which located all the energy of the stars right in the heart of the atom.

Subsequently, by one of those strange twists to which science is vulnerable, this same theory of atoms and stars paved the way for the hydrogen bomb. Most stars, including our sun, consist chiefly of hydrogen, a fairly ordinary gas which comes, as welders know, bottled in steel cylinders. Temperature is the crux of the matter. The higher it becomes the faster hydrogen atoms move about and jostle one another. At temperatures between ten and a hundred million degrees strange things begin to happen.

Colliding at speeds of about 600 miles a second, some of the atoms stick together. What is known as a “fusion” process occurs. Leaving out all the details, the overall effect is to combine four hydrogen atoms into one helium atom. Each time this happens, energy is released instantaneously. Here is the secret of the furnaces of the stars.

However, even though this has been recognised for many years, no process known to man could generate temperatures of millions of degrees on earth—until the atom bomb came along. Explosive fissioning of uranium or plutonium (the original A-bombs) produces a central temperature exceeding ten million degrees over a volume of a few cubic yards during the instant of detonation. In short, a fission bomb can be used to trigger off a fusion explosion, and it is now common knowledge that some such device forms one stage of the H-bomb.

We have now turned a full circle—from the tiny nucleus of the atom to the giant spread of the universe and back again to man’s unhealthy co-existence with atomic weapons. The inter-relation of two sciences illustrated by the story is interesting and instructive. One can never tell where research will throw down roots for nourishment—nor yet where it will lead.

## **In Thy Name.**

“There were only two or three of us  
Who came to the place of prayer  
Came in the teeth of a driving storm;  
But for that we did not care,  
Since after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master Himself was present there  
And gave us the- living bread.

“We noted His look in each other’s face,  
So loving, and glad, and free;  
We felt His touch when our heads were bowed,

We heard His 'Come to Me!'  
Nobody saw Him lift the latch,  
And none unbarred the door;  
But 'Peace' was His token in every heart,  
And how could we ask for more ?

"Each of us felt the relief from sin,  
Christ's purchase for one and all;  
Each of us dropped his load of care,  
And heard the heavenly call;  
And over our spirits a blessed calm  
Swept in from the Jasper Sea.  
And strength was ours for the toil of life  
In the days that were yet to be.

"It was only a handful gathered in  
To that little place of prayer.  
Outside were struggle and strife and sin,  
But the Lord Himself was there.  
He came to redeem the pledge He gave  
Wherever his loved ones be,  
To give His comfort and joy to them  
Though they count but two or three."  
—Selected.

## Unstopped Wells.

(Convention Address)

IN Genesis 26 : 12-25 there is an interesting account of some of Isaac's experiences. It shows the problems associated with this man of faith ; how he met them, and how, with God blessing him, all annoyances and inconveniences of the flesh were overruled for his good. Isaac was a man of peace, without doubt ; he preferred peace to strife, even when his was a just cause against opposition. So peace-loving was he that with superior power he accedes to a request from a weak, but vexatious opponent.

In the account are also records of Isaac's greatness and success as an agriculturist, a cattle farmer, and in addition, a leader among men. He became so prominent in his activities, God granting an abundant increase in every direction, that soon he became the object of envy. The Philistines envied him, not only for his greatness, but because of the water that issued from precious wells that his father Abraham had dug. They probably argued that to take away this source of life would cripple the object of their envy ; and therein hangs a story with many implications.

It will be noticed that Abraham was primarily instrumental in opening these wells. He, too, encountered opposition because of the copious supply of water that was his, to guarantee survival in times of famine. Two periods of famine are connected with our story, the first in the days of Abraham when he moved into this section and dug the wells ; the next in the day of Isaac, which drove him to the part occupied by his father. He immediately set about digging the same wells, for the Philistines had stopped them after Abraham's death, probably to discourage any would-be neighbours. Isaac set about unstopping the wells, not without opposition, but succeeded in providing for all his camp that most necessary and vital commodity—water. We appreciate water at all times, but at no time would it be more precious than in a time of drought and famine. How a parched, dry, starved land will drink in the life-giving showers.

In the two periods before us there was also another kind of famine prevailing, "not a famine of bread, nor of thirst of water, but of hearing the words of the Lord." His wells of faith and love had been stopped ; so much so, that Abraham was advised to "move on". He left all his kindred and came to this Valley of Gerar where he enjoyed the Well of Faith as well as the wells of water for his camp and herds. Isaac's was a similar experience, for although the Philistines recognised in him a "man of God" and that "God was with him", they asked him to move on. Note the subtle way it was done. The herdsmen quarrelled with Isaac's servants because of the wells ; they had stopped them, not having the use for additional water ; and when the wells were unstopped they argued that they were theirs. What a dog-in-the-manger attitude. Fearing civil war and all its evil consequences they entreat Isaac to "move on" rather than cause the pain and suffering of war. Peaceful-like, he consented, and moved further down the valley, and then there was a repetition of the first contention. Surely there was a famine in existence besides the famine of water. Isaac moved on yet again, and this time seemed to be far enough removed from man-made boundaries that he was not troubled further.

Could we view this record of the wells and the ensuing disputes, etc., in a larger way. Let us call the three wells of water by names. They originally had names ; but we'll give them modern names. Let us call No. 1 well "Faith". This well yielded precious and pure water to Abraham. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went. By faith he

sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs of the same promise with him ; for he looked for a city that had foundations, whose builder and maker is God. By faith when he was tried he offered up his only son, accounting that God was able to raise him up, even from the dead ; from whence also he received him in a figure.” How deeply he drank from this well is shown when Jesus declared that “Abraham rejoiced to see my day.” And the wells of Knowledge and Love are closely related ; the water is similar in many respects—so vital to be pure, unadulterated, and when understood aright, how refreshing, invigorating, inspiring and a source of strength.

After Abraham’s death the Philistines stopped these wells with stones, mud, earth and rubbish. But Isaac is not long in discovering that God’s promises are all stopped except they spring from Faith, Love and True Knowledge. He immediately set about to unstop these wells—”By faith Isaac blessed Jacob and Esau concerning things to come.” The famine again strikes hard ; in a godless world Isaac quickly turned to proven springs of truth. The faith of the fathers, unadulterated, determines that we also drink from waters from which faithful ones have already drunk and been satisfied.

In the re-digging and uncovering, notice particularly that two wells were the source of great strife and contention, and that the third was successfully held. These matters have larger meanings. Transfer these figures to the time when the Great Isaac came, when Jesus at His first advent unstopped the precious wells that had so long been effectually stopped. How He chided them with “taking away the key of knowledge.” Instead of love He found hardness of heart ; so much so, that it caused Him to weep. Faith was practically non-existent, just a mere spark among His own that He refers to them as “ye of little faith.” What a task He began when these old Abrahamic wells began again to gush with precious truths. Remember the incident by the well of Samaria, when He declared to the woman, “If thou knowest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water.” And again, referring to the literal water, “Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” It was because Israel had forsaken the fountain of living water and hewed for themselves broken cisterns that could hold no water (Jer. 2 : 12) that Jesus, unstopping the pure water of truth, cried in the temple, “If any man thirst let him come unto me and drink.”

In a larger and wider sense we could say, that with the coming of Jesus, and His ministry of reconciliation being preached, the wells of Faith, Knowledge and Love were truly unstopped and their precious waters began to flow to assuage the thirst of righteous seekers. “All marvelled at the gracious words that flowed from his lips,” and “never man spake like this man.” The greater Isaac uncovered the source and springs of truth. “In him was life, and the life was the light of man.”

You remember how they contended about the water in our story? Two wells were taken away while the third remained open. Modern Philistines use more effectual material than earth, etc., to stop wells ; they use stones of ignorance, mud of tradition, and the earth of superstition to quell the life-blood of the Church. Think of how the Ransom, the basic doctrine of salvation, has been beclouded with erroneous teachings. Evangelists of international fame, who command tremendous audiences, becloud the doctrine of the Ransom when they teach that Jesus was God in the flesh, or part God and part man. Along with wholesome counsel and good advice this basic doctrine of the Christian faith is adulterated, and a shadow is cast over such a plain Scriptural statement that “the man Christ Jesus gave himself a ransom for all, to be testified in due time.” (Tim. 2 : 5, 6).

The doctrine of the Trinity also discounts the ransom ; the coming again of our Lord as a human being also discounts the ransom. The purity and harmony of the Word is destroyed as these two wells of Faith and Knowledge are stopped. Down through the age the well of Love has ever been flowing, and through its waters we taste the quality of the others that generally have ceased to flow. To illustrate : What a blessed hope for the early church was the “coming again of the Lord.” His second coming was a topic on everyone’s lips. Where today do you hear mention of this blessed looked-for event? The promise of His return might just as well never been given for all the notice that is taken of it. This well has been stopped ; except, of course, among a very small minority, who, to avoid strife and promote peace have “moved on” down the valley—moved to “the desert” condition of Revelation. Although their supply is sparse, it is sufficient and copious enough for their immediate requirements. While sometimes we do hear mention of the second coming of our Lord, yet this too has been diluted with the mud of human-mindedness, and intellectual giants of philosophy and theosophy claim He will come again as a man. Peter mentions how some “wrest the Scriptures,” and surely they must do this to distort such plain, undiluted truth as—”the bread that I will give is my flesh, which I will give for the life of the world.” And again, just before His departure, “Yet a little while and the world seeth me no more,” and from the Apostle Paul, “Though we have known Christ after the flesh, yet now henceforth know we him no more.”

Faith, Knowledge, Love—these are wells of God-given water. They had been stopped or diluted to such an extent with mud, earth and stones that their true significance had been lost. But Jesus unstopped these wells, and while the Household of Faith remains loyal these wells will continue to discharge their nutritious and healing waters. May God open our eyes of understanding and keep them open. What sights we should behold! Let us not, as Hagar, be depressed, despondent to a degree of exhaustion, while all the time right beside us are wells of refreshing water in what to all intents is a wilderness. Think of the New Jerusalem ; in that glorious and desirable city it is not only the “abominable” who are excluded, but also the “fearful” and “unbelieving.”

Some will say of all the various denominations that exist, “Ah, but there is that little golden thread running through each one.” Yes, it is true, for if there was no truth at all in these erroneous teachings they would have short lives. But



the fact is that here is some truth and that is what carries it forward ; however, take care, for just as it takes one small particle of corruption only to poison a volume of pure -water, and the partaker seems to become sick with the small corruption rather than being healed with the volume. To drink freely from our wells of salvation means we shall have the promise of one of the Beatitudes fulfilled in us : “Blessed are they who hunger and thirst after righteousness, for they shall be filled.”

## Question Box.

**Question.—Phil. 3 : 13, “Forgetting those things that are behind.” To what things does the Apostle refer, and why should we forget them?**

Answer.—The Apostle had a very definite and clear view of the real Christian life. To him it was no mere expression, but a vital fact that he had presented himself a living sacrifice to God. All that he had, all that he had hoped for, all his ambitions, aims, objects in life, his education, social standing, business prospects, his wealth, his strength, everything was earnestly devoted to God, to be used in His service to His glory. He had indeed experienced the great change ; “old things had passed away and all things had become new.” His object in life was to do, not his own will but God’s will; his prospect was no longer earthly gain, but heavenly hopes. Oh, how many things he learned to forget, to neglect, while he pressed toward the mark for the great prize of the high-calling of God in Christ Jesus.

With this forgetting of the old things, such as advantages of birth and station in life, education and wealth, we all come unto Christ on a common level, and find a happy brotherhood irrespective of social standing. How necessary it is to keep forgetting those things that are behind ; how easy it might be to long after some of the good things that were laid on the altar. Remember Lot’s wife, remember the things before us. “How vain is all beneath the skies, how transient every earthly bliss.”

Surely there are many things which ought to be forgotten, which will keep coming up. Sometimes personal injuries are apt to keep wrangling in the mind ; we have forgotten that we yielded ourselves, our reputation, and our all to the Lord, and, therefore, can cast on Him our every care, all insults and injuries, and leave them at His feet—forget them. Maybe there are lessons for us in the incidents, and we should not forget these lessons. Nor does it mean that we would not remember the circumstances, but we would forget in the sense that all is past, and not a trace of ill-will or unkind thought remains.

Sometimes we may be apt to keep remembering, our own wrong doings, our sins, and become depressed. Let us remember the lessons and grow stronger from the realisation of the failure, but having come to the Lord and laid it all at the foot of the Cross, let us do like the Lord has promised to do for us for Jesus’ sake, “Cast your sins behind My back.”

Let us press forward with more determination, and look to the wonderful hope before us, “Looking unto Jesus, the Author and Finisher of our faith.” (Heb. 12 : 1, 2). There are many things we should remember, and by exercising our memories on these lines it will not be so hard to forget things which are better forgotten. Let us remember the pit from whence we were taken, the Grace of God which stooped to lift us up and set our feet on the rock Jesus Christ. Let us remember the patient long-suffering of God towards us, as we have tried to walk the narrow way, with so many faults, weaknesses and falls. Surely His grace has abounded towards us. Let us ever remember what it cost the Father to permit His Son to die for us, and what it cost our Redeemer to pay the price of sin on our behalf.

**Question.—In what way should we expect answers to our prayers, when we pray for guidance on any particular issue?**

Answer.—We should remember that while we desire to be guided by God, that ours is a walk by faith and not by sight. That is that we would not expect the way always to be quite clear. It is often by perplexities that our faith is tested, and Peter reminds us that “the trial of our faith is more precious than that of gold.” If our way was so plain and clear, and God’s will for us always easily seen, the Christian way would be much easier. It is, however, by hard experiences that character is formed, and we must not forget that that is the most important thing in life. “This one thing I do, I press towards the mark for the prize of the high calling of God in Christ Jesus.”

Evidently our Lord Jesus did not understand at the time all that the Father required of Him. Paul, too, thought he would have been better without the thorn in the flesh, but the Lord saw it better otherwise. So while we should bring everything to God in prayer, lay open our hearts and minds, our joys, our sorrows, our fears and our hopes, our responsibilities, our anxieties, in connection with loved ones, friends, homes and businesses, yet we would not come with the thought of telling the

Lord that it would be better if He would do this or permit that, or make someone else willing for this or that, but it seems that we should spread our difficulties before the Lord, and ask Him to grant us the “wisdom, which He has promised to give to them that ask Him,” and also ask Him to help us to trust and be content with the lot He has marked out for us ; content to drink the cup which He has apportioned for us.

If we had not sufficient trust and submissiveness to the Divine will, we might be found praying for things which we should not, but we are sure that it is right to earnestly desire and pray for God’s holy spirit, for the wisdom from above, and for Divine guidance. The Lord taught us to pray, Lead us not into temptation, but deliver us from evil. “The meek will He guide in judgment, the meek will He teach His way” (Psa. 25 : 9) ; “For this God is our God for ever and for ever. He will be our guide even unto death” (Psa. 48 : 14).

However, God guides us to-day very differently to the way He guided Israel. Then the pillar of cloud by day and the pillar of fire by night, showed them when to move’ and where to go. The Lord has provided us with His Word, and

given us His spirit, and He has taught us His will in righteousness ; He has made us to know His purpose for us, and expects us to co-operate with Him in the attainment of the perfect character. As we gauge so much of the Divine will for us, we shall not be so anxious to escape all trouble, but rather that the trouble has its sanctifying effect in us.

#### 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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## Volume XXXIX MELBOURNE, JULY 1956

### The Grace of Humility.

(Phil. 2: 3.)

(Convention Address)

THROUGHOUT the Scriptures the quality of **humility** is consistently commended to us as an element of character to be earnestly desired and carefully cultivated. The Apostle Paul says, "Follow after love" and understanding that humility is a component part of love ("love vaunteth not itself, is not puffed up") therefore Paul is saying in effect, "Follow after humility." Yes, humility, like all the other beautiful graces that go to make up the Christ-like character, must be carefully cultivated by the children of God. Paul says in Romans 12: 16, "Do not be haughty, but associate with the lowly." (R.S.V.)

The wise man in Proverbs 16: 19 says, "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud." Again, "A man's pride shall bring him low, but honour shall uphold the humble in spirit." (Prov. 29: 23. See also Isa. 57: 15; Mic. 6: 8.)

All grand and noble-minded characters whom the Lord has used in the past have been humble-minded. "Everyone who is proud in heart is an abomination in the sight of the Lord." "God resisteth the proud and showeth favour to the humble." "Humble yourselves therefore under the mighty hand of God, and he shall exalt you in due time." In 1 Peter 5: 5 the Revised Standard Version states, "Clothe yourselves, all of you, with humility toward one another, for God opposes the proud, but gives grace to the humble."

Our Lord and Saviour Jesus Christ was a living exponent of the grace of humility. See Him leaving the courts of heaven to take the lowly estate of man in order to be the sin-bearer and Saviour of fallen man. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he be-came poor, so that by his poverty you might become rich." (2 Cor. 8, 9, R.S.V.)

The opening sentence of the Sermon on the Mount is "Blessed are the poor in spirit (the humble minded) for theirs is the kingdom of heaven." Again, He said, "Learn of me, for I am meek and lowly in heart." (Matt. 11: 29.)

Paul's words in Philippians 2 help us in seeking the grace of humility—"In lowliness of mind let each esteem other better than themselves." (Phil. 2: 3.) Those who naturally have a humble mind have no particular difficulty in esteeming others better than themselves, but there are some who naturally have another attitude of mind. This is not necessarily their fault, for they may have been born with larger self-conceit than others. But even if we were born with humbleness of mind, we should take care that self-conceit and pride do not come in. Sometimes in their own heart some people feel boastful of the knowledge they possess. They like to shine, even though they know they have no more brilliancy than others.; they would like to obscure the shining of others that they might be the more noticed

in the darkness. It would, therefore, be a safe matter for each of us to follow the Apostle's suggestion to cultivate this humility of mind and never allow it to be lost. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (1 Pet. 5: 6; Luke 14: 11.) God would do this abasing, not in a vengeful spirit, but because the one who would vaunt himself must be brought low.

There might, however, be circumstances when some who appear to be vaunting themselves really are not doing so, but circumstances and conditions make it seem so. Therefore, to best fulfil the Apostle's injunction, we should, as he suggests in this text, cultivate the spirit of humility — not considering our own good qualities so much as those of others. If we have some good qualities, let us be thankful to God, and remember that every good gift comes down from the God of all grace. We have nothing that we have not received, whether it be by natural endowment, or by the grace of God in Christ ; so we do well to remember Paul's advice "not to think more highly of ourselves than we ought to think," but to think soberly of ourselves, remembering that it is by the grace of God that we are what we are. "Let him that thinketh he standeth take heed lest he fall." We stand only by virtue of God's grace in Christ ; without Christ we can do nothing. May we guard well our humility, dear friends, remembering our own unworthiness and insufficiency except as Christ is pleased to work in and through us.

In comparing ourselves with others, let us look at our own blemishes. There are very few in whom we cannot see some good qualities, good traits. If, therefore, we look at our own imperfections and the good qualities of others, we shall find ourselves more and more appreciative of others ; and this will, be of assistance to us in running the race. The consideration of our own imperfections would tend to make us very humble of mind, and keep us in this attitude of mind. This might cause us some discouragement unless we had the proper relationship with the Lord and His Word. We know that "all things work together for good to those who love God." Through His Word our Lord has provided for such the "Balm of Gilead" for their encouragement, and the anointing oil and the comfort of the Scriptures.

The Lord does not cast us off if we are not wilfully wrongdoers, and if we take the humiliating things in the right spirit ; that disposition is what He wants. Those things which would humiliate us in the sight of others and in the sight of the Lord Himself, will, if we are rightly exercised by them, work together for good to us. Such He will bless and lift up and give an appreciation of His love. This He purposes to do ; we have every evidence that the Lord will give the necessary encouragement, and we have the assurance of the Scriptures that those who obey His Word to the best of their ability shall not be overcome.

For each one to look merely upon his own things, interests, welfare or talents, and to ignore those of others, would manifest a general selfishness and, consequently, a dearth of the spirit of Christ, which is a spirit of love and generosity. In proportion as we are filled more and more with the holy spirit, love, we shall find ourselves interested in the welfare of others. This was the mind, disposition, or spirit which was in our dear Redeemer, which He so wonderfully manifested, and which we must copy and develop in our characters if we would be of the "little flock," who shall be joint-heirs with Christ in His glory, concerning whom God has predestinated that to be accepted with Him to this position we must be "copies of his dear Son." (Rom. 8: 29.)

See Mark 9: 33-35 ; Matt. 18: 1-5. The subject of this lesson is one for the most careful and prayerful consideration of every child of God, and especially of all who are in any way tempted to ambition and rivalry, or vainglory in the Lord's service. While the humility of the Lord's apostles is very marked in their subsequent careers, in the beginning, of their course they were all to some extent influenced by the old ideas which it was the object of Christ's teaching gradually to eradicate.

After the peculiar experiences on the Mount of Transfiguration and the selection by the Lord of three of their number for that notable occasion, the question of relative prominence in the kingdom was naturally suggested to their minds, and apparently it led to a dispute which manifested some selfishness. It was to correct this disposition, and to show its antagonism to the spirit which must prevail in the kingdom of God, that our Lord sought an opportunity to converse with them on the subject. "And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed about among yourselves by the way? But they held their peace, for by the way they had disputed among themselves who should be the greatest." By and by one of them inquired, "Who is greatest in the kingdom of heaven?" Then followed the lesson, so important to the apostles, who were subsequently to be exposed to great temptations to ambition and rivalry among themselves for the chief place in the estimation and in the hearts of the people of God—the kingdom in embryo—among whom they were all to be leaders and teachers, chosen witnesses of God. And the Lord would have them be not only witnesses of His truth, but exponents also of the power of His spirit in transforming the heart and moulding the character into graceful conformity to the divine will. But if the lesson was thus important to the apostles in their position as leaders, it is also important to the whole church, all of whom are, to a greater or less extent, exposed to temptations to rivalry and ambition.

"And he sat down, and called the twelve, and saith to them, If any man desire to be first (i.e., if he manifest the spirit of rivalry), the same shall be last of all, and servant of all." The spirit of rivalry being the very opposite of the spirit of love and meekness which must characterize all who shall be counted worthy of the kingdom, this statement is seen to be the logical sequence of such a course ; for if such a one shall ever enter the kingdom he must first have that disposition thoroughly eradicated ; and if it be deep seated or long cultivated, it may take considerable time and discipline to accomplish it, while, meantime, others, not so afflicted, may be engaged in the more rapid development of those graces of character and of mind which fit them more and more for extended usefulness and service, thus necessarily leaving the one under discipline to be the last and least, instead of the first and foremost. Thus viewed, the saying, He that humbleth himself shall be exalted ; and he that exalteth himself shall be abased (Luke 14 : 11) is seen



to be the statement of a philosophical principle of divine law. Let us, therefore, as the Apostle Peter urges (1 Pet. 5 : 6), “humble ourselves under the mighty hand of God, that He may exalt us in due time.”

“And he took a child and set him in the midst of them, and when he had taken him in his arms, he said unto them, Verily, I say unto you (the manner is impressive and solemn ; it is as though He would say, I want you to take this lesson to heart and ponder it well), except ye be converted (i.e., unless you turn away entirely from this self-seeking spirit of rivalry) , and become as little children, ye shall not (even) enter into (much less be greatest in) the kingdom of heaven.” The special characteristics of a little child are simplicity of heart, meekness, truthfulness, freedom from ambition and rivalry, faith, confiding trust, love, obedience, teachableness, indifference to social distinctions and popular opinions, and guilelessness.

The maintenance of such a spirit after the dormant powers of childhood have expanded and brought the world with all its attractions, allurements, ambitions, hopes, etc., within the mental grasp of the man, after the intellect has been quickened by the pulsations of life until he begins to realise that he is the peer of his fellows, and that he has advanced in the acquirement of knowledge and the development of skill and ability even beyond many other men, is indeed the evidence of that self-control and self-discipline which invariably bespeak a noble character. The possession of such a spirit indicates that the man is not overestimating himself. He views himself as God sees him—as a very imperfect man, striving in much weakness to measure up to the standard of a perfect man, and realising that his best efforts still leave him far short of the mark of perfection. And so he is humbled, in consideration of his failures, rather than puffed up by comparing himself with those of still lower attainments.

The parable of a man with a beam in his own eye trying to pick a mote out of his brother’s eye was a forceful method whereby the Master inculcated the necessity of humility on the part of those who would be taught of God. Humility is here, as elsewhere, put as a foundation virtue. The Latin word for humility is “humus”—ground. This implies that it is soil out of which other virtues are produced. One has said, “The more a man does examine, the more does he discover the infirmities of his own character.” Another has wisely commented, “Ten thousand of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves.” Let us give earnest heed to the wisdom of the Word of God and “humble ourselves under the mighty hand of God,” remembering that “God resisteth the proud and giveth grace to the humble.”

The Apostle Paul urges us to “Consider Christ” in Hebrews 12: 3, and in Phil. 2: 5 he says, “Let this mind be in you which was also in Christ Jesus,” and goes on to describe and explain that the mind which was in Christ Jesus was the mind of humility. Although He was in the form of God, He thought not by robbery to be equal with God,—He did not meditate a usurpation of Jehovah’s power or position. On the contrary He humbled Himself ; He made Himself of no reputation ; He divested Himself of all His power and honour as the pre-human Logos ; He took upon Himself the form of a servant ; He humbled Himself ; and Paul goes on to show that the humbling of Himself did not end with His step down from a very high form of spiritual life to the lowly estate of man. Consider His utter self - forgetfulness ; nurtured by a humble maiden, born in an obscure manger ; lovingly cared for by lowly parents to whom He was subject until He became 30 years of age—manhood’s estate under the Law.

Even then, when our Lord appeared as a man—a perfect man—crowned with the glory and honour of perfect manhood, the humbling, process continued. He had not only laid aside the symbols of His glory and become man ; but when He was a man He humbled Himself. Humiliation was a constant characteristic of Him as a man ; He did not aspire to high honours ; He did not affect pomp and parade ; He did not demand the service of a train of menials, but He condescended to the lowest conditions of life. “The Son of Man came not to be ministered unto, but to minister.” “I am among you as he that serveth.”

Heavenly Father, Holy One!  
May Thy will in us be done;  
Make our hearts submissive, meek,  
Let us ne’er our own way seek.  
Loving Saviour, we would be  
Ever more and more like Thee,  
Free from pride and self-desire,  
Fervent with a holy fire.  
Jesus, Master, we would bear  
In Thy sufferings a share;  
Help us, Lord, to follow Thee,  
Heavy though the cross may be.  
Fill us with Divinest love,  
With Thy spirit from above,  
May we patiently endure,  
Trusting in Thy promise sure.  
Blessed Lord, Thy saints defend,  
Watching o’er them to the end;  
Day by day their faith increase,  
Keep them in Thy perfect peace;

Comfort, strengthen, guide and bless,  
Lead them through the wilderness,  
And when Thy due time shall come,  
Gather all Thy loved ones home.

### **“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 20/- post paid.

### **Convention Notes.**

Notes on Adelaide Convention are available free from this Office.

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

“Christ’s Return”.--This 38 -page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2 / 3, post paid.

“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.

“The Divine Plan of the Ages”.—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4 / 6, post paid.

“My sheep hear My voice and I know them and they follow Me.”

O tenderness divine!

O glorious love of Thine!

That bids us come to Thee!

Thy sheep.

Those wondrous tones we hear—

And banished is our fear,

Our Guide will never leave

His sheep.

Each one Thou call’st by name,

And each Thou lov’st the same;

Thou gav’st Thy life for all

Thy sheep.

Can earthly power withstand

The might of His strong hand!

Nay! we are safe for aye!

His sheep.

---Selected.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, 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 Year’s Work.**

ANOTHER year’s work for the Berean Bible Institute has been completed, and once again the privilege of having a part in the service of the Lord and His truth is greatly appreciated with thanksgiving to God for His favours and blessings upon the efforts which have been undertaken in co-operation with our dear friends in various parts of the harvest field.

Contact with the Lord’s people generally has been maintained in various countries of the world through the medium of our monthly “Peoples Paper and Herald of Christ’s Kingdom,” and the, reports, over the past year, of help and blessing being received from the “Paper” have been encouraging. The contributions to the pages of our periodical from various brethren, in the form of Convention addresses and other articles, have been of much assistance in providing the truths of God’s Word presented from various aspects.

Considerable numbers of the “Peoples Paper” are distributed free to all who enquire for literature, and while the subscriptions fall far short of meeting the publishing costs, yet it is felt that the making up of the deficiency from the General Tract Fund is expense well used in the service of the Lord, in the interest of those who are feeling after the

truth, which alone can satisfy. Brethren who forward subscriptions for friends, and others who use Sample copies of the "Paper" to pass to those who desire to read are all assisting helpfully. Also the good help rendered in the checking of proofs, folding, wrapping and despatching, the "Paper" by some friends is warmly appreciated.

Quantities of tracts have been produced throughout the year past, and friends in the --various states are distributing as they think good; further supplies are available to all who -'desire to co-operate in this work. The mailing the Consolation Cards to the bereaved has also been continued by some of the brethren and this is surely a means of bringing comfort to those in sorrow who are looking for the glad message of truth.

A number of public lectures were arranged regularly throughout the past year, and while attendances from the public were comparatively small, yet it has been encouraging to realise that some new friends have been encouraged and assisted by the truth in this way. Our regular friends also have testified to receiving benefits from these lectures which are arranged to provide messages of help for the brethren as well as for new friends.

The financial position for the general work is revealed from the General Tract Fund below, and all the good assistance has been provided, in the Lord's providence, by the voluntary contributions of the brethren who desire to use their talents in providing the message of truth for others. This loving co-operation is warmly appreciated, and is certainly most encouraging in the efforts in the service of the Lord and His truth.

Apart from the Lord's sure Word of prophecy how uncertain and dark would be the outlook for the days ahead, but knowing that the Lord's kingdom is shortly to solve all earth's problems in a way that will bring blessing to all mankind, truly it is the greatest privilege ever offered to the Lord's people to serve His cause while the opportunities are still with us. At this time again the prayers of the brethren are requested that the Lord's guidance and blessing may be upon His work in these closing days of the age, that God's will may be done in all things, and His people comforted and supported by the truth, to His praise. "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/'55	£24	15	3
Donations ..	..	631	17 11
		£656	13 2
<hr/>			
By Free Tracts and Deficiency "Peoples Paper" ..	£95	17	6
Allowance Printing Paper	25	0	0
Hall Rents, Advertising Circulars, etc.	42	9	6
General Expenses (Office, etc.) ..	57	0	0
Towards Personal and House Expenses	325	0	0
	37	10	0
Free Books and Booklets ..	6	15	6
Travel and Sundries ..	12	17	6
it Credit Balance, 1/5/'56	54	3	2
	£656	13	2

#### RADIO FUND.

To Credit Balance, 1/5/'55	£85	19	9
„ Donations ..	775	10	9
	£861	10	6
<hr/>			
By Radio Stations: 3GL, 2KY, 4KQ, 4LG .	£691	3	2
„ Additional Recordings for 3GL, 2KY, 4KQ, 6KY, and Recording Needle	56	10	6
„ Freight Charges .. .. .	5	16	6
„ Printing Dialogues, etc. .. .. .	17	10	0
„ Travel and Sundries .. .. .	8	10	0
Bank Charges .. .	1	10	0
„ Credit Balance, 1/5/'56 .. .. .	80	10	4
	£861	10	6

Only some act of devotion,  
Willingly, joyfully done,  
"Surely, 'twas naught!"  
(So the proud world thought,)
   
But yet souls for Christ were won.  
--Charlotte Murray.

## The Radio Work.

THE witness to the message of the kingdom has also been continued over the radio for the year past, and we give thanks to the Lord for this privilege of service also, as unto Him.

Throughout the past twelve months it has been encouraging again to realise the benefits being received from the



witness over the air on the part of a number of earnest listeners in the various states. The truth in all its beauty has been appealing to quite a few, and we give thanks to the Lord that their hearts are responding very fully in appreciation of His goodness to them and all mankind. It has been of particular interest to find some listeners in Australia who had heard the Frank and Ernest Broadcasts in other lands, and they are delighted to hear the same message here in Australia.

To all enquirers to the radio witness, printed copies of the broadcasts and other free literature, followed by several months' issues of the "Peoples Paper" are gladly supplied. The Lord, of course, gives the increase in the hearts of those who are really hungering and thirsting for His truth, but it is a great joy to be used in some small way in His service, and all our friends within range of the radio stations being used are invited to encourage others to listen, by distributing advertising slips, or using other means available. Up to the present time the broadcasts are continuing over the radio stations-3GL, 2KY, 4KQ, 6KY, NA, the Western Australian friends being responsible for the financing of the sessions over 6KY 'NA.

From the Radio Fund appearing below the financial position of the radio work is revealed, and by the Lord's provision through His people all expenses are met ; the loving assistance for this work is also warmly appreciated. It is requested that our brethren join in prayer for the Lord's continued blessing upon His message going forth, that it may accomplish that which He desires in these last days of the harvest time.

## The Love of God.

WE are impressed with the truth that there is no unwisdom, no injustice, no lack of power with God. All the wisdom in the world, and all the justice, as well as all the power, originated from Him. Consequently, all these qualities, although more or less found in man, are not of man, but of God, and Love is of God.

We may, therefore, affirm, not only that "God is Love," but add that He is Love's author and the giver of every good and perfect gift. If, after having been persuaded that God is all-wise and all-powerful, we stopped short, we would have arrived only at a very incomplete definition of His character, but when we recognise that He is just and loving, we have a revelation of God's absolute perfection.

In the light now shining on the Word, we see that His leading characteristics consist of these four qualities, but although we admire Him more particularly on account of His wonderful love, still God's love can hardly be regarded as the strongest element of His nature, as if it held sway or predominated.

Of the graces that pertain to the body members of Christ, such as Faith and Hope and Love, the Apostle has singled out Love as the supreme possession ; but with men, because of lack of wisdom and power, Love and Justice often conflict. Man's love often has gracious designs, which he has not the wisdom nor power to accomplish, except by violating justice. But the plan of redemption, which was devised by Divine wisdom, based upon uncompromising justice, and which will be accomplished by Divine power, is the essence of unfathomable love. So far, only the justice of God has been manifested to the world, and very much of its glory has been beclouded by human traditions. God's love for His creatures, the wisdom of His plan, and His power to save are as yet only partially revealed and distortedly seen. His plan began to be revealed over 1900 years ago, but not seeing the Divine plan as a whole, few have appreciated His love. Then, again, it has not been the custom to regard God's love for the world, apart from the love of the Lord Jesus, but the Father's love was independent of that which was shown by the Son. Hence, we should esteem the love of Christ as something additional rather than to hold that the love displayed was foremost on His part in His capacity as the dear Redeemer.

God's great love was surely behind all, so that His pre-eminence, even in connection with the love manifested by the coming of Christ, should be duly recognised. "For God so loved the world, that He gave His only begotten Son," etc. Commenting upon this Scripture, one has said, "Orthodoxy says it was Jesus who so loved the world as to throw Himself between us and His angry Father . . . and thus receive the fatal blow." Such false reasoning as this has, no doubt, led many from the discrediting of the love of God to the denial of there being a God. The following extract from another commentator shows how our Heavenly Father's Wisdom, Justice, Power and Love have been combined on our behalf. "Love is the keynote of the Bible, notwithstanding the fact that it contains threatenings as well as promises—and manifestations of justice—as well as declarations of mercy." If God's love should override His justice, it would testify weakness of character instead of strength. It is the fact that God's wisdom, justice, love and power operate—in full harmony—in coordination—that gives us admiration for Him, love for Him. How thankful we should be that we live in such times, when God has made His plans and purposes known, which knowledge came to our relief just when we were losing faith in His love and power to save. The views we previously held were not only unworthy of God, but unworthy of our better selves.

Surely, we, who have been favoured with an insight into the vastness of the preparation made by Jehovah, can most heartily testify to His being a God of infinite love, and to His being great in wisdom and great in heart, as well as being equally powerful and just. Nothing could be more inspiring to us than to have had our minds enlightened by such a knowledge of the loving purpose manifested through His Son, our Saviour, to ensure the eternal happiness of whosoever will.

The coming of Christ did not change the character of the Father, but it certainly did change our viewpoint of Him. He was a God of Love, not only before the coming of Christ, but also before Christ (the Word) was brought into being.

As the beginning of the creation of God, Christ was the first object of God's love, but the Father's love did not begin and end there, and that which has rejoiced our hearts in these latter days is the truth that the Father's love does

not end with the selection of the Church, but that it is in the world's interests that the present call is going forth. And so, we adore Him for the gifts of His grace, believing that the arms of love that now encompass us "will all mankind embrace." The world does not love God now because it does not know Him. He has been misinterpreted by false doctrines, but some day all will understand. We trust the time is not far distant when every knee shall bow, and every tongue confess to the wisdom, justice, power and love of God the Father, and to His son, through whose redemptive work the world will be reconciled to Him. The assurance that the world is to receive a call through the Church, when, glorified with her Lord and Head, came to us as a very great delight, especially as we were giving up hope of the world ever being converted. We thought it, was too late for this ever to be achieved, but, found it was too early for this event, and this is the secret of God's wonderful love.

## **Pilgrimage Ended.**

THE following has been received from the secretary of the Perth Class.—"Our dear Sister Ross finished her course at 7 a.m. on 3rd June, and we believe that her change came then, 'In a moment, in the twinkling of an eye, at the last trump.' (1 Cor. 15 : 52.) We all rejoice that her trials and weakness are all over and that she is alive forever more.

"On coming to Australia from Scotland in 1925 with her family, she started attending the Bible Class in 1926 and from then on was a regular attendant, except when she was away in Victoria and N.S.W. This enabled her to be well known to many of the brethren throughout Australia.

"We looked upon Sister Ross as a good student who had a good ear to hear 'what the spirit saith unto the churches.' She was a good help to the Class, and contributed very well with her mature thoughts. As with all the saints, she went through her testings and trials with rejoicing, and we looked upon her as ripened grain of the harvest, ready and gladly anticipating the first resurrection. She was longing for Home and her wish was, 'I shall be satisfied when I awake in thy likeness.' "

The brethren in Victoria, New South Wales and South Australia, as well as those in Western Australia, no doubt have very happy memories of our dear Sister Ross, for our Sister resided for various periods in Victoria and N.S.W., particularly. Our dear Sister dwelt in the homes of friends and was truly appreciated by all with whom she associated for her devotion to the Lord and His truth, and the loving and gentle disposition manifested which indicated her close contact with the Lord in spirit and truth.

While there is always a measure of sadness in the passing of our dear members in Christ, and we sympathise with the relatives of our Sister's family in their loss, yet we rejoice that the trials and frailties of the earthly pilgrimage are passed for our dear Sister Ross who ever longed to be with the Lord, and see Him as He is in the glorious inheritance of the heavenly kingdom.—"Blessed are the dead that die in the Lord from henceforth : Yea, saith the spirit, that they may rest from their labours, and their works do follow them."

## **Perth Meetings.**

The Perth brethren wish to announce that they are meeting at a new address for their Class gatherings on Sundays at 3 p.m. and 5.30 p.m., as follows:—No. 7 Harvest Terrace, Perth (opp. Parliament House).

Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greeting 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.

These cards are quite nice and are suitable for general greetings, but they are not Christmas Cards. The price is 3/- per dozen, 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.

## **Correspondence.**

**Berean Bible Institute, Dear Folk**—I much appreciate the privilege of having the reading matter you forwarded me, from which I have derived much help in getting a better knowledge of our Lord and Saviour and what His great sacrifice can mean to us all.

I would be pleased if you could send a bundle of literature to as I think he would appreciate it, and also his son whom I was talking to about the "Peoples Paper" and Frank and Ernest Dialogues. He seems to think along the right lines, and can remember how my father used to talk to him about these matters. My father used to talk to me about prophecy and naturally I am also interested in all these things that could give me a greater knowledge of our heavenly Father.

Please find a little enclosed to help with your good work, which I'm sure is furthering the Lord's work. Yours sincerely, with many thanks.

**Dear Frank and Ernest**—I listen with great interest to your very clear Biblical Dialogues which we receive from 3GL at 10 a.m. on the Lord's Day. Your subject on 27th May, "Princes in all the Earth," was to me unusual, and I would like very much to accept your offer of a free copy of that broadcast. The excellent details you give I wish to study, and I think they will be of great spiritual benefit, not only to me, but to all listeners. I trust you have every success in your valuable work. Yours sincerely.

P.S.—I subscribe to your "Peoples Paper," and find it very helpful in my study of God's Word.

**Berean Bible Institute, Dear Sir**—I read with great interest a Biblical Dialogue concerning "John the Baptist Not in Heaven." This I understood, but gained much knowledge of God's Divine Plan by reading it.

I believe you people have a booklet "God's Plan," which I hope could be sent to me by return early mail, if you have one available, for if I can understand His Plan some of His power and wisdom might be revealed to me. Also I would like you to send me more of those Frank and Ernest Biblical Dialogues : They are very interesting. Awaiting an early mail ; I am, Yours faithfully.

**To Frank and Ernest, Dear Sirs**—I am very interested in your broadcast from 4KQ on Sunday mornings. It was given out that the booklet "God and Reason" was free for the asking, and also I would like the booklet "The Plan of God." I have from time to time received some very interesting reading from you, for which I thank you very much ; it has helped me to understand the Bible and to know what is coming. I will be very grateful if you will send me these two booklets and other reading if you can. I am; Yours sincerely.

**Berean Bible Institute, Dear Sirs**—I am in receipt of your note in connection with the "Peoples Paper." I often intended to send you a contribution, but was not certain to whom to make it payable ; I was inclined to make it payable to Frank and Ernest whose Dialogues I enjoy on 4KQ. There is a book often mentioned in their Dialogues—"God and Reason"—and I would like to get it, if you have any to spare. I do not do much reading as my eyes are getting dim now, well advanced in my 91st year. . . The one in whom I put my trust is my Lord and Saviour ; I know that He will not let me down. Enclosed please find a small donation towards the work. I remain.

**Frank and Ernest, Dear Sirs**—Thank you very much for the "Papers" and booklets that you have continued to send to me. I have enjoyed studying them, for they have been very helpful to me in understanding portions of the Scriptures which were difficult to me. I do pray that God will bless your work in Radio as well as in writings, that many people will be led to honour Him. Enclosed please find cheque for £5 towards expenses incurred in your good work, and I trust you will continue to send me the "Peoples Paper." Thanking you very sincerely.

**Berean Bible Institute, Dear Sirs**—It is quite a few months since I received the book "Our Most Holy Faith." It is a wonderful book, packed with knowledge, and I have spent many profitable hours searching it from cover to cover. Thank you also for letter and offer of help . . . I send extra "P.Ps" you send me to my daughter, and they do help her a lot ; she said "Christian Joy" smoothed over a number of rough patches, and really made her rejoice.

At present I am reading (again) "Three Great Covenants" and feel it would be helpful in tract form ; in fact, all the sermons would. I am enclosing money to assist with the work. We (my daughter and I) are still hoping to meet you at a Convention. Thanking you for help received, and wishing you all the best. Yours sincerely.

The Secretary, Frank and Ernest Session, 3GL—I have just heard the discussion on "Christian Baptism" and found it most interesting and very helpful. Could you please forward to me by return mail a free copy of this broadcast, as it will be extremely helpful to some of my friends. Thanking you in anticipation ; I am, Yours in Christian fellowship.

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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## Volume XXXIX MELBOURNE, JUNE 1956

### Seeking the Heavenly Kingdom.

*"Seek first the kingdom of God and his righteousness."*—Matt. 6: 33.

THESE words are part of the Lord's Sermon I on the Mount. He knew that He had come to fulfil the Law, and to open up "a new and living way" to eternal life. A way which, while requiring even a higher standard of character than that of the Law, would be a way by which life could be gained because provision was made for imperfections of the



flesh, so that the heart and will would be accepted instead of actual perfection of deed or word.

John the Baptist had been the forerunner of Christ, and realised his privilege of introducing the Bridegroom, saying, "He that hath the Bride is the Bridegroom, the friend of the Bridegroom greatly rejoiceth to hear the Bridegroom's voice." This my joy therefore is fulfilled." (John 3: 29.) Our Lord Himself confirmed this thought when He said, "Of all that are born there hath not arisen a greater than John, yet he that is least in the kingdom of heaven is greater than he."

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

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

Our Lord was then present directing the closing down of the Law Dispensation. As the "Lord of the Harvest," His fan was in His hand to thoroughly purge the threshing floor, gathering the wheat (the Israelites indeed) into the garner and separating the chaff for the burning.

In this beautiful Sermon on the Mount, He had been explaining the principles which were to operate in this Gospel Age, and which would prove whether or not a follower was really an overcomer and ultimate sharer in the kingdom. While the principles of God's throne are always righteousness and truth—Justice—yet the new way of harmony, or of attaining harmony or atonement with God, was different from the way which was offered under the Law. There was no fault to be found with the Law itself, and yet by the deeds of the Law no man could be justified. The righteousness of the Law was unattainable by poor, frail humanity weakened by the fall, seeking but ever failing to attain the righteousness which was required. Paul describes the pitiable conditions of the Jews under their Law (Rom. 7: 14-25), saying, "That which I do, I allow not, for what I would, that do I riot, but what I hate I do. For the good that I would, I do not, and the evil which I would not, that I do. O wretched man that I am, who shall deliver me from the body of this death, I thank God through our Lord Jesus Christ."

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

That is, that the Law proved that man by his own works, even under the favourable conditions of God's Law, could not attain righteousness. "Having therefore, brethren, liberty to enter into the holiest by the blood of Jesus, by new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having a high priest, let us draw near with a true heart in full assurance of faith." (Heb. 10: 20-22.)

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

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

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

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

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

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

From a human viewpoint the true Christian life is not inviting, but even the appreciation of the loving sacrifice given for us to redeem us from death, would lead the grateful heart to say, "Lord, I am thine, entirely thine." "I am not my own, I am bought with a price, the costly price of the precious blood of Thy dear Son." It is but the reasonable thing to

do to give myself entirely to Thee, so “here I give myself away, ‘tis all that I can do.” “And so beside Thy sacrifice I would lay down my little all, ‘cis lean and poor, I must confess, I would it were not so small.” It does us good to look back to the time when we thus consecrated our lives to God, and realise how to us it was the chief thing. How it was with us “God first in everything.”

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

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

It is one thing to express such love and zeal and sacrifice for the Lord, when filled with the sense of His pardoning grace and under the smile of His reconciled face, when there is no cloud to bedim the sunshine of His countenance. Our love, our faith, must, however, stand the stress of trial. We must, like our Master, learn obedience and be prepared in the fire of experience, of endurance, and must prove our loyalty under the severity of adverse circumstances. It is easy to sail on a fair sea, or to flow down the river stream, but we must have a perfected character which will be true to our duties, staunch against the storms, loyal to our Captain and Lord, when things are against us.

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

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

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

Some seeds fell on stony ground. This represents some who are touched by the message ; it takes root and shows some growth, but there is not much nourishment in stony hearts. The heart must be mellowed and kind and full of love to God and to man to develop the perfect fruit. The stony heart is a selfish heart, and though for a time it might have been stirred to “Seek the Kingdom,” if it was even the chief aim of life, selfishness, the most abominable thing, stirs within and desires to grasp some of earth’s good things—they cease to seek first the kingdom.

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

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

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

We have no doubt all, over and over again, resolved to more earnestly make God first in everything, and no doubt all have been astonished to find how much they have come short, how often they have failed, and allowed self to step in and imperceptibly usurp first thoughts, first attention. Self is so easily swayed by influences around us. Good friends, good from a human viewpoint, may be the means of hindering us in this way. Allowing our tastes whether in homes, goods, clothes, occupations and recreations or other inducements to have consideration before the essential things of the kingdom can only work our undoing as Christians. We must judge ourselves in these matters, and correct ourselves. Only if we keep God first, shall we obtain the kingdom. How serious is the warning (Heb. 2: 1-3), “Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. For if the word spoken by messengers (under the Law Covenant) was steadfast and every transgression

received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord.”

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

Could we adopt any motto so good as this one, which the Lord gave at the beginning of His earthly ministry, at the opening up of the call or invitation to the Kingdom of Heaven—“Seek first the kingdom and its righteousness”? Do not let anybody or anything come between. “He that loveth father or mother, sister or brother, wife or husband, son or daughter more than me is not worthy of me.”

God has a right to our whole attention, to all our talents, all our wealth, all our powers of mind or body. When He says, “My son, give me thine heart,” He is asking for His own. Yet God is not at this time demanding our attention, or our consecration. He has, however, privileged us with the most gracious and wonderful call or invitation to become joint-heirs with Christ in His kingdom.

“God has called us to a station

We could ne’er by merit win.”

If we do not appreciate the invitation

we need not accept it.

The privilege will pass to another.

O God, Thy life is mine!

Dwell ever more in me,

And let me see

That nothing can untwine

My life from Thine.

Thy life in me be shown!

Lord, I would henceforth seek

To think and speak

Thy thoughts, Thy words alone,

No more my own.

Thy love, thy joy, Thy peace,

Continuously impart

Unto my heart,

Fresh springs that never cease

But still increase.

It just depends upon how far we really act upon these words of the Lord as to how peace and joy will, attend us along our Christian way. If we are successful in keeping our hearts thus set in affection to God, we shall have such peace and joy that we shall never want any other way. But this one thing we will do.

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

### **Convention Notes.**

Notes on Adelaide Easter Convention are available free from this Office.

### **Greeting Cards.**

One of our brethren in the printing trade has kindly produced some Greeting 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.

These cards are quite nice and are suitable for general greetings, but they are not Christmas Cards. The price is 3/- per dozen, post paid; orders may be placed by quoting numbers, as follows

(1) “Just for To-day,” (2) “One Here and There,” (3) “How Readest Thou?,” (4) “The New Leaf,-

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## The Early Ministry of Jesus.

*“And they were astonished at his doctrine; for his word was with power.”—Luke 4: 32.*

WE have before us in this lesson the greatest teacher that ever lived, and if we enquire wherein His power consisted, the answer is, It was the power of the holy spirit, which He had without measure. (John 3: 34.) This is the secret of all power in the work of the Lord. Learning and worldly wisdom, or natural talents of fluency of speech or oratory, are no substitutes for this indispensable requirement for the Divine service. No preaching, no teaching is of value except it be in the power of the holy spirit.

In this power our Lord Jesus came up from the wilderness into Galilee. How did He obtain this power ? He obtained it in the same way His followers may obtain it, namely, by entire consecration to God, faithfulness to that consecration, and by communion with Him in prayer and meditation upon His Word. This complete consecration our Lord had made and symbolised at Jordan ; and while carefully studying the law and the prophets in order to attain an exact knowledge of the will of God, He had just endured a most subtle and severe conflict with the powers of darkness for forty days alone in the wilderness. Through implicit faith in the wisdom, love and power of the Father, He came off that battlefield victorious, and filled with the power of that holy spirit which had given Him victory. Thus He was equipped with power from on high for the great work upon which He immediately entered. It was no wonder, indeed, that the people “were astonished at his doctrine, ‘for his word was with power.’” “He taught them as one having authority” (as one who knew the truth by an implicit faith in God, which admitted of no doubt, and by the practical demonstration of its power upon His own heart), and not as the Scribes, who had no such insight into the holy things of God.

It is thus, and only thus, that the followers of Christ may also gain this power, which will mightily convince men of the truth, and which will compel respect for it, even in those who are not prepared to receive it into good and honest hearts. The preacher or teacher acceptable to God must, therefore, like the Lord, be first sincerely and fully consecrated to God. Then, when tried and tempted, he must prove his faithfulness to that consecration. Then let him go forward in the work of the Lord with a resolute purpose, to do His will at all hazards, with human approval or disapproval, or of human praise or persecution. Most likely, like the Lord Himself, he will have some of both—at first some of the praise, but afterwards the bitterness of persecution.

At first Jesus “taught in the synagogues, being glorified of all,” “and all bore him witness and wondered at the gracious words which proceeded out of his mouth,” but very soon His faithfulness to the truth, which rebuked their unrighteousness, turned the praise into wrath, and persecution. This is the reward that faithfulness to the truth is sure to bring in the present life, and those who find it so should rejoice in this fellowship in the sufferings of Christ. Every new trial of faith, patience and perseverance, and every new victory in such trial, brings to the soldier of the cross added power of the holy spirit—a courage born of endurance, a confidence in God born of experience, and a zeal born of an appreciation of the power and intrinsic worth of Divine truth and a fuller appreciation of the righteousness of God and of all His ways. In this light the Christian should view every trial that comes to him, and, by drawing near to God in it, seek that measure of His holy spirit which will enable him to overcome, and in the conflict to gain new strength.

The text of our Lord’s discourse on this occasion was chosen from Isaiah 61: 1-3, which declared His commission from God to preach the Gospel—”The spirit of the Lord God is upon me, because he hath anointed me to preach,” etc. This was the object of His anointing with the holy spirit. And this anointing needed no supplement of human authority. No Jewish ecclesiastics or councils had anything to do with giving Him this authority. It came, as He showed, from God alone, through His inspired prophet.

In this connection, we are also reminded that through Him this same anointing has come upon every true member of the body of Christ, which is the Church—”The anointing which ye have received of him abideth in you.” (1 John 2: 27.) This anointing began at Pentecost, and has continued upon all who are truly the Lord’s even to the present day.

And not only so, but every member of the body, however humble, or obscure, being “anointed to preach,” is failing in his mission if he does not preach. Indeed, if he be filled with the spirit he must preach, being impelled to that service by a burning zeal, like Him who said, “The zeal of thy house hath eaten me up.” “It is my meat and drink to do thy will, O God.” But preaching is not always public declaration. Every influence that we can send out from within the radius of our talents, be they one or many, or be they humble or brilliant, is preaching the Gospel. Let us all, therefore, diligently apply ourselves to it, and let it be “in the power of the spirit.”

It is very significant that our Lord, in quoting this commission, quoted only so much of it as was to be fulfilled by Himself, the last phrase being “to proclaim the acceptable year of the Lord”—the Gospel Age, the time wherein the presenting of our bodies as living sacrifices would be acceptable to God. With this He closed the book, and sat

down, and said, "This day is this Scripture fulfilled in your ears." Had he read the remainder of it, He could not have claimed its fulfilment that day ; for it was not yet time to preach the day of vengeance, nor yet to begin the great work foreshown in verse 3. The proclaiming of the day of vengeance belongs specially to the end of the age.

## Fruits of Obedience.

(Convention Address)

*"Being' found in fashion as a man, he humbled himself, and became obedient unto death, ever the death of the cross."* (Phil. 2: 8.)

YOUNG'S Concordance gives the meaning of "obedient" in our text as "harkening submissively". God has created and formed all things, and for His pleasure they are and were created, and in His great wisdom and love He has subjected all creation to certain fixed principles and laws. All the heavenly bodies obey His voice; yes, in Isa. 40: 26 we read "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power ; not one faileth." Indeed, if it were not so, we realise that only confusion and chaos would eventuate, but the Psalmist exultingly exclaims — "The heavens declare the glory of God ; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge."

On the earth also, we see all around us this principle of obedience to our wonderful Creator. In insect life it is evident in the ants and bees ; This instinct which God has implanted in their tiny breasts gives them an uncanny to organise and work for their sustenance and preservation in such a way that also helps us as we consider them. They understand that to obey this instinct means to them life and happiness : to disobey, death. In all other kinds and varying .?,-attitudes of life, we see this law of obedience carried out—in plant life, bird life, animal life, and so on.

With man, the highest order of God's creatures on this earth, it is different ; in His great wisdom God has allowed man a the choice to be able to obey or to disobey. God created Adam perfect, with full ability to love and obey Him as he should have done. In his trial and judgment, as we know, Adam disobeyed and brought upon himself and his children the condemnation and sentence of death, fulfilling the Lord's warning that, "In the day thou eatest of the fruit thereof, thou shalt surely die." So death passed upon all men, for that all have sinned. (Rom. 5: 12.)

In the ancient worthies we have set before us an example of faithful obedience to the Lord's commands; they believed in the Lord's promises and carried out His instructions to the very best of their ability, and under such trying circumstances. Of these Paul says, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again ; and others were tortured, not accepting deliverance; that they might obtain a better resurrection . . . And these all having obtained a good report through faith, received not the promise; God having provided some better\_thing for us, that they without us should not be made perfect. (Heb. 11: 33-35, 39, 40.) The Psalmist tells us also, that these shall be made "princes in all the earth." (Psa. 45: 16.)

To the children of Israel God said, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people ; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19: 5, 6.) However, they proved themselves to be a disobedient and stiffnecked people, rebelling against the Lord; they walked not in His statutes, neither kept His judgments. So the

Lord repeatedly chastised them, in raising up the various nations against them, who led them away captives into bondage. When they cried to Him for deliverance, He harkened to them and released them, but because of their idolatrous ways, they were finally left in bondage. At the time of our Lord's first advent only a remnant was able to see in Jesus their longlooked-for Messiah ; but to those who received Him, to them gave He power to become the sons of God, even to those who harkened submissively to Him—Israelites indeed. (John 1: 11, 12.)

In our wonderful Saviour, we see perfect obedience; it was His greatest joy to carry out His Father's will ; He found all His happiness in completing and carrying to fruition God's plans. Of Him it is written—"I delight to do thy will, O my God; yea, thy law is written in my heart." Before He left the heavenly mansions to become man for the suffering of death as our ransom price, as the great Logos, the beginning of the creation of God, Solomon wrote of him—"Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth ; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth ; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth ; when he established the clouds above ; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment ; when he appointed the foundations of the earth. Then I was with him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of the earth ; and my delights were with the sons of men." (Prov. 8: 22-31.)

In God's due time, the Logos was made flesh and dwelt among us. (John 1: 14.) And "though he were a son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of everlasting salvation unto all them that obey him." (Heb. 5: 8-10.) Thus the Apostle Paul explains that our Lord, already undefiled, perfect, already a Son, already fully obedient to the Father under favourable conditions, learned what it means to be obedient under the most adverse conditions ; yes, He was despised and rejected of men, made Himself of no reputation, had nowhere to lay His head, bore the oppositions of sinners against Himself with such humbleness

and patience, and is such an inspiration to Christians everywhere. Thus our Lord Jesus demonstrated before the Father, before angels, and before His brethren, His obedience and fidelity to the Father, and to the ‘ principles of the Father’s government. He magnified the Father’s law and made it honourable, demonstrating that it was not too exacting; that it was not beyond the ability of a perfect being, even under adverse conditions. Wherefore, because of His great obedience, God has highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. (Phil. 2: 8-10.)

We, His followers, may well rejoice, saying—”Worthy the Lamb that was slain, to receive power and riches and wisdom and strength and honour and glory and blessing.” Yes, well may we rejoice in the wonderful privileges that the Father has extended to the Bride class in this age; those whom He has called and drawn to Jesus, begotten by the Word of truth, shown the way to present their bodies living sacrifices, and helped and encouraged in every conceivable way to press forward towards the mark for this wonderful prize of the high calling in Jesus Christ. Our finite minds are indeed staggered at the greatness of the prize, to partake of His nature, the highest form of spirit beings, next to the Creator Himself, to have immortality, deathlessness, to see Jesus and to be enabled to engage and co-operate in the wonderful work of the kingdom. This latter thing in itself would be a wonderful privilege—to be able to help the poor groaning creation of mankind up out of the degradation of sin and death, along the highway of holiness, back to the lost dominion in paradise; to help in the restitution of all things spoken by all God’s holy prophets since the world began ; to assist mankind to harken submissively to the voice of that great Prophet, that they too may become sons of God.

These are some of the fruits of obedience, and as Paul expresses it, “To them who by patient continuance in well doing, seek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first and also to the Gentile, but glory, honour and peace to every man that worketh good.” Jesus said, “If ye love me, keep my commandments.” Yes, love is the spring of obedience, and our love is manifested to everyone by the way we try to walk humbly in His steps ; we are living epistles, known and read of all men ; may we so walk that our every thought, word and action will bring honour to Jesus, and glorify our loving Father in the heavens. We will also experience great joy in doing these things in obedience to His commands.

So the Psalmist bids all the anointed body rejoice, saying, “Rejoice in the Lord, O ye righteous, for praise is comely for the upright.” And Isaiah, speaking for the same class, says, “I will greatly rejoice in my God ; for he hath clothed me with the garments of salvation ; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with jewels.” (Isa. 61: 10.) Even though, for the time, we must suffer certain trials and testings, which are necessary for the testing of our faith, we can, like our Master, who for the joy that was set before Him endured the cross and despised the shame, say through the Psalmist—”Thou wilt show me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.” (Psa. 16: 11.)

To those, then, who abide in Jesus and obey His voice have that legacy of peace, for He said, “Peace I leave with you, my peace I give unto you, let not your heart be troubled, neither let it be afraid.” This is not a worldly peace, not the peace of indifference nor of self-indulgence, but is the peace of Christ, His peace. It is a peace that implicitly trusts to the divine wisdom, love, justice and power, which remembers all these precious promises made to the Lord’s faithful, that nothing shall by any means hurt His jewels, and that all things shall work together for good to them that love God. This peace can accept by faith whatever divine love permits, and can look through its tears with joyful expectancy for the fulfilment of all that the Master has promised, and of which the present joy and peace are merely foretastes. As Brother Paul says, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us,” and as Jesus said, “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.”

The light of the Word shines brighter and brighter,  
As wider and wider God opens my eyes;  
My trials and burdens seem lighter and lighter,  
And fairer and fairer the heavenly prize.  
My waiting on Jesus is dearer and dearer,  
As longer and longer I lie on His breast;  
Without Him I’m nothing, seems clearer and clearer,  
And more and more sweetly in Jesus I rest.  
My joy in my Saviour is growing and growing,  
As stronger and stronger I trust in His Word;  
My peace like a river is flowing and flowing.  
As harder and harder I lean on the Lord.  
The wealth of the world seems poorer and poorer,  
And farther and farther it fades from my sight;  
The prize of my calling seems surer and surer,  
As straighter and straighter I walk in the light.  
My praise and thanksgiving are swelling and swelling,  
As broader and broader the promises prove;



The wonderful story I'm telling and telling,  
And more and more sweetly I rest in His love.

### Perth Meetings.

The Perth brethren wish to announce that they are meeting at a new address for their Class gatherings on Sundays at 3 p.m. and 5.30 p.m., as follows:—No. 7 Harvest Terrace, Perth (opp. Parliament House).

### Books Available.

“Most Holy Faith”—E1.

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### 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.

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## Volume XXXIX MELBOURNE, MAY 1956

### How Readest Thou?

(Convention Address)

FROM Acts 8: 26-35, our text is taken for a short discourse on “How readest thou The man of “great authority, who had charge of all the treasures of the Queen of Ethiopia” was no mean citizen to occupy such a position. He no doubt had a keen intellect, had as good a sense of discernment as anybody his equal or otherwise. Yet he puzzles over the Scriptures and confesses his -inability to read aright: “How can I, except some man should guide me?” Would that there were more of his disposition. We all have our own opinions, tainted with the superstitions and traditions of the ages; excited with our own uncontrolled imaginations which sometimes conjure up for us fanciful pictures of what we

call "Prophecy."

The wisest among the sons of men, all and sundry, need help, guidance, to understand aright the Word of God. God has appointed His own administrators in this respect, just as in our text He appointed Philip to unravel the mystery. Let no one deceive you. His appointed agents are the Apostles and Prophets; their words are with us to assist us in this greatest of all quests: the understanding of mysteries kept secret since the world began, but now made manifest to His saints. (Col. 1: 26.)

To read partially is comparatively easy: we take that which merely appeals to us; we concentrate upon some particular phase to the exclusion of other portions of the Word. We err in not considering the whole. The whole armour of God is necessary. We are vulnerable to attack when we leave off parts of the armour. When all parts of the Word are in harmony, in conjunction with that which is fulfilling, we shall have no difficulty in interpreting aright.

Can you see how easy it would be for a misconception to arise in our understanding if we merely took a part (most do) ? This fault is not confined to the wayfarers, but honest, true, righteous men have made the common mistake. Let us take a few examples:

Moses, you know, read God's will aright ; he was to be the instrument to effect the deliverance of the children of Israel from Egypt. Things for them were well nigh unendurable ; Moses knew his own strength ; skilled in all the wisdom of the Egyptians . . . the sons of Israel groaning under the heel of Egypt. Why not unite and go forth ? He would forcibly reconcile brethren. The time was too early ; he had read incorrectly, prematurely, and needed to wait a further term of forty years before the actual time of deliverance. When he is referred to as the meekest man in the earth it must mean his great teachability, for he is keen to know God's will and continually sought to read it aright.

Another prominent character, who no doubt was asked this same question when things were going amiss after correctly interpreting the Word up to a certain point, was that prince among men, John the Baptist. He was a keen student of the Word if ever there was one, and faithful in his part that needed person-1 application. "Of men born of women there had been none greater" than this stalwart. But glance at the circumstances that no doubt brought forth this question from his disciple, of "How readest thou ?" or "what do you make of this?"

He introduced the Messiah to his followers and recognised Jesus as One of whom he was not worthy to unloose His shoe latchet. From John's standpoint everything was going to plan, all his parts of the Word seemed harmonious up to this point. He had fulfilled the Voice in the Wilderness part, introduced Jesus, baptized Him, declared the "Lamb of God" to his followers, and as the friend of the bridegroom was glad to hear His voice. Nothing was amiss even when his followers left him for Jesus ; this was Scriptural—"He must increase; I must decrease." And so from now on Jesus went about His work and John continued with his. He would no doubt be more alert to the indication of the Scriptures now than ever before, although previous to this his was a full-time occupation. So much was written of the Messiah, the Word was full of Him and His works . . . was it reasonable to look for the fulfilment? Yet something seemed amiss. Israel was travailing under the heel of the scum of the earth, and if it was not in John's power to convert Israel it was his lot to admonish and reprove unrighteousness. This he did so well and without respect of persons that very soon he was cast into prison. Enforced leisure drove him closer to the Word, the few remaining disciples who frequently visited him in his prison would read together concerning Messiah, and while no doubt marvellous things were happening . . . some things continued as ever before. Something had gone amiss . . . or had it? After reading such prophecies like Mal. 3: 1, 2, 3, 5 ; 4: 1, 5, 6, can you wonder why they asked one another, "How readest thou?" "What do you make of this?" They would rightly meditate on these portions, and we would again point out the inadvisability of concentrating on a portion rather than meditating on the whole. Doubts are liable to creep in, as in John's case (and others'), and one's peace and serenity are disturbed.

According to their understanding, when Messiah came He would deliver Israel, and as they were suffering so wrongfully and shamefully under Herod, John in particular, they appear to be confused because of their inability to apply the whole rather than a portion of the Word to that which was fulfilling. Some think John sent his disciples to Jesus with the question, "Art thou he that should come or do we look for another?" because John's work had been curtailed. But it appears rather that when they read these Scriptures that were so definite as to the work of Christ, they concluded they must have read amiss, and the position needed clarifying. To them (viewing these Scriptures in Malachi) nothing was happening. So much was expected. Granted so much had been and was being fulfilled, but interpretation in many things had gone amiss.

Doesn't it remind you forcefully of the anti-typical John's experiences during the last 40 years or so? So much correctly viewed, yet in some respects nothing is happening. The old continues as did John's, just as grotesque and unrighteous as ever. Its roots seem as deep and undisturbed as ever. John and his followers would see things just the same as this. Let us take a lesson from the numerous examples recorded for us, and ask ourselves about the Word as a whole rather than a portion,— "How readest thou ?" It would prepare the way for meekness and teachableness to grow unabated.

The Pharisees and Sadducees of our Lord's day could read the face of the sky correctly and forecast the weather of the morrow, but He upbraided them for not being able to discern the "signs of the times." (Matt. 16: 2, 3.) He well could have referred them to all that was happening in Jerusalem and Palestine and asked the question: "How readest thou ?" But because their vision was partial it was distorted.

Also do you remember how the Apostles interpreted incorrectly some of the last words Jesus uttered on earth ? He told Peter how he would end his days while serving the truth, and Peter, ever curious concerning others, too, asked Jesus concerning John. Jesus politely told him to mind his own business and get on with his own work ; what did it matter to Peter if John remained till His second coming? "How readest thou ?" . . . it soon became common belief that

John would not die.

We could go on showing the inability alone to correctly interpret the Word, and the importance of the whole perspective rather than a portion. So what is the lesson for today, for us ? Jesus supplies the answer in the oft-repeated exhortation: "He that hath an ear, let him hear what the spirit saith unto the churches." We are sure to err if we merely concentrate on what the spirit says concerning one or two churches, and those because of relationship towards the end of the age, the Philadelphian Church or the Laodicean Church. All are worthy of consideration, so that should any ask us concerning the last church-period in history, "How readest thou?" we could give them the correct relationship of all the churches down through the ages, beginning with that most important one, Ephesus. (Rev. 1: 11.)

To what could we liken our position today in view of all that we have said? The most potent is a similarity with John the Baptist's experiences. Many will say, after long years of endeavour to serve and please Him, "nothing is happening." Some may even begin to wonder if "the harvest is past and we are not saved." But ponder the whole, and who will contradict that the great time of trouble is yet future?

It is a common mistake of practically every expositor who has essayed to interpret prophecy, to contract the fulfilling of the main events into his own life-span.

Friends, have you ever been out walking, maybe on some rising ground and then glanced at the lowering clouds that have somehow made their unexpected appearance on the horizon. They become blacker and blacker, and you begin to make plans ; you either hasten to get home before the fury breaks, or alternatively, make preparation to escape its violence by taking the necessary precaution to offset or nullify its effect upon you. In the great scheme of things do we not see the big storm of life on the horizon? Have another look at Matthew 24, and ponder on verse 33. "When ye see all these things (coming to pass or being fulfilled), know that it (the Kingdom) is near, even at the doors,"—close at hand to those who read aright. To those who doubt, they are sure to err in reading aright. So near . . . so far away. To the wise virgins the Bridegroom is welcomed ; to the foolish virgins, they will have to retrace some ground and enter into joys later.

In conclusion, since all Scripture given by inspiration of God is profitable for instruction in righteousness, let us acknowledge, as did the man of great authority in our text, "How can I understand except some one help me?" We know from experience that "no prophecy of the Scripture is of private interpretation."

What, then, is the answer? Forsake not the assembling of yourselves together. It is the influence of corporate study that will yield an understanding that must be experienced to be appreciated.

## HOW READEST THOU ? Acts 8: 30, 31.

'Tis one thing now to read the Bible through, Another thing to read, to learn to do;  
'Tis one thing now to read it with delight, And quite another thing to read it right.  
Some react it with design to learn to read, But to the subject pay but little, heed;  
Some read it as their duty once a week, But no instruction from the Bible seek;  
Whilst others read it without common care, With no regard to how they read or where.  
Some read it as a history, to know How people lived three thousand years ago.  
Some read to bring themselves into repute, By showing others how they can dispute;  
Whilst others read because their neighbours do, To see how long 'twill take to read it through. '  
Some read it for the wonders that are there, How David killed a lion and a bear;  
Whilst others read—or rather have a look—Because, perhaps, they have no other book.  
Some read the Blessed Book—they don't know why, It somehow happens in the way to lie;  
Whilst others read it with uncommon care, But all to find some contradictions there.  
One reads with father's specs upon his head, And sees the thing just as his father did;  
Another reads through Campbell or through Scott, And 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.

## Convention News.

THERE is no doubt that the friends who were I privileged to attend the Easter Convention in Adelaide, S.A., received a rich blessing from the Lord. The Psalmist says, "How good and how pleasant it is for brethren to dwell together in unity." The Lord's spirit was surely bestowed upon His people and upon our gatherings in His name in copious measure, and our hearts were warmed and made glad with the many evidences of His love and favour as the successive days, with their various sessions, each contributed their portion, making the store of blessing very rich indeed. Surely "the Lord hearkened and heard" as those who feared His name spake to one another, and a blessing beyond our capacity to retain was bestowed by His gracious hand.

There seems to be a special blessing upon these Annual Convention gatherings, and we have come to regard the Christmas Convention at Melbourne, and the Easter Convention at Adelaide, as landmarks, or perhaps more suitably, as little oases, where thirsty pilgrims may meet and rest awhile and receive from their blessed Lord, and from each other, those consolations and ministries of love which only the spirit of the Lord can supply.



There was a goodly number of visitors from the eastern States, two dear elderly brethren coming from far away Queensland, one sister from Tasmania, and one brother from New Zealand, and quite a large number of dear brethren and sisters from the Melbourne and Geelong Classes. The presence of these dear friends was much appreciated, and we trust that each and every one received a very rich blessing from the Lord, and that the precious truths from God's Word may be a real refreshment of mind and heart, and enable each one to press with vigour along in the narrow way that leads to life.

Portion of each day was taken up with a Bible study, and some good help was gained from the portions of Scripture chosen, which were as follows :—John 17: 15-24; Phil. 2: 1- 11 ; Rom. 11: 11-21 and 2 Pet. 3: 10-14. Each of these studies brought its helpful lessons, and we trust much benefit was gained from our meditations upon these portions of God's Word. We do desire that the Word of the Lord may dwell in us in ever richer and fuller measure, and that the spirit of the truth—the spirit of love and Christ-like zeal and humility —may be developed in each heart as the days go by.

Various brethren also gave us some helpful addresses which added to the interest and encouragement generally. The topics for the addresses were as follows: “Some Kingdom Thoughts”; “Resurrection Meditations”; “The Grace of Humility”; “My Peace”; “One Hindrance to Immortality”; “Events in Israel—Past, Present and Future”; “Unstopped Wells”; and “The Tabernacle which the Lord Pitched”. Also a Brother who had recently been to Palestine gave us an account of his travels through that land, and it was good to hear his description of conditions, places and happenings in the Holy Land.

Various other interesting features of the Convention were the Praise and Testimony meetings, and many brethren and sisters spoke of their appreciation of the Lord's goodness and grace in their daily experiences. The ever popular “Hymns we love and why” was again fully appreciated and entered into heartily, and a Question and Discussion session also proved helpful and instructive.

A number of Classes and brethren sent messages of greetings to the Convention, and these were much appreciated. The message chosen by the Convention and sent to the brethren and classes everywhere is found in Phil. 2: 1-5.

The Convention came to a close after four days of really helpful Christian fellowship, and as usual we sang the hymn “Blest be the tie that binds our hearts in Christian love,” as we each shook hands bidding each other goodbye, and then singing “God be with you till we meet again,” and closing with prayer of thanks and praise to God for all His blessings, and requesting His grace and guidance upon each one present and upon His dear people everywhere. “Praise God from whom all blessings flow.”

**“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 20/- post paid.

BEREAN BIBLE INSTITUTE, 19 Ermington Place, Kew, E.4, Melbourne.

## Memorial Observances

Melbourne.

THE brethren in Melbourne gladly gathered on the anniversary of the institution of the Memorial of Christ's death, 25th March, to observe the Lord's Supper with much thankfulness to God and our Lord Jesus Christ for the loving sacrifice of our dear Redeemer, whereby we, at the end of the Gospel Age, may also participate in the benefits of His atoning death in equal measure as did those dear disciples who beheld Him put to death at Calvary.

The attendance was very good, many dear friends coming quite a distance to be present with other members in the Lord's household, including two visitors from Tasmania and New Zealand. The one desire of all in attendance was to honour the Lord's request to keep the Memorial in remembrance of Him, and also to demonstrate their continued willingness to walk in His steps, as they seek to fulfil their vows of consecration faithfully unto death.

Previous studies on the 53rd chapter of Isaiah were very helpful and impressed how much it cost our Lord to pay the sacrifice for the sins of the world, while enduring the contradiction of sinners against Himself.

Suitable hymns were sung; prayers were offered up in thankfulness and praise to the Heavenly Father for the Gift of our Saviour, and on behalf of the brethren everywhere ; passages of Scripture were read ; and an address was given with reference to the type and anti-type of the Passover, with special emphasis on the value of the atoning merit of Christ's sacrifice for His people during this Gospel Age, and ultimately in the kingdom age for all mankind.

Following the prayer of blessing upon the bread and wine each one solemnly partook of the emblems representing our Lord's body and blood given in sacrifice, and we praise God in the victory that Christ thus attained, by which He was highly exalted, and to which the faithful overcomers may also look with confidence as they seek to walk in His steps day by day.

Geelong, Vic.

In the evening of 25th March a number of friends gathered in the home of one of the brethren to observe the Memorial of our Lord's great sacrifice. In recent times some brethren from other parts have come to reside in Geelong, thus the number of those meeting here was greater this year.

Each seemed to appreciate the privilege of joining in this solemn observance, and blessing undoubtedly accrued to every sincere heart.

There have been many difficulties for some time since we last met in this observance, but it is good to note the quiet confidence and trust still exercised in the Giver of every good thing, and particularly did all appear to appreciate the

greatest gift of all vouchsafed to man — Jesus Christ our Redeemer. Prior studies in Isaiah 53 had helped all who could attend them to come to the Supper Table of our Lord in loving devotion and in the spirit of consecration.

The simple service comprised the singing of three hymns — 280, 166 and 414 from the “Bible Students Hymnal,” — prayer, the reading by four brethren of the following passages Exod. 12: 1-14, 21-33, 40-42 ; Luke 22: 7-16 ; Matt. 27: 27-50 ; — and an address by a brother, at the close of which the emblems were partaken of with thankful hearts.

As we took leave of each other we seemed very conscious of the implications of discipleship in these closing days of the Gospel Age, but in quiet faith and hope each seemed resolved to lean upon our Lord so that our weakness may be changed to the strength that will enable us to be amongst the “overcomers” — the strong ones with whom our Lord will delight to divide the spoil in all the glory of the kingdom. (Isa. 53: 12.)

Adelaide.

The Adelaide Class met on Sunday evening, 25th March, to keep the Memorial of our Saviour’s death. It is a privilege each year at the anniversary of His death to thus remember Him, and the great sacrifice which He made for His church and for all mankind.

We had studied the prophecy of Isaiah 53, and what a remarkable prophecy that is, giving in such detail the circumstances and conditions which surrounded our Lord during the time of His earthly sojourn amongst the people of Israel. Truly, “He came unto His own, but His own received Him not.”

What grand example our Lord has left us of meek submission to indignity and cruel suffering; what patience, and faith, and humility, and love He exhibited. How it helps us to carefully “consider Him,” and the manner in which He received and “endured the contradiction of sinners against Himself, lest we be wearied and faint in our minds.”

After appropriate Scripture readings and hymns in keeping with the occasion, and a brief review of the Passover in type and anti-type, and prayer for the Lord’s blessing upon all His dear people everywhere, we partook of the emblems with grateful hearts, appreciating the great favour given to us not only to believe on Jesus Christ as our Saviour, but also to have a share in His sufferings in the present time, in order that we may, by His grace, share also in His grand future work of assisting and uplifting the whole world of mankind in the Kingdom Age. “Thanks be to God, for His unspeakable gift.”

Perth.

We remembered our dear Saviour’s death on the 14th of Nisan-25th March. A small gathering of 18 adults in an upper room looked back to the time when our Lord with great desire partook for the last time of the Jewish Passover, then instituted a Memorial of a greater Passover which was to be accomplished the same day. The emblems of the bread and wine well represented our Lord’s broken body and shed blood, as He explained.

The sacrifice of our Lord’s life terminating at Calvary, and of our Lord’s desire that His followers would follow Him into sacrificial death, made it possible for Him to not only offer the unleavened bread, but to offer His “cup” to the disciples, so that it could represent them not only having the merit of His blood, but additionally to share or participate in the same sacrifice.

Gladly have Christ’s followers heeded our Lord’s admonition—”Do this in remembrance of me,” — and gladly have they renewed their consecration vows by showing in symbol that they are fulfilling their “covenant of sacrifice.” Psalms 50: 5.

Sydney.

In similar fashion to previous years twelve brethren assembled together to partake of the Lord’s Memorial on the evening of 25th March. The number was smaller than usual; one dear Sister who usually attended had passed away during the year, and several were absent due to sickness.

The hymn — “In memory of the Saviour’s love” — was sung in opening, and was perhaps the theme of the Memorial in which love was the keynote ; this was emphasized in the following addresses, together with our participation and communion (common-union) in both the loaf and the cup with our Lord.

All the absent ones and all everywhere partaking were remembered in prayer, and Divine blessing upon the assembly was entreated. In the chairman’s address passages read from the Scriptures included—Matt. 26: 17-30; 1 Cor. 11: 27-29; 5: 7, 8; 10: 16, 17; Exod. 12: 1-11. A Brother then gave an address in which he passed from the type to the antitype, from the shadow to the substance, stressing the need to humble ourselves and to forgive one another in its ultimate sense before partaking.

The emblems were partaken of in silence after a Brother had prayed for Divine blessing on both the bread and the cup. The hymn “When I Survey the Wondrous Cross” concluded the service, the brethren dispersing with perhaps mingled feelings of sadness and rejoicing; sadness at their past failures to be like Him, and yet rejoicing in the added strength to walk in the narrow way.

Canberra.

Having spent a profitable time in the previous weeks studying the Passover, type and antitype, it was our privilege to observe the Memorial of our Passover Lamb. Although few in number we believe the occasion paid rich dividends spiritually.

We tried to sense the deplorable conditions of Israel in bondage to Egypt, also the solemnity of the occasion prompting the sacrifice of a Passover lamb. From thence, our next vista was that staged at our Lord’s first advent when surrounding conditions seemed ripe for another deliverance, but to the dismay of those awaiting the “Consolation of Israel,” their hopes were premature, but the antitype, the Passover Lamb, was slain. Finally, we took a survey of world conditions at the close of the age, as the brethren gathered together to celebrate the Memorial, joyfully awaiting the

deliverance.

Tasmania.

Once again we received a blessing as we partook of the Memorial on the evening of the 25th March. Three were present and we realised how grandly comprehensive is the meaning of this divinely instituted celebration, and what a blessing comes to us with the observance of this Memorial. Loving thoughts concerned fellow pilgrims and sincere prayers ascended on their behalf.

## Changed to the same Image.

(2 Cor. 3: 18.)

(Convention Address)

MOST of us will recall in our youth hearing the expression, “You are a copy cat”—meaning that the one referred to was endeavouring in manner or speech to “copy” another. The hero - worship observed when youth endeavours to imitate their favourite film stars and prominent sportsmen is similar ; we often hear the expression, “He’s apeing so and so.” We may recall further the amusing episode of eavesdropping on young children playing “school,” especially observing the one adopting the role of teacher. The desire to imitate those who appeal to them is especially noticeable in the young, and in the main it is much to the credit of the teachers who so wisely control their pupils as to create this desire to imitate them. There must be something that appeals or attracts, or else this desire would not be there. If one disliked a person there would be no desire to copy him.

While in the Scriptures we do not find the actual term “school of Christ,” it is one that is often used in reference to Christians. It means that we are Christ’s disciples—that He is our Teacher. In this school there is no compulsory enrolment. In secular schools pupils have no choice of a teacher, but none is compelled to enter the school of Christ until he knows the Teacher and elects to become subservient to Him. Indeed the desire in entering this school is that one might become exactly like Him,—”be changed into the same image.”

The schooling process in effecting this change has some correspondencies to our secular schooling, which we might profitably consider. In secular schools a teacher may not always have the right temperament—the model teacher is one who can keep proper control, and hold the full confidence of his or her pupils. He must have sympathetic understanding of all, and especially backward pupils, for some are slower to learn than others.

In the school of Christ we have in Jesus the perfect Teacher—one who is never difficult of approach and whom we can be assured is always sympathetic to our needs, and who never unnecessarily chides or rebukes. He is never guilty of favouritism with His pupils, but is always impartial ; nor do moods cause inconsistency: in reprimands or punishments meted out—every reproof is just.

Human fathers often send their sons to specially selected schools in the hope that one day they will become successful assistants to them in their business. Our Heavenly Father has need of assistants too in His business and Christians are His sons. (Read 1 John 3: 1, 2.) The school He sends us to is the school of Christ, and we are required to become like Him ; for when He shall appear (to do a particular, great work for the Father) we shall be like Him—we shall have been changed into the same image.

In secular schools we start in the baby grades with simple things—the alphabet and how to use it, etc.; then we progress to deeper understanding through harder lessons and more intricate subjects. No teacher would be pleased with pupils whom he had to keep teaching the A.B.C.

In the school of Christ we master the easier subjects first, the milk doctrines. If good pupils we go on to understand the deeper subjects—the deep things of God, the strong meat. The Apostle Paul ministered to some whom he felt spent far too long in the baby grades. (Read 1 Cor. 3: 1, 2; Web. 5: 12, 13.) Such are always reciting the alphabet over and over, and seem never able to get down to solid Bible study. In secular schools we are set examinations from time to time, which, if we pass successfully will promote us into a higher grade. Some examination lessons are easier than others, and we generally apply ourselves to the easier ones first, before dealing with the harder ones. These term examinations do not require a 100 per cent. pass ; a certain percentage is sufficient to pass us into a higher grade, and it is not always detrimental to fail in a subject. The teacher will then often render special assistance so that we are able to do better next time. It needed the examination to reveal the weakness.

In the examinations we are set in the school of Christ some are more exacting than others, too. We might have an affinity for some subjects and get through with flying colours; but in others it is evident that we have to learn the lesson over again. The Christian will find some of the lessons hinted at in Gal. 5: 22, 23. We are getting along fine until across our path comes one of those grumpy, unjust, unbearable persons, all ruffled up—and oh, how our subjects tumble, long suffering, gentleness, meekness, self control; our marks that day make us blush for very shame. Drifting down as it were from heaven we hear a gentle voice like a line of one of the poems we know, “you must learn the lesson again, my child.”

Our secular teachers are interested in our conduct at all times, out of school as well as in. Generally, while under the direct influence of the teacher, conscious that he is watching us, we at least try to conduct ourselves properly. But let him leave the room, what happens then, or if we are out at play? Somehow, teachers always seem to learn about unseemly conduct, and of course punishment follows.

In the school of Christ there are times when we are more conscious than others of the direct influence of the Head—while in the company of fellow members of the Christ body, at class meetings and the like; but how do we conduct ourselves out in the world in the daily round and common task. Are we like schoolboys out at play, apt to forget the



standard of conduct our Teacher desires to be maintained at all times?

Many a schoolboy is led into mischief through listening to the enticements of others. Left to himself he would have been alright, but his companions whispered suggestions to him, and he listened and entered into them.

Do we allow the whisperings of 'the world and its spirit, and the enticement of the flesh to lead us into evil practices displeasing to our Teacher who has our eternal interests in mind in all our schooling? In this connection please read the poem in "Poems of Dawn" entitled "The Nominal Church." How true 'this has been of God's professing people down through the age. And what punishment to befall the apostate church. Let us who are in the school of Christ see to it that we are not involved in it, but heed our faithful Teacher's voice—"Come out of her, My people."

Sometimes in our secular education we cannot discern the value of the lesson we have to master, but long years after we see more clearly the wisdom of the curriculum our teacher followed; we wish then that we had been more attentive and mastered the subject better. In the school of Christ too, our Teacher makes no mistakes—there is good reason for all the experiences and lessons set. The subject of suffering for righteousness' sake seems a difficult and mysterious one to many. Why must we suffer so? Our text Book is plain enough, "If we suffer with him, we shall reign with him." No cross, no crown. But why ?

In our secular schooling, algebra, for instance, is a very complicated subject, and we are not expected to master it in the lower grades; but later on if we can understand it, it is very useful knowledge. Likewise, in 'the school of Christ, if at first we do not understand why we suffer so for doing good, let us keep on and not be discouraged; and as we progress into the "higher" grades of the deep things of God's Word we will be shown why we suffer now, and how we "fill up that which is behind of the sufferings of Christ" (Col. 1: 24).

If in our secular education we decide to matriculate, we have to attain a very exact knowledge of all subjects. A very exact knowledge must be acquired in the school of Christ too, if we are going to 'matriculate for a place in the Kingdom—be among the little flock of overcomers, and 'not finish up amongst the great multitude who take second place. A translation of Col. 1: 9, 10 reads: "... that ye might be filled with an exact or accurate knowledge of the Lord's will, that thus you might lead a life worthy of our Lord and be fully pleasing to him,"—nothing less than being changed into the same image.

In the secular life some of the cleverest and best educated men have continued in their youthful days against great odds of adversity, poverty, etc. Those in the school of Christ are often poor too—not many noble, wise and mighty, but the weak, base and despised of this world 'path God chosen for His sons, (1 Cor. 1: 26-28) ; and we must not allow ourselves to become discouraged on this score, for He who has begun the good work in us, will finish, perfect it. (Phil. 1: 6.) By close attention to our Teacher we will be kept from falling (failing) and finally we will receive our "degrees"—"be presented faultless before the throne of his glory with exceeding joy" (Jude 24)—changed into the same image.

This is the will of God, even your sanctification (1 Thes. 4:3) , and this is a progressive work. The adding of a word in Heb. 10: 10 gives the proper thought, "... by the which will we are (being) sanctified through the offering up of the body of Jesus Christ once for all." That is why we are in the school of Christ.

Briefly summing up: How is it all accomplished? We progress best in secular schools by submitting fully to the teacher, learning by his methods. We cannot take short cuts, our lessons are set for each day, and are well calculated how to instruct us in the most impressive and lasting manner. In the school of Christ there are no short cuts either ; we cannot run before the Lord. Our text reads, "... we are changed into the same image (likeness) ... even as by the spirit of the Lord." We read elsewhere, "As many as are led by the spirit of God, they are the sons of God." We ourselves cannot do any changing. Vain is all effort of salvation by works ; but by believing into Jesus and following His leadings we will attain unto good works—be changed into His likeness.

One has used photography to illustrate the matter. To obtain a good likeness, great care in the preparation of the plate that is to take the impression is needed; and precision is required to get the relative position of the object to be portrayed. Then, carefully adjusted, face to face with the object, the photographer leaves the light to do its wonderful work. The light must enter only at the right place or it will mar the photo, spoil the likeness.

So in the school of Christ, to have His likeness impressed, we must come face to face with our Teacher, listen to and obey Him implicitly, and carefully peruse the text book, the Holy Word of God. All this corresponds to the preparation of the plate that is to take the likeness. Then we leave the light, the holy spirit of God, to do the rest, and when fully developed and printed it will be a perfect likeness of our great exemplar, our Teacher. But we must guard well that the light gets in only at the right place—from the Word of God, for even Satan's messengers can appear as angels of light (2 Cor. 11: 13, 14). We must shun all vain babblings, philosophies, and oppositions of the spirit of this world ; for to the extent we allow such in, it will be sure to mar the likeness and we will not reflect the glory of the Lord as we should. To conclude, a free translation of our text reads—"So we all, with unveiled faces (our Christianity is not hidden) are reflecting as in a glass, the glory of the Lord, as we are changed little by little, more and more to his likeness, by the spirit of the Lord."

## **Christian Way Ended.**

AS one by one the Lord calls His people "Home" we are reminded of John the Baptist's words—"He must increase, but I must decrease." The number of the Christ in glory becomes greater as the true members of the Body of Christ on earth become fewer in number.

Our elderly Sister Annie Kirkwood of Adelaide, S.A., answered the "Home call" on the 17th of April. Our dear

Sister had been rejoicing in the light of “present truth” for over forty years, and her kindness and gentleness of disposition was much appreciated by her fellow members of the Adelaide Class.

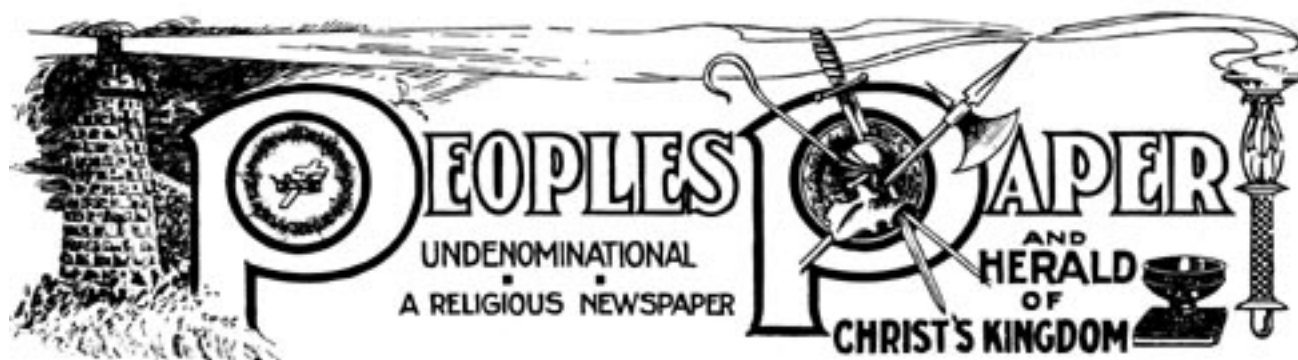
Much sympathy is felt for our Sister’s relatives, and especially towards her sister, Sister Lucy Kirkwood, who also is a member of the Class at Adelaide. “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”

It is good to remember that the “Lord knoweth them that are His,” and that the great Head of the Church is supervising in respect of all the interests of His body members. Soon the number of His elect will be complete, and the church glorified with her glorious Head will be privileged to participate in the grand work of restoration of all things.

“To take away of sin. each trace, To make of earth a perfect place; With glory everywhere.”

**“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.

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## Volume XXXIX MELBOURNE, APRIL 1956

### The Christian's joy.

(Contributed)

*AS we come to God's Word to examine this matter. of Joy and Rejoicing we find there are many quotations made in regard to it. Moses was directed by the Lord to instruct the children of Israel to render their services to the Lord with joy and rejoicing of heart. (Sec Deut. 12:7; 16:14, 15.)*

In fact certain punishments came upon the children of Israel if they failed to serve the Lord with joy. (See Deut. 28:45-47.) shows how important was this matter in the Lord's sight. In the Psalms we find very great prominence given to the matter of joy and rejoicing. Turning to Ps. 5:11; Ps. 35:9; 63:5-7; also Ps. 16:11; 32:11; etc., we find some further exhortations to serve the Lord with joyful hearts. Many more references in regard to the value of cultivating the joyful spirit could be found in the Old Testament, but we will content ourselves at this time by referring to Isa. 29:19; and Nell. 8:10.

In Dr. Strong's Concordance we find that the meaning of "rejoicing" is, "to be cheerful", "to be calmly happy". Coming to the New Testament we find our Lord and His Apostles had a great deal to say on the matter of Christian rejoicing. Turning to St. Paul's words we read in Phil. 4:1-7—"Rejoice in the Lord always: and again I say Rejoice!" Surely this represents the very essence of Christian living. Under present conditions it is not supposable that outward circumstances will always be favorable to rejoicing, from the natural standpoint. He, therefore, who would rejoice always in the Lord must have faith in the Lord—trust, hope, love. Without these we could not so appropriate to ourselves, the gracious promises of the Word as to be able to rejoice in tribulation and suffering and under trials and difficulties, and when falsely accused and misrepresented, and when slandered and evilly entreated the truth's sake. The only ones who can rejoice always are those who are living very near to the Lord, can feel always their oneness with Him. and that His protection and care are over them, and that His promise is sure, that all things shall work together their best welfare, as new creatures today and be cast down tomorrow; only the faithful in Christ Jesus are privileged to rejoice always. The thought of the Lord's favours, past, present and future make all the trials and difficulties such to be very light afflictions, as but for a moment, not worthy to be compared with the glory, honor, and immortality promised, and the blessed privileges of divine service, both here and hereafter. The Apostle emphasises the matter by saying, "Again I say, Rejoice." nor can they rejoice too much, if they rejoice in the Lord. This rejoicing is not necessarily boisterous, nor of necessity the reverse. It implies serenity, happiness, peace, pleasure of soul, and does not mean that noisy demonstration is essential, as some seem mistakenly to think.

The Apostle further exhorts that the faithful let their forbearance, be manifested, not just toward the brethren, but toward all with whom they have to do. The Greek word here rendered moderation seems to carry with it the thought of

reasonableness and of not exacting our rights too rigorously.

Mercy, and leniency are certainly qualities required of all who would be members of the Body of the Anointed. We should strive to be faithful in the performance, as far as possible, of all that justice would require of us, and mercifulness in respect of all our requirements of justice from others should be our rule so shall we be the children of our Father which is in heaven, for He is kind to the merciful and to the unthankful.

“The Lord is at hand.” The thought seems to be that we who are the Lord’s are not living for the present time. We are expecting great changes to be ushered in when our King shall take to Himself His great power and begin His great reign. We are not to be struggling for the last inch, or for the last penny, nor for the extreme of our own rights; but, rather, to be so full of rejoicing in the good things coming and already ours by faith, that it will make us generous as respects the things of the present time in our dealings with the brethren and others. We are not expecting justice from the Lord for nothing that we have done or could do would justly call for such exceeding great and precious things as He has promised us. And as we are expecting grace or bounty in so large measure we can well afford to be generous and liberal in our sentiments toward others—especially toward the household of faith, because they are our brethren and fellow-representatives of the Lord Himself, from whom our bounty is to come; and toward the world without, because they have not the future prospects which we possess, and hence set their hearts upon the things of this present time; and we can well afford to accord them their full share of these or more, since we are so rich through our Heavenly Father and our Heavenly Bridegroom.

That the Apostle did not mean to be understood that the Lord’s second advent might be expected immediately, nor before his death, is evident; for elsewhere in his epistles he clearly sets forth his expectation to die, and to wait for the reward, the crown of righteousness laid up for him. Evidently, therefore, his only thought in this exhortation, “The Lord is at hand”, was, that we are living in the close of the reign of evil, that the dawning of the day of the Lord is not far distant, and that to the eye of faith it is so near that its influence should affect even the smallest affairs of the present light.

“Be careful for nothing” is the next exhortation, but since our English word “careful” has lost its original meaning, there is danger of getting the wrong thought here. The word originally had ‘the thought of being full of care—anxiety, trouble. The Apostle’s words correspond exactly to our Lord’s injunction, “Take no thought,” and signify—Be not anxious, burdened, full of care. It is proper that the Lord’s people should be careful, in the meaning of the word careful as used today. We should not be careless, indifferent, loose in our conduct or words, but be circumspect.

Anxiety and burdens are unavoidable to those who are depending on themselves, their own wisdom, their own strength, their own skill; but the members of the Body of Christ, accepted in the Beloved, members in the Divine family, sons of God, are assured over and over again in the Word that if they abide faithful, all things shall work together for their highest welfare. Why should they be burdened? Why should they feel anxious? He who guards their interests slumbers not.

When Christians find themselves anxious, fearful, burdened, the evidence is that they are lacking in faith, and the probability is that they have either never grown to the point of having the proper faith in the Lord, or that they have allowed “earth-born clouds” and cares of this life to come between them and the Lord, so that they no longer have confidence that they are abiding in His love and in His care. All in such condition should go at once to the throne of heavenly grace, and to the divine promises, and obtaining mercy and help they should grow strong in the Lord and in confidence in Him, and their corroding cares will give place to faith, confidence, peace of heart, whatever the outward conditions.

Such is the counsel of the Apostle—that instead of continuing in the anxious condition, we should lay all of our affairs before the Lord, supplicating His promised providential care, acknowledging our own lack of wisdom, and gladly accepting His wisdom and the provisions of His love we should make every request in a spirit of thanksgiving. This spirit of thanksgiving implies a recognition that the circumstances and conditions in which we are, have been supervised of the Lord, and that we are appreciative of His care, and trust it for the future. Thanksgiving for what we have, and a full appreciation of the Lord’s leadings hitherto and now, will preclude any anxiety for the future, for the thankful heart will conclude that He who favored us and redeemed us while we were yet sinners, will much more favor and do for us now that we are His, through the redemption that is in Christ Jesus.

The question may arise, Why will not God give us the things which He sees us to need without our making petition to Him and claiming the promises of His Word? Undoubtedly because we need previously to come into the proper attitude of heart to receive His favors and be advantaged by them. Even as it is, we may be sure that we do not sufficiently appreciate the divine care bestowed upon us hitherto and now. Even in the attitude of prayer and thanksgiving we probably do not discern one-half of our causes for gratitude, as we shall see them by and by, when we shall know even as we are known. It is the same with natural hunger. Unless we were so constituted that the gnawings of hunger would show us our need of food we would probably appreciate it less, even if we ate as much and with the same regularity.

If we have the spirit of rejoicing and trust in Lord, and make all of our requests, so far as we are able to discern, in harmony with His promise, and accept with gratitude and thanksgiving, whatever His providence may send us, then the Apostle assures us—“The peace of God which passeth all understanding shall guard your hearts and minds in Christ Jesus.” The thought here is distinct. It is not our own peace that is referred to. We may by nature be more or less indisposed to peace, we may be restless, dissatisfied, discontented, fearful, foreboding or quarrelsome, but, following the counsel outlined in the Apostle’s words, we learn to trust God in all of our affairs, and it is the peace of God—the peace which comes to us from a realization of God’s power and goodness, and willingness to hold us by His right hand



as His children—that comes in, to keep us from worry, from anxiety, etc. The -thought is that this peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. ‘It keeps the Christian’s mind, so 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 and wisdom and love. But it does not assure him of anything respecting his own perfection or worthiness of acceptance before God. This proper peace merely assures us of our standing in divine favor through Christ Jesus—His worthiness, His sacrifice; His aid and strength.

Turning to the 5th chapter of Paul’s first letter to the Thessalonians verses 16 to 18, we read, “Rejoice evermore, Pray without ceasing, In everything give thanks; for this is the will of God in Christ Jesus concerning you.” One of the striking peculiarities of the Apostolic Epistles is that a large portion of them is devoted to an unfolding of the future high, exalted station that God sets before the consecrated ones of this Gospel Age; and the remainder of the epistles are given to a description of the effects that an acceptance of the call to run in the race for the great prize should produce in the lives of such. This we find to be true in the Epistle of Paul to the Thessalonian Christians. It is a fact well known that great truths may be taken into the head, may be intellectually discerned, and yet produce little or no effect in the life. In such cases it is not the truths that are at fault, but it is those who imperfectly receive them. It is therefore proper and reasonable to conclude that if these wonderful truths do not produce the effects that the inspired Apostles describe; if they do not effect a change in the every-day life of those professing to be the recipients of the same, then such have not yielded, or are not yielding up their wills, all their ransomed power to the One who purchased them with the pouring out of His life. “Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s”, are the solemn words of Christ’s chosen Apostle Paul.

In order to know whether we are truly consecrated or not, it is absolutely necessary to have instruction not only concerning the high and heavenly calling itself, but also concerning the effects that a Scriptural reception of these blessed truths have, when received into the heart and life. This Thessalonian epistle, like all the others, has much to say about the “high calling of God in Christ Jesus,” and the heavenly hope of the Christian. The words, “Rejoice evermore” are the first of seven exhortations which close the epistle. And how helpful it is to the Christian to be in this condition of “rejoicing always”. In days of sunshine and in days of gloom, in life’s bright scenes, or in life’s dark scenes, in times of peace and quiet, and in times of tribulation and distress, when the heart is bounding, and when it is mourning, in times of prosperity, or in times of adversity, it is always possible for the mature Christian to rejoice, to be unceasing in prayer, and in everything to give thanks. These characteristics describe one whose affections are centred upon the things above; one who is closely united to God, and is thoroughly in earnest in his efforts to please Him. They describe one who has a deep sense of his own unworthiness and deficiencies; but more than all this, they describe a whole-hearted appreciation of the Divine arrangement in Christ to make him acceptable, and to cause him to have fellowship and communion with the infinite God as a loving and kind Father.

In the words “Rejoice evermore” we are reminded that true Christianity is not a gloomy thing, not a depressed state of existence. It is true that pure Christianity does have the effect not only to separate one from the evils of the world, but to a certain extent also to separate from what may be termed legitimate, worldly pleasures, pursuits, and amusements. The thought of this, however, is not that the giving up of these things is depressing to the Christian, or that it is depriving him of pleasure; rather, that he has come into possession of higher enjoyments—pleasures that are eternal—enjoyments that have only their beginning in the present life, and continue in a fuller and richer

In whatever the Christian gives up, he suffers no less of real pleasure than he is not more than compensated for even in this life, in the enjoyment and pleasures of a spiritual kind. The Christian is not exempt from the trials and tribulations, the adversities and perplexities which flesh is heir to, but he has One who is with him in all these circumstances and conditions, and the great ambition and purpose of his heart ever is that he may evidence by his life that this One who is with him lifts him above these trials and adversities, and enables him to bear them all with patience and fortitude. He knows that these earthly experiences that seem from the natural standpoint to work against him are being over-ruled for his development into the likeness of his Master; he is enabled to see that these light afflictions which are but for a moment, work out for him a far more exceeding and eternal weight of glory, while he looks 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. He is enabled to see that these seemingly adverse things, are Providential occasions for him to show what faith in his Lord can do for him, and thus give a witness, a testimony to God’s favor and power in Christ. One has truly said that even “the saddest aspects of a Christian’s daily life, are but the showers of spring that usher in the bright and beautiful summer—the everlasting and the heavenly sunshine.”

To many, perhaps to the great majority of those who take the name of Christian, the Christian life seems more like a penance than a life of fellowship with God. The Word of God does not so describe it; but rather does it describe it as a blessed privilege. It is true, that if it were not for the “blessed hope” that looks beyond this vale of tears, the Christian would not be able to fulfil the ‘exhortation of the text and. “rejoice evermore.” The Christian life, therefore, cannot be separated from the hope of the life beyond. The more firmly this hope is laid hold of, the more it becomes a living reality, and the more the Christian is enabled to rejoice in all conditions.

How beautifully the Apostle John describes this “hope” and the effect which a proper appreciation of it has on the consecrated Christian. (See I, John 3:1-3.) The hope that expresses not only desire, but confident expectation that it will be realised in “due time”, has the effect of causing the Christian to rejoice in tribulation, and even when experiencing bitter sorrow, to “joy in God”, knowing that “all things are working together for his eternal good.”

Hope is an element that to a greater or less extent, exists in all, although to the children of the world, because of

not understanding God's love as revealed in His purposes for them, it does not reach beyond this vale of tears. It does serve, however, to tide them over many of earth's sorrows and trials. The poet has expressed this in words:

"Soft as the voice of an angel, Breathing a message unheard, Hope with a gentle persuasion, Whispers the comforting word—Wait 'til the darkness is over, Wait 'til the tempest is done; Hope for the sunshine tomorrow, After the showers are gone. Whispering hope, O, how welcome Thy voice Making my heart in its sorrow, rejoice."

The Christian life is not a reluctant sacrifice wrung from us, but a joyous, freewill offering, gladly and gratefully rendered by us. The Christian's joy is not in the trials, difficulties, tribulations, and sorrows that he encounters, but in spite of them all, and in the midst of them all, he has a deep and abiding joy. His joy is in God—in the thought that he is in union with God through Christ, that he has been accepted by Him. His joy is enhanced as he remembers that he is a branch in that heavenly vine that the Heavenly Father is pruning that it might be fruitful. "These things (that is, that you are a branch in that vine) have I spoken unto you," said the Saviour, "that My joy might remain in you, and that your joy may be full." The Christian's secret of a happy life is in knowing and ever keeping in mind that he is a child of God; that Christ is his Elder Brother; that his standing and acceptance are in Him; that the God and Father of the Lord Jesus Christ is his Father; and that it is not by works of righteousness that he has done, but by His own mercy He saves him "In the washing of regeneration and the renewing of the holy spirit."

Why is it the privilege of the Christian to "rejoice evermore?" What is the foundation for his rejoicing? What has he in which to "rejoice evermore?" We answer—So far as he personally is concerned, the Christian as such has much in which to rejoice; he has nothing that need make him sad and dejected. God has forgiven all his past sins; in Christ he has redemption through His blood, the forgiveness of sins, according to the riches of His grace. We have a throne of grace to which we may approach that we may obtain mercy, and find grace to help in time of need. We are frail and weak, and cumbered with infirmities; but we have a great High Priest who is "touched with the feeling of our infirmities." We have received of God's own Spirit, which bears witness with ours that we are His children, His sons. We have the blessed privilege of knowing that the great God of all is dealing with us as He sees best at times to chasten us, we know that these chastenings are necessary and for our good, in order that we might become a partaker of His holiness. We are made aware of the fact that there is a special providence over us—that all things work together for our good because we love God, and are called according to His purpose. Jesus tells us that the Father loves us, and that He Himself will love us to the end. The inspired Apostle tells us that he that hath begun a good work in us will complete it unto the day of Jesus Christ. Another Apostle tells us that "all things that pertain unto life and godliness," are freely given to us of God.

If persecution comes to us because of our identification with Christ, or for His sake, He tells us to rejoice and be exceedingly glad for great is our reward in heaven. We not only have the Spirit witnessing with ours that we are the children of God, but witnessing also that we are heirs of God and joint-heirs with Christ, if so be that we suffer with Him. We know that we are no longer under condemnation, no longer subject to bondage, for "we have not received the spirit of bondage again to fear, but we have received the spirit of adoption (sonship) whereby we cry, Abba, Father." We have the witness that we have passed from death unto life because we love the brethren. We are enabled as our faith lays hold of these exceeding great and precious promises, to rejoice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit that is given unto us."

As for spiritual blessings, -which are the greatest of all blessings, we are told that even now by faith we are raised up and privileged, to sit with Christ in heavenly places. We have the blessed privilege of having made known to us by God the mystery of His will, according to the good pleasure which He hath purposed in Himself; that it is His purpose in the dispensation of the fulness of times to gather together in one all things in Christ, both which are in heaven and which are on earth.

We have the promise of Christ that He will come again and receive us unto Himself that where He is there we may be also; that when He who is our life shall appear, then shall we also appear with Him in glory. Furthermore, we have had made known to us God's wonderful Plan of the Ages--that all mankind are objects of His love; and that He gave His Son to be a ransom for all to be testified in due time; that our loved ones, who in the present life are not able to see His love, will in a due time appointed be privileged to learn of it, and profit by it to the extent of being offered the privilege of attaining everlasting life; in other words that there is a hope to be set before the world, that of obtaining restitution, or earthly glory. And we are told that nothing shall separate us from the love of God in Christ Jesus our Lord. "What more can He do for me?" says one, "He has given me His word to guide me, His Holy Spirit to teach and comfort me, and the bright promise of an inheritance' incorruptible, and undefiled, and that fadeth not away. And as if to make me sure of all, He has said, "All things are yours, Paul, or Apollos, or Cephas; the world, things present, things to come; life or death—all are yours, because ye are Christ's."

There is nothing in the Bible to depress the Christian, but there is much in every page, much in every providential arrangement of heaven to cheer him and make him respond with joyous utterance to the prescription of the Apostle, "Rejoice evermore."

While the Bible does not teach that the full assurance of faith is an absolute duty, it does teach that it is a blessed possibility. There are unquestionably Christians that can say with unfeigned lips, "I know in whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day," and there are doubtless others who can say, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee; and when heart and flesh fail, Thou wilt be the strength of my heart, and my portion forever." As one has said, "Faith

believes in Christ for salvation; assurance, which is a step higher, believes that in Christ we already have salvation. Both are saving. The first is saving only, the second is saving and comforting too.” And an Apostle writing says, “These things I write unto you (wishing them to have full assurance) that your joy may be full.”

The Christian’s joy may be increased even beyond that of full assurance of joy, on account of his own acceptance and hope of the eternal inheritance in the future. A Christian has something to give to others. If we wish to retain and keep this full assurance of joy, we must give out liberally of that good we have received of God; we must remember and practise the words of the Lord Jesus—“it is more blessed to give than to receive.” We do well to ponder the lesson to be drawn from the incident of the four starving lepers recorded in 2 Kings 7:3-11. At the time of this incident there was a great famine in the land of Samaria. Being leprous they were compelled to live outside the walls of the city. Read the account in verses 3-11 noting particularly the lesson in verses 8 and 9. What is the lesson here for us as Christians? Are we not in a condition somewhat similar to that of the four lepers? As children of Adam we have all been tainted with the leprosy of sin. Yes, and in our needy and undone state we have been guided by the Lord’s good providence, to a wonderful supply of food. Now what are we doing about all this? Let us examine ourselves dear friends. Are we selfishly hoarding the precious truth? Are we inclined to keep it to ourselves? If so, let us correct this tendency. Let us ponder the words of the lepers in verse 9. “They said to one another, We do not well; this day is a day of good tidings, and we hold our peace: If we tarry till the morning light, some mischief (mg. punishment) will come upon us; now therefore come, that we may go and tell the king’s household.”

We mentioned a while ago that a Christian has something to give to others; and if we wish to retain and keep our full assurance of joy, we must give out liberally of the good we have received of God. The Apostle Peter has said, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvellous light.” Commenting on these words a recent writer has said, “The very object of our being called into this light is that we may let it shine. if we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of Him who hath called me out of darkness? Am I going forth with these tidings to my neighbours near and far? Can I truly affirm that I am:—‘All for Jesus, all for Jesus—All my being’s ransomed powers; All my thoughts, and words, and doings, All my days and all my hours?’ “

In these days when the kingdom message may be had in such handy printed form, it is the privilege of all the Lord’s people to be on the alert to grasp opportunities of telling the good tidings to all who have the hearing ear. In all you give to the needy, in all you give to those in distress, whether the giving is of the spiritual food and raiment, or of the temporal necessities, in all you lay on the altar of sacrifice, there is not the slightest ground for boasting, but there is much in it that will increase your joy evermore. It is the great unchanging law of God, that the more you give out of a heart that is moved by the spirit of the Great Giver Himself, the richer the harvest of joy will be reaped now and evermore. The one who gives most, enjoys the most. It is a grand and blessed law in God’s holy providence, that if you try to increase your own joy by gratifying your desires and appetites, you find that you stimulate them by indulgence, and the more you give them, the more they necessarily crave. But, on the other hand, if you wish to increase your own joy by denying your own desires and appetites, and giving as a ministry to the wants and necessities of others, you will find that though your desires are thus unstimulated, yet will your gratification increase, and the more you can give, the more you will swell the current of your happiness, and multiply the joys of your heart. To rejoice always, therefore, give always. “There is that scattereth and yet increaseth.”

One of the old saints of God when brought under circumstances in which everything of earthly comfort was slipping from his grasp gives utterance to the beautiful words, “Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; Yet I will rejoice in the Lord, I will joy in the God of my salvation.” Hab. 3:17, 18.

Let the followers of Jesus therefore hear the Apostle’s exhortation and “Rejoice in the Lord always.” It gives honor to the one who bought you, to rejoice. Indeed, you owe it to God, to show to the world that your Saviour enables you to rejoice. It is in this way that perchance you may draw others to that spring from which you have received the life-giving medicine that makes even the present life one of joy and rejoicing.

”Now the God of hope fill you with all joy and peace in believing.”

“Take Thine own way with me, dear Lord

Thou canst not otherwise than bless;

I launch me forth upon a sea

Of boundless love and tenderness.

“I could not choose a larger bliss

Than to be wholly Thine, and mine,

A will whose highest joy is this,

To ceaselessly unclasp in Thine.

“I will not fear Thee, O my God!

The days to come can only bring

Their perfect sequences of love,

Thy larger, deeper comforting.

“Within the shadow of this love,



Loss doth transmute itself to gain;  
 Faith veils earth's sorrows in its light  
 And straightway lives above her pain.  
 "We are not losers thus; we share  
 The perfect gladness of the Son,  
 Not conquered—for, behold, we gain,  
 Conquered and conqueror are one.  
 "Thy wonderful grand will, my God!  
 Triumphantly I make it mine;  
 And faith shall breathe her glad 'Amen'  
 To every dear command of Thine.  
 "Beneath the splendour of Thy choice,  
 Thy perfect choice for me, I rest;  
 Outside it now I dare not live,  
 Within it I must needs be blest.  
 "Meanwhile my spirit anchors calm  
 In grander regions still than this;  
 The fair, far-shining latitudes  
 Of that yet unexplored bliss.  
 "Then may Thy perfect, glorious will  
 Be evermore fulfilled in me,  
 And make my life an answering chord  
 Of grand, responsive harmony.  
 "Oh! it is life indeed to live  
 Within this kingdom strangely sweet;  
 And yet we fear to enter in,  
 And linger with unwilling feet.  
 "We fear this wondrous rule of Thine,  
 Because we have not reached Thy heart;  
 Not venturing our all on Thee,  
 We may not know how good Thou art."

## Parables ( Matt. 13:31-35)

THE object of these parables was not to depict to our minds what the kingdom would be like after it has been established in the world, but rather to picture before our minds something respecting the processes of development by which the kingdom-class would be selected from amongst mankind and made ready for the kingdom.

### The Mustard Seed

In the parable of the mustard seed we have the picture of what happens during the process of the gathering of the kingdom-of-heaven class from the world of mankind. The Lord likens the kingdom-work to a grain of mustard seed, which from a small beginning would become quite a large bush, and the birds of the air would lodge in its branches. This evidently was intended as a picture of the outward appearance of the church—very prosperous, so prosperous as to invite the birds. The "fowls of the air" in the preceding parable of the sower represented Satan and his agents (Mark 4:4, 15) and we are, we think, justified in making a similar application here, and interpreting this to mean that the church planted by the Lord Jesus flourished rapidly and exceedingly, and that because of its attainments, strength, etc., Satan through his agents, came and lodged in the various branches of the church. They have been lodging in the various branches of this Gospel church for these many centuries, and are still to be found in her, a defiling element. They come in, not for the benefit of the mustard-seed tree or shrub, but for their own convenience and benefit. It is in harmony with this that in the present time the Lord speaks of Babylon, nominal Christendom, as "the hold of every foul spirit, and a cage of every unclean and hateful bird."—Rev. 18:2.

This contamination of the original good planting by the adversary and his agents, is as prominent in this parable as in the parable of the tares, merely showing it from a different standpoint.

### The Leaven

In this parable we have brought to our attention the Lord's provision for the necessities of His people during this Gospel age—He did not leave them without a proper supply of food. The three measures of meal, equivalent to one ephah, constituted a good, liberal household supply. Like all of the Lord's provisions, it was good and pure, but as in the other parables the adversary introduced impurity, falsity, etc., so in this one leaven is introduced into the meal. Leaven represents corruption throughout the Scriptures; in every other instance of its Scriptural use it is represented

as an evil, an impurity, something that is defiling. For instance, the Israelites were to put away all leaven, all impurity, at the time of the Passover, that they might come the nearer to the Lord in holiness, etc. Again, our Lord Jesus refers to leaven as a corruption, bidding His disciples "Beware of the leaven Of the scribes and Pharisees"—beware of the false doctrines, the corrupt influence, proceeding from the scribes and Pharisees. Again, the Apostle Paul represents the leaven as an evil thing, saying, "Purge out the old leaven." —Exod. 13:7; Luke 12:1; 1 Cor. 5:7.

It would not seem reasonable that our Lord should use the word leaven here as Christian people generally suppose, in a good sense, as implying some grace of the holy spirit. On the contrary, we recognize consistency in all of His teachings, and we may be as sure that would not use leaven as a symbol of righteousness as that He would not use leprosy as a symbol of holiness.

How then shall we apply this parable? We answer, that the grace of God given to His people in the beginning of this age. (1) the, faith once delivered to the saints, (2) the hope set before us in the Gospel, (3) love, the bond of perfectness, summed up in the three measures of the Lord's provision for His people—in partaking of which they were to become strong in the Lord and in the power of His might. But gradually a woman arose, a false woman, represented in Revelation as harlot, and as "that woman Jezebel." This Roman Catholic system obtained great power over the three measures of meal provided for God's household, and proceeded to mix therewith the leaven of her own impurity. The result was that all the family food, all the holy doctrines were contaminated with her false doctrines—nothing was left pure and clean, as handed to us originally by the apostles. The faith once delivered to the saints was distorted out of all semblance to its original simplicity; the hope set before us in the Gospel was changed to another hope entirely, unlike the original; the spirit of the

Lord, love, was perverted to a selfish love of creeds of men and human institutions. Alas, no wonder all Christendom is spiritually sick, because of this adulteration in its food supply.

## Tracts Available.

The article "What May We Expect from Geneva Conference?" which appeared in October "Peoples Paper," will be available in tract form shortly. Friends who can use these to advantage should apply for supplies. These tracts are provided free from the Tract Fund.

Other tracts also available in quantities

"Does God Perform Miracles of Healing Today?" "God's Solution for the Formosa Problem."

"Is there a Second Chance for Salvation After Death?"

"Do World Events Foreshadow Armageddon? — Will Australia Be Involved?"

"Christ's Return".—This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2 / 3 , post paid.

"The earliest Gospel".—A 64-page booklet dealing with the Sabbath question and other important connected subjects, highly recommended, heavy paper cover, price 1/6.

## Christian Way Ended.

WORD has been received of the death of Brother Neville of Perth on the 25th February last. Our dear Brother had been associated with the brethren in Perth for some years, having originally come from U.S.A., and appreciated the truth very much. In recent times ill health had prevented Brother Neville from attending all the gatherings, but his devotion to the Lord was ever manifest, and it was a pleasure to have fellowship with him. The following has been received from the secretary of the Perth Class.

"Brother Neville had appreciated the truth for quite a few years, and was very keen to understand prophecy for the last days. He was not fearful of death, for he had that assurance that there is a reward to all those who live the life of faith. Knowing that his sojourn on earth was short, he often spoke of the eminence of his change, and it was good to behold his confidence in Christ Jesus, 'Who shall change the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.' (Phil. 3:21.) We will miss him very much, no doubt, but understand that all God's faithful must be taken ere long."

Collins' Clear-Type Bible.—A new supply of these very serviceable Bibles is on hand. With good, clear type, margin references and Concordance. Price, 24/-. Same Bible with 31 coloured illustrations, price 27/6.

Revised Standard Version Bible, 1952. Copies of this Revised Bible are available, and will be found helpful for comparison in Bible study. Bound in strong cloth covers 50/-; in red rexine 60/-.

A New Picture Bible.—A Cambridge Bible, containing 30 coloured illustrations, with marginal references, and strong, black, cloth cover. A very good child's Bible; price 15/6.

Books Available. "Most Holy Faith"—£1.

"Daily Heavenly Manna," birthday pages-10/6.

"Tabernacle Shadows"—6/-.

"Emphatic Diaglott" — New Testament —18/-.

Put thy trust in God,  
Fear not, but onward move,  
Since all things work for thee

An everlasting good.  
put thy trust in God,  
Thy needs He will supply,  
His fulness is for thee,  
His grace will satisfy.  
put thy trust in God,  
Doubt not His love for thee,  
Since Everlasting Love  
Himself Encircles thee.  
—Anon.

## Correspondence.

**To Frank and Ernest,** Dear Friends—Quite by chance I tuned in to 6KY this afternoon and heard part of your broadcast and was very interested. Unfortunately, we do not get that station very clearly here, but from now on I shall certainly try to hear you each Sunday afternoon, because I believe you can help me to understand the Bible better. For practically the whole of my thirty years in Australia I have lived in the bush, with no way of attending a church. Just recently we have settled near town and have been able to attend church here, but, while it has been a joy to once again meet with fellow Christians to worship, I have been very distressed because their interpretations of part; of the Scriptures are not mine, and from my own personal experience I know some is wrong. Like so many older people, families married and gone, I'm finding I now have time to study my Bible more, regretting wasted years, when I should have been a more active Christian, and hoping for whatever years may remain to Me, to be of use for the Master, if only in little ways, and I must understand my Bible, to help others to understand. I should be very glad to have a copy of today's talk and booklet or any literature. God bless your work. Yours sincerely-.

**To Frank and Ernest.**—Please forward me last Sunday's and today's addresses delivered by you, and any literature you have on Bible subjects. And I would like my name and address kept by you to forward your weekly Sunday address. Do you receive donations for your Gospel work from listeners? Thanking you. Faithfully yours.

(All assistance for the broadcasts and general work of the Institute is carried on by voluntary donations from those who desire to co-operate in this service, as unto the Lord.—B.B. Institute.)

**Dear Frank and Ernest.**—Thank you for sending me "God and Reason" and all the other publications. One of your papers answered a question I had asked when I was a Sunday School scholar; now, I am 77 before I have seen the answer to Genesis 6:2—"Then the sons of God took to themselves the daughters of men." Nobody knew the answer. Will you send me "The Divine Plan of the Ages," and "The Everlasting Gospel," and I am enclosing .....for same, the change in payment for any papers already received. Yours in Christian fellowship.

**To Frank and Ernest**—Owing to illness I have not been able to thank you for the parcel of reading you sent me about Xmas time. I enjoy your broadcast every Sunday and seldom miss them, and shall appreciate the reading you have sent me. Please accept small gift of 10/- in recognition of your kindness and would like you to mail me from time to time some reading; I enjoy reading them over again. Many thanks for the message you give every Sunday. Thanking you in anticipation. Believe me.; yours sincerely.

**Dear Frank and Ernest**—Thank you for all the wonderful and enlightening talks, and also the literature you sent along. I would like you to send along "The Everlasting Gospel" dealing with the Sabbath question. Enclosed 2/-. Thanking you sincerely.

**Dear Friend.**—I am writing to thank you for the two copies of broadcasts I have received; the booklets, etc. will probably be at the Post Office for me when I go into town again. I was very pleased to get the copies and I have very much enjoyed the reading and the study of them, and I do not think I have ever had a parable so clearly explained. Actually, I have had very little opportunity to study the Bible with others, and certainly the majority of it was over my head. . . .

It's so wonderful to know of what is in store for us who love the Lord, and that helps us on our earthly journey. Also, one gets more help from the Bible if one understands it is the Bread of Life. You most certainly are not "trying to press your thoughts" in sending me quite a few papers; I have been reading anything I could get, and listening to whatever broadcasts I could, to get enlightenment, and finding some of it very conflicting, still felt very "hungry for the Word." But I am now looking forward to studying with you.

I could not hear today's broadcast, owing to interference, so I should be glad to receive a copy. Actually, I should be very happy to receive a weekly copy and any booklets concerning, to study at leisure, but I cannot expect you to send them for nothing shall be passing them on to various people who would be interested, and then file them for future reference. Again thanking you for copies and your very kind letter. May God bless you in your work for Him. A Sister in Christ.

## The Anvil and the Hammers.



Last eve I paused before a blacksmith's door,  
 And heard the anvil ring, the vesper chime,  
 And looking in I saw upon the floor  
 Old hammers worn with beating years of time.  
 "How many anvils have you had," said I,  
 "To wear and batter all the hammers so."  
 "Just one," said he, and then with twinkling eye,  
 "The anvil wears the hammers out, you know."  
 And so I thought, the anvil of God's Word  
 For ages sceptic blows have beat upon  
 Yet, though the noise of falling blows was heard,  
 The anvil is unharmed, the hammers gone.  
 —Anon.

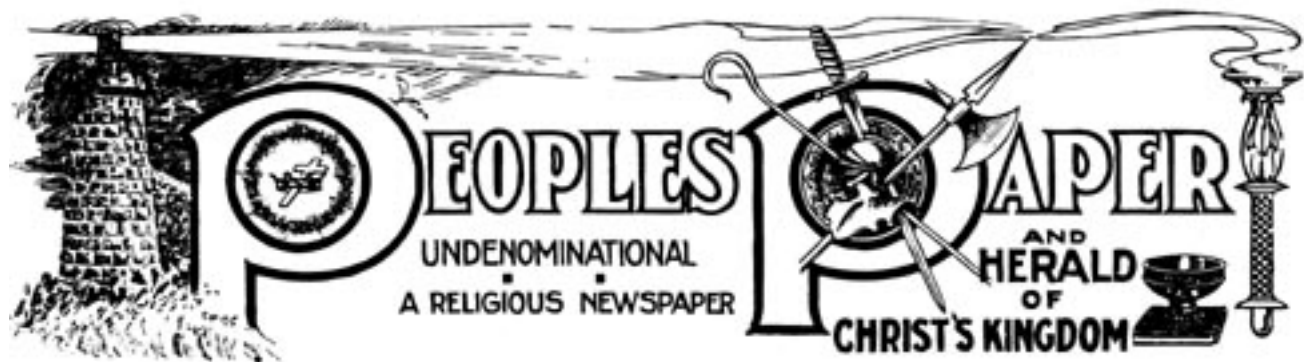
#### FRANK & ERNEST TALKS

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. , 4.4 5 p.m.



## Volume XXXIX MELBOURNE, MARCH 1956

### Passover in Type and Antitype.

*"Christ our Passover 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.*

THE Passover ceremonies, the first institution of Divine favour with the nation of Israel, prefigured the first institution of Divine favour inaugurated by our Lord Jesus Christ in the Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing, or typifying of the better things, the real Passover, with which we Christians have to do. We are not wholly dependent upon the Jewish type for our information, however; for we have clear, Divine statements by our Lord and His Apostles respecting the relationship between Christ and His Church and respecting the special salvation of the Elect. Nevertheless, we find in the Passover type many details which assist us greatly in the understanding of the Antitype.

First of all we should notice that the Passover directly affected only the first-borns of Israel, although it indirectly affected all the remainder of Israel. That is to say, the last plague upon Egypt was the death of all their first-borns; and the Passover celebrates the fact that the first-borns of Israel were spared, or passed over, by the destroying angel in that night. As the younger children of the Egyptians were not endangered, neither were the younger children of the Israelites. Hence the latter were not passed over; yet they were certainly interested in the passing over, or sparing, of the first-borns, not merely because of their relationship, but because in the Lord's providence those first-borns became leaders and deliverers of the people on the next day, as they went forth from Egypt.—Num. 8: 17, 18.

Furthermore, those first-borns of Israel, exchanged by Divine direction for the entire tribe of Levi, were thereafter represented in them; and they, as the sacrificing priests and the teaching Levites, became the ministers of the Law Covenant for that nation. The anti-type of this was distinctly pointed out by the Apostle Paul; namely, that the elect Church of this Gospel Age is "the Church of the Firstborns, which are written in heaven." These are to be the "able ministers of the New (Law) Covenant."—Heb. 12: 22: 2 Con 3: 6.

These first-borns are being dealt with during this Gospel Age, or "night". These alone are in danger of a death penalty. As the Apostle declares, if we sin wilfully after we have received the knowledge of the truth, there remaineth

no more sacrifice for our sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour us as the adversaries of God and of righteousness. (Heb. 10: 26, 27.) Nevertheless, the whole world of mankind is certainly interested in this Church of the First-borns, in its successful passing over, its attainment of everlasting life ; for these are the Royal Priesthood and the instructors of the New Covenant, which is shortly to be sealed, and by the terms of which all the families of the earth are to be blessed. All mankind will receive the blessing of reconciliation to God through the knowledge of the truth and through the blessings of the Millennial Kingdom, associated with the New Covenant.--Jer. 31: 31-34.

Having noted the first-born class, we should discern clearly also the Passover lamb, through the merit of whose blood the passing over of the first-borns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defence or resistance, and thus a suitable picture, or type, of our Lord, who was non-resistant and who fully and freely surrendered His rights and His earthly interests on our behalf—on behalf of the First-borns. True, others than the First-borns will ultimately profit by His sacrifice, but these especially and peculiarly so. Thus far God's only dealings during this Gospel Age are with this class. These alone have an Advocate with the Father —Jesus Christ the Righteous. (1 John 2: 1, 2.) These alone thus far are reconciled to God.

All of God's blessings to the unbelievers must come in the future under the New Covenant; for only believers can be justified by faith and receive the blessings of the Faith Covenant —the Abrahamic Covenant. "The Lamb of God, which taketh away the sin of the world," first saves, or passes over, the Church of the First-borns, and later in the Millennium will bless all who become Abraham's seed.

There are pictures of the Church which represent her as participating with the Lord in His sacrifice; but this Passover type is not one of these. The Passover lamb represented our Lord Jesus Christ as "the Lamb of God, which taketh away the sin of the world." (John 1: 29.) But the sin of the world has not yet been taken away. Our Lord has not yet applied His merit for the world, but only and expressly for the Household of Faith. In another sacrifice, which represents our Lord and the Church conjointly sacrificing, as Head and members, the body of the animal was cut into various pieces and laid with the Head upon the altar, thus typifying Christ Jesus as the Head and the Church as His members, (Exod. 29: 15-18.) But provision was made that the Passover sacrifice was not to be divided. It was to be eaten whole—not a bone was to be broken. It represented, not Christ and the Church, but Christ alone in His sacrifice.—Exod. 12: 46; John 19: 36.

Be it remembered that the passing over took place in the night, not in the daylight. When the morning arrived, the Israelites went forth out of the land of Egypt to liberty, to freedom from bondage. But during the night they were still in bondage, waiting for the deliverance which could come only after the passing over of the first-borns. That night of the type represented this Gospel Age.

This same thought is given by our Lord when He says, "Let your light so shine before men"; again, "Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house." (Matt. 5: 15, 16.) The Apostle Peter expresses the same thought, saying, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the Daydawn and the day star arise in your hearts." (2 Pet. 1: 19.) Again, the Prophet, speaking of the Church, says, "Thy Word is a lamp unto my feet, and a light unto my path."—Psa. 119: 105.

Numerous other Scriptures refer to the new Millennial Dispensation as the Morning in which the Sun of Righteousness shall arise with healing in His beams, and in which the shadows of superstition and works of darkness shall all be driven away. The appropriateness of this figure must be evident to every reasonable mind. God's people are children of the Day in the sense that their hopes and sentiments belong, not to the darkness of sin, not to the night-time but to the Day, to the Reign of Righteousness, for which they are praying, "The Kingdom come ; Thy will be done on earth as it is in heaven."

Eighteen centuries ago our Lord said that He had come as a Light into the world, but that men loved darkness rather than light. (John 8: 12; 3: 19-21.) Only a few yet recognise Him as "the true Light." But eventually He will "lighten every man that cometh into the world." (John 1:9.) Indeed, His Church are invited to become associated with Him as lamp-bearers ; and if faithful in • permitting their light to shine now, they will by and by be parts of that great Sun of Righteousness which shall heal the world with its beams. Our Lord pointed this out in the parable of the Wheat and the Tares. He declared that in the end of this age He would gather the wheat into the barn; and that then should "the righteous shine forth as the sun in the Kingdom of their Father." (Matt. 13: 43.) Alas, that so few have "an ear to hear" and accept the wonderful teachings of the Divine Plan!

The Israelites were instructed that the blood of the lamb must be sprinkled on the doorposts and the lintels of their houses that night. This indicated that all who would belong to the Household of Faith must believe in the precious blood of Christ, and thus be "justified by faith" irrespective of denomination. To believe thus would make us members of the Household of Faith; but it would not determine whether or not we would be of the First-borns. The Very Elect, the Saints, the Royal Priesthood, have this place of seniority in the Household of Faith—not by reason of natural years, but by reason of spiritual development. They are priests, elders, in the sense of their primacy of development in the character-likeness of their Redeemer, which also indicates their faith and obedience.

We cannot emphasize too strongly the fact that this is the Scriptural teaching. We are not merely to believe that Jean's lived, that Jesus died. We are especially to believe that He died SACRIFICIALLY, "the Just for the unjust," and are to accept our share of the redemption which He secured by His precious blood. The sprinkling of the blood upon the doorposts in the type implied public confession of the precious blood of the Lamb of God, in His death and in its efficacy for us, which is thus signified.

It will be remembered that the Israelites were enjoined against going out of the house during the night; for when the Lord would pass through to smite the Egyptians, He would see the blood upon the lintels and doorposts, and would not suffer the destroying angel to come into their houses. (Exod. 12: 1-3.) The injunction that those under the door sprinkled with blood should not go out from under it during that night had special application and force with respect to the first-borns. Antitypically it signifies that if any of us who are of the first-borns should go out from under the blood, in the sense of denying the merit, the efficacy, of the blood of Jesus, the penalty of such a course would be death—the Second Death—hopeless extinction.—Heb. 6: 4-6; 10: 26-31.

As the blood of the lamb marked the household of faith, not merely the first-borns of that household, so the eating of the lamb was not merely for the first-borns, but for all the household. So our Lord said, “My flesh is meat indeed” ; and again, “This is the Bread which came down from heaven ; he that eateth of this Bread shall live forever.” (John 6: 55, 58.) In other words, not only was it necessary that Jesus should die, a meritorious sacrifice, but it is also necessary that all who would have profit from His sacrifice must feed upon Him —must appropriate the merit of His sacrifice.

The eating of the lamb pictured, or typified, the appropriation, by the Household of Faith, of those earthly rights and interests which were forfeited by Adam’s disobedience and redeemed by Jesus’ death. In other words, it signifies our appropriating justification from sin. We eat by faith, and therefore are said to be “justified by faith.” By faith we are permitted to count ourselves as fully reinstated in God’s favour through the merit of Christ’s sacrifice, even as we were debarred from Divine favour through the demerit of Adam’s sin. The eating of the lamb signifies the appreciation of these things and the appropriating of them to ourselves. The more we eat, the greater is our feeling of satisfaction in respect of our freedom from condemnation and our reinstatement in Divine favour through the merit of our Passover Lamb.

Year by year for more than sixteen centuries the Jews kept the Passover by, Divine decree—not merely the sacrifice of the lamb and the eating of it on the same night, after the doorposts had been sprinkled with blood, but additionally a feast of seven days following. That Passover feast represented the joys and rejoicings, the blessings and favours of relationship to God, based upon the merit of the Passover lamb—its sacrifice and the eating thereof. Yet the Jews understood not the meaning of what they did. It was not necessary that they should understand. When God’s due time came, the explanation would be granted.

That due time came on the night in which our Lord was betrayed—the night of the fourteenth day of the first month, the very night of the typical killing of the Passover lamb. The Master gathered about Him His twelve Apostles. They had their usual Passover supper of roast lamb ; and afterwards our Lord introduced what we familiarly term “The Lord’s Supper” —a new symbolization of the anti-typical Passover.

What our Lord introduced was to take the place of the Jewish ceremony with His followers, to carry out the same thought, but on a higher plane, as representing a clearer, better understanding of the matter. Instead of the lamb would be the unleavened bread, representing our Lord’s flesh. This He distributed to His Apostles, saying, “This is My body, which is given for you; this do in remembrance of Me.” (Luke 22: 19.) The eating of that unleavened bread represented their appropriating to themselves of the merit of Christ’s sacrifice —their justification by faith.

Then our Lord added a new feature — “the cup.” For while all might partake of the bread, might realise justification through the merit of His sacrifice, yet only a certain class of believers were invited to partake of the blood. The cup represented death. Ordinarily, under the Jewish Law, the partaking of blood would represent blood-guiltiness, or responsibility for the death. (Lev. 17: 10-14.) But our Lord gave His disciples fruit of the vine as symbolic of His blood ; and He urged upon them its appropriation, saying, “This cup is the New Testament in My blood, which is shed for you, and “for many.” “Drink ye all of it.”—Luke 22: 20; Matt. 26: 27, 28.

This invitation to drink of His blood signifies a participation with Christ as His members in a sacrifice of earthly life, earthly interests, hopes, aims, ambitions—everything. All who accept this invitation to drink of His blood thereby pledge their lives in the same service for which He gave His life. This thought is entirely additional to anything in the Jewish Passover type. There is no intimation that any of the household were to partake of the blood of the slain lamb. Nevertheless we who now accept our Lord’s proposition to share in His blood and lay down our lives with Him in defence of the Truth, thereby mark ourselves as elder brothers in the Household of Faith, members of the First-borns with our Lord, our Redeemer, and as prospectively the Royal Priesthood.

Therefore whoever intelligently partakes of the Memorial Supper thereby indicates two things : (1) His faith in Jesus as the Passover Lamb, and his appreciation and participation in the merit of Jesus — his justification by faith; and (2) his membership in the Body of Christ, all the members of which agree to be broken — membership in that “little flock” whose faithfulness is manifested by drinking of the Master’s cup—sharing with Him in His sacrifice, suffering with Him in order to reign with Him.”—1 Cor. 10: 16, 17; 2 Tim. 2: 11, 12.

## Passover Memorial, 1956

The anniversary of the institution of the Memorial of our Lord’s death falls this year on the evening of Sunday, 25th March; after sundown on this date will therefore be the appropriate time to observe the Lord’s Supper by the true followers of the Master.

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

### Memorial Services.

Melbourne.—Sunday, 25th March, at 7 p.m., at Masonic Hall, 254 Swan Street, Richmond.



Adelaide.—Sunday, 25th March, at 6.45 p.m., at Builders and Contractors Rooms, 17 Weymouth Street, Adelaide.

Sydney.—Sunday, 25th March, at 7 p.m., 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 of Boulevard, only 10 minutes walk, or the 4th bus stop from the station.)

Perth.—Sunday, 25th March, at 5.30 p.m., at The Literary Institute, 1st Floor, Corner Hay and Pier Streets, Perth.

Adelaide Easter Convention.

The brethren of the Adelaide Class wish to announce that their Easter Convention is to be held this year, D.V., commencing on Good Friday, 30th March, and continuing till Easter Monday evening, 2nd April. The gatherings will be held in the Builders and Contractors Rooms, 17 Weymouth Street, Adelaide, and all friends able to attend this Convention are cordially invited to do so. Further information is procurable from the secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, S.A.

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## Spiritual Mindedness.

*“To be spiritually-minded is life and peace.—Rom. 8:6.*

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

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

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

This was true of our Lord Jesus. Having left the glory which He had with the Father, and having humbled Himself to take the human nature, He was found in fashion as a man. We read that He was not imperfect man, but “holy, harmless, undefiled and separate from sinners.” (Heb. 7:26.) Yet with all these special qualities He did not have the spiritual mind to which the Apostle has reference. Our Lord had a mind such as Adam had before the fall—a mind in perfect harmony, perfectly balanced. Our Lord received the spiritual mind, however, at the moment when He was begotten of the spirit, when He made full consecration at baptism, and as a consequence the holy spirit descended and lighted upon Him in bodily form like a dove.

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

So, then, the one who has been begotten of the holy spirit is spiritually-minded. He sees things from the new standpoint which God specially brings to the attention of the spirit begotten. As the Apostle John says, “Ye have an unction from the Holy One, and ye all know it.” (1 John 2:20.) Whoever receives this begetting of the holy spirit, this anointing, has an understanding of heart and mind which is different from that which any natural man would have, a quality that will progress with him. He has the privilege of growing in grace and in knowledge and in the appreciation of the deep things of God ; and he should grow. The apostles Peter and Paul explain (1 Peter 2:2, 3; Heb. 5:13, 14; 6, 1, 2) that one thus begotten of the spirit of God is at first only a babe, and, as a babe, should desire the sincere milk of the Word the first principles of the doctrine of Christ ; but as he goes on he should feed upon the strong meat of God’s Word and desire more and more to tell forth the blessings which he has received from the Lord.

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

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

the standard, and we should daily live in conformity with it.

## Peace and Goodwill.

(Convention Address)

THROUGHOUT many centuries the Christmas season of the year has been set aside as an occasion for special celebrations, and the sending of greetings and gifts to one another by the peoples of the earth. Christians alone understand the true significance of these celebrations — that it is not an occasion for revelling and drunkenness, but rather a time for sober reflection and joy as our minds traverse back to that great Gift, and the Giver of that Gift over nineteen centuries ago. We realise that He, who, in God's plan and purpose was destined to be the Saviour, the King of kings, and Lord of lords, was transferred from a spiritual to an earthly existence and nature, and those who bore witness said, "The Word was made flesh and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1: 14.)

They beheld the glorious perfections of His manhood. Others wondered at the gracious words that proceeded out of His mouth, and said, "Never man spake like this man." Is it any wonder that His introduction to the human family, a race of condemned and dying sinners in a hopeless condition, was heralded by an angel. "Behold, I bring you good tidings of great joy which shall be to all people. . . A Saviour is born, which is (destined to be) Christ the Lord." (Luke 2: 10, 11.) Then, with great enthusiasm the angelic host burst suddenly into song of praise and good will—"Glory to God in the highest, peace on earth and good will toward men."

This good news and the power to accomplish salvation for mankind was centred in that tiny Babe 'n the Bethlehem manger. He was born to be a Saviour and a King. In prospect He was the long expected Christ, the Messiah, the King of kings. Jehovah's government would be upon His shoulders; that which was foretold was now on the way to fulfilment. (Isa. 9: 6, 7.)

Towards the close of our Lord's ministry, when the position seemed utterly hopeless from a human standpoint, the question was put to Him when He stood bound before an earthly ruler of this world—"Art thou a king then?" Jesus replied, "To this end was I born and for this cause came I into the world, that I should witness unto the truth, (unto this truth)". What a favour it is for us to proclaim this same message and bear witness to this truth also, even though the world is now filled with gloom and foreboding, with evil and calamity, and cannot appreciate, as yet, the Kingship of Christ.

The human family is threatened with destruction by the development and stock-piling of devastating weapons of war by the angry nations that control the human family. The driving force toward this disaster is the fear and distrust between nations, not good will toward men ; and the more we know of the world, the less hope there is of peace and good will through human governments. Hence, the Scriptures represent the powers of this world as great and terrible beasts, absorbing wherever possible the peoples of smaller nations into their systems of governments and empires.

In Daniel 7: 1-8 a forecast of these world powers is given. These, as universal governments, have passed into history. (1) The lion with eagle's wings ; (2) the bear with three ribs between its teeth ; (3) the leopard with four wings and four heads; (4) The fourth beast was so terrible and strong to behold that Daniel could not find a suitable name for it. It had iron teeth ; it devoured and brake in pieces and trampled the residue underfoot, and it had ten horns. In other words, these represent the four great world powers ruling in succession during the Times of ' the Gentiles ; namely, Babylon, Medo - Persia, Greece and Rome. The last mentioned was in power when our Lord was born, and Israel was subject to its universal rule.

All these ruled by God's permission until the King of kings shall take His great power and brake in pieces the nations as a potter's vessel, and rule the people with a rod of iron at first, which will be necessary because of the existing state of emergency, rebellion, confusion and anarchy, prevailing for a period during the closing days in the end of this age into which we have already entered.

Rev. 11: 15-18 applies from this time forward—"And 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 his Christ ; and he shall reign for ever and ever. . . Thou hast taken to thee thy great power, and hast reigned. And the nations were angry and thy wrath is come, etc." Because of the oppression, injustice and misrule of these empires, the Scriptures speak of humanity as a whole waiting and groaning in pain and bondage (Rom. 8: 22), under one central authority and control—the unseen prince of darkness, Satan, the God of this world, the prince of the power of the air, the spirit that now worketh in the children of disobedience. (2 Cor. 4: 4; Eph. 2: 2.) The Apostle John also says, "The whole world lieth in the wicked one." (1 John 5: 19, R.V.)

We need not wonder, therefore, that there is such appalling lack of peace and good will among men and nations. Only a dozen years ago it was denied that the world was becoming more wicked, the claim being that the people have ever been so, and that the evil deeds in our day are simply given more prominence in the daily papers. But now it is admitted that our days are more perilous, disorderly and godless than formerly. For instance, child delinquency is becoming a very acute problem, and is discussed in the press, radio and pulpit. These children are to be our future citizens, members of state and local governments. Are the prospects very bright for peace and good will among men, or that justice and truth will be given its place among society, communities and nations? No! However, the Scriptures are an authority on this matter, and in the beginning of the age accurately forecast the trend and prevailing conditions during the end of the age, which has now arrived. Long centuries ago, then, the Bible forecast our very days as a , sign of the end of the age. See Tim. 3: 1-7 —"Know this also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God ; having a form of godliness, but denying the power thereof ; from such turn away . . . Ever learning, and never able to come to the knowledge of the truth.” Note verse 5; all these characteristics are found where there is a form of godliness, an “appearance of religion.” Also verse 7 where there is an “ever learning but never able to arrive at a recognition of truth.” (Fenton.)

Note again a further description of the religious world of our day in 2 Tim. 4: 3, 4—”For the time will come when they will not endure sound doctrine; but after their own lusts (desires) shall they heap to themselves teachers having itching ears ; and they shall turn their ears from the truth, and shall be turned unto fables.” Why has this state of affairs, these perilous days, come amongst us? Because the authenticity and inspiration of the Scriptures have been ignored or denied as something out of date in this modern age of achievement and learning. This is what Paul says—”Sound doctrine cannot be endured,” because of selfish doctrines substituting teachings which tickle the ears—new ideas and schemes. With no hearing ear for the truth of God’s plan and purpose for suffering, perplexed and fearful humanity, the ear and mind is thus open to fables, falsehood.

There is a proverb which says, “There is a way that seemeth right unto man, but the end thereof are the ways of death.” (Prov. 16: 25.) In this instance the death of the spiritual; itching ears develop into deaf ears ; learning has developed into ignorance of God’s Word—His times, seasons and methods. In our times these are known as modernists, as distinct from the fundamentalists. We may not look for peace and good will, nor even a message of glad tidings for all people from this quarter, even though many of these leaders are apparently very sincere. At most, they would promise that after an atomic war a few people may survive and later reorganise a society again ; others are pessimistic and see only total destruction.

Neither can we get over the difficulty by translating our text, as is sometimes done —”Peace’ on earth among men of good will.” Have men of good will lived in peace during this age ? Consecrated Christians only are men of good will, and their peace is not physical, but a peace of heart, a spiritual peace based upon faith in the Lord and His promises. The Apostle Paul states in Phil. 4: 7—”The peace of God shall garrison your hearts through Christ Jesus.” Jesus said to His followers—”In me ye might have peace; in the world ye shall have tribulation.” And again, “A man’s foes shall be they of his own household.” (John 16: 33; Matt. 10: 36.) Paul further declares—”All that will live godly in Christ Jesus shall suffer persecution.” (2 Tim. 3: 12.)

For centuries the Lord’s people were betrayed, afflicted, persecuted and killed by false Christianity — false Christs would rule over them. Christians do not expect to live in an atmosphere of peace and good will among men; neither do they expect this condition to be established on earth during this age. This can be verified by reading carefully our Lord’s great prophecy in Matt. 24, which describes conditions during the Gospel Age down to the time of His second advent. There would be wars and rumours of war, trouble and pestilence, famine, etc. These would not be a sign of the end of the age, but the beginning of sorrows, troubles and deceptions. Verses 4-6—”Take heed that no man deceive you.” Even though Jesus’ followers would not be popular He exhorts them—”Be not troubled.” Verse 9—”They shall kill you . . . and ye shall be hated of all nations for my sake.” The Christian’s life and environments are not peaceful but rather opposition from an unfriendly world is experienced.

Then the Lord goes on to give definite signs indicating when the end of the age arrives ; for He arrives then also, and makes His presence known after arrival; but, as in Noah’s day the world “knew not,” so the same is true today—they know not this truth, that a change of dispensation is at hand. Nevertheless, the gleaming angelic message still glows in the midst of darkness—”I bring you glad tidings . . . to all people . . . a Saviour . . . peace . . . good will toward men.”

But is it the good will of men the angel refers to? Does it not mean the good will of God is now toward men in a way it had not been shown since the fall of Adam into sin and death ? The Scriptures put it in that light ; for instance—”The kindness and love (philanthropy) of God our Saviour appeared . . . according to his mercy he saved us, through Jesus Christ our Saviour.” (Tit. 3: 4.) Also in 1 John 4: 9 we read—”For this (in the birth of the Babe of Bethlehem) was manifested the love (good will) of God, because that God sent his only begotten Son into the world, that we might be saved through him.”

In this Gift, the good will and love of God was revealed to man as it had not been previously, and peace with God was now attainable through faith in our Lord Jesus Christ. Is it any wonder the angels ascribe—”Glory (honour) to God in the highest.”

The mysteries of the types and shadows of the Law Covenant were soon to come to an end by fulfilment in the one efficacious sacrifice of His only Begotten Son—one offering, once for all men. This was indeed glad tidings. The good will of God toward men was there manifested, and angels rejoiced that permanent life-giving benefits would now come to the sin-stricken human family.

During the Gospel Age the good will of God is especially shown to the saints, the consecrated in Christ. These do not expect peace to prevail now among the nations, nor do they labour to that end. The Christian knows that the present confusion, discord, strife and wickedness will continue until the Prince of Peace takes control of the angry nations, and speaks to them through the operation of His mighty power. He will vex them in His sore displeasure, until thoroughly humbled ; then they will be ready to learn war no more. Speaking through the prophet, the Lord says—”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 shall be devoured with the fire of my jealousy. For 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: 8, 9.)

In Isaiah 2: 4 we also read—”He shall judge among the nations, and shall rebuke many people, and they shall beat



their swords into plowshares and their spears into pruninghooks, nation shall not lift up sword against nation, neither shall they learn war any more.”

We see the angelic announcement of good tidings of great joy, of peace and good will toward men is a prophecy. It is the shape of things to come in the near future.

These things shall be; a loftier race  
Than e'er the world hath known shall rise,  
With flame of freedom in their souls  
And light of knowledge in their eyes.  
They shall be gentle, brave and strong  
To spill no drop of blood, but dare  
All that may plant man's lordship firm  
On earth and fire and sea and air.  
Nation with nation, land with land,  
Unarmed shall lip, e as comrades free;  
in every heart and brain shall throb'  
The pulse of one fraternity.

The Creator has placed the fulfilment of these glad tidings of man's salvation not upon our worthiness, effort or ability, but upon the sacrifice and worthiness of His own Son. “To you is born a lifegiver which is Messiah the Lord.” (See 1 Tim. 2: 4-6.) There are many sincere consecrated Christians who long for the opportunity and time to engage in the world's uplift, and to see definite results when justice truth and righteousness are enthroned permanently, and all ills, sorrows and wrongs corrected; when bad tidings give way to good tidings, when strife and discord give place to peace and harmony, and sin and death give place to obedience and life.

Dear brethren, these yearning hopes will not be frustrated. This Christmas message is the key—Christ, a Saviour, born to be a king. “The pleasure of the Lord shall prosper in his hand.” And He will have associates--“If we are his children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, we shall also reign with him.” (Rom. 8: 17; 2 Tim. 2: 12.)

The Lord is preparing us, training us, sanctifying us for this future work. Christ, our great High Priest, was touched with the feeling of human infirmities, weaknesses and disorders ; so do we need to be touched with, afflictions, trials, corrections, discipline, in order to be sympathetic underpriests in the great work of the next age. Then the time to give gifts to men will have arrived, and they will receive them with joy. “Ho, everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money, and without price.” “Therefore, with joy shall ye draw water out of the wells of salvation.” “And the spirit and the bride say, Come; let him that heareth, say, Come; and whosoever will, let him take of the water of life freely.” (Isa. 55: 1; Isa. 12: 3; Rev. 22: 17.)

This is indeed glad tidings of great joy to all. The angelic message will be applicable in a double sense—peace and good will of God toward men, and peace and good will among mankind. “The zeal of the Lord of Hosts shall perform this.” (Isa. 9: 7.)

## Correspondence..

Dear Brethren in the Lord—Please find enclosed cheque for sum of — for the work, preferably the Radio Fund. That seems such an important part of the work, reaching the hearing ears with the wonderful message; I often wonder what response there is to it.

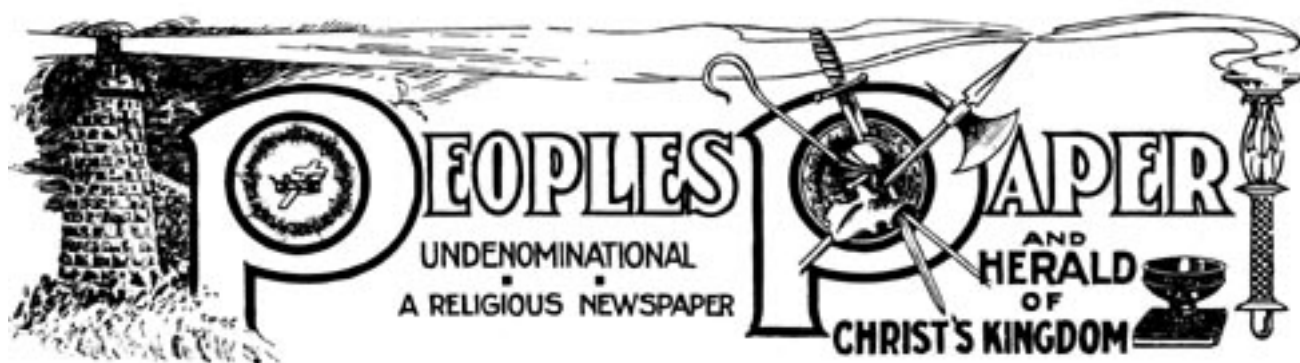
Have had occasion to send your paper “Does the Bible teach Divine Healing for Today?” to a friend who wrote that she and her husband intended to attend Oral Roberts' meetings in Sydney, and follow him to the Melbourne meetings, and expected a blessing. I find he is a Pentecostal. How natural that poor humanity longs to be cured of their many physical troubles, and how good to be assured that soon the desire of all nations will come.

I trust the Lord's richest blessing will be on you both. With kindest regards; your sincere friend.

(From the response to the radio witness it is encouraging to know that many are appreciating the messages over the air from week to week. Supplies of various literature on the Scriptural teaching regarding Divine Healing are available free to all.—B.B. Institute.)

The Secretary, Berean Bible Institute, Dear Sir—Enclosed please find my donation towards the Radio work. We continue to appreciate the message each Sunday morning, and we are sometimes surprised when mentioning the session to friends to find that they already listen and derive help from it. Yours sincerely, in Him we love.

Messrs. Frank and Ernest, Berean Bible Institute—Thank you very much for your generous sending of Biblical literature. Enclosed is 10/- (small as it is, though we know the value is not in terms of money). Everything you have sent me is most wonderfully interesting, and I have much to learn—seemingly I have everything to learn, and trust I may so do by the goodness of God and Jesus Christ our Saviour . . . Again thanking you for your valuable writings. Yours sincerely.



## Volume XXXVIII MELBOURNE, FEBRUARY 1956

### Divine Healing.

In view of the many claims being made, and great prominence being given to the subject of faith healing at the present time, it is thought well to present the following article from our brethren of "The Dawn" in U.S.A., for the benefit of all our readers.

We feel sure that the Scriptural presentation of this subject in this article, will prove helpful to all who love the Lord and desire to know His truth above everything else in this world.

DISEASE is a terrible blight upon the human race. Nobody enjoys suffering, or being handicapped by one or more of the hundreds of maladies which fasten themselves upon us and eventually drag us down to death. In ancient times little or nothing was known of scientific medical treatment, and this gave opportunity for witch doctors and other unscrupulous practitioners to exploit the people, taking advantage both of their fears and superstitions, and of their very understandable desire to be relieved of pain.

Today the situation is somewhat different. Tremendous progress has been made in medical science, yet withal there still remain millions of incurables who continue to hope against hope that some day a remedy will be discovered, or a means found to restore them to normal health. This understandable hope of finding a cure exposes many of the unfortunate members of the human family to exploitation today, even as in ages past.

Government control over traffic in drugs helps to protect some from being victimized. The licensing of physicians, dentists and others whose work is to relieve human suffering, is a further protection of the public against exploitation. But these provisions are only a partial safeguard against the evil practice of preying upon the unfortunate and taking advantage of their pitiful plight for selfish purposes.

When medical science fails to relieve pain, cure disease, or restore sight, many begin to wonder about the possibility of a miracle being performed for them. Those who have no faith in a higher power are not tempted along this line, but those who do believe in God, and have faith that He is able to do all things, are often easily convinced that they should expect Him to heal them. With this thought in mind, they appeal to God for help, either directly, or through the assistance of a faith healer. Sometimes improvement is noted. In many other cases the "patient" is sorely disappointed, for no "miracle" takes place.

The healing of disease without the use of medicine or surgery is not new. It was practised by the magicians of ancient Egypt, Assyria, and Babylon. Holy men of India perform what they claim are miraculous cures. They did in the past, and are still doing so.

In America and Europe today the idea of treating ailments of the mind and body through psychiatric methods is becoming more and more popular. It is described by some as mind over matter. Sometimes hypnotism is employed. It is said that some physicians and dentists, for example, are able to hypnotize their patients before operating and thus do away with the need of gas or local anaesthetics.

We are calling attention to these various methods of curing disease and killing pain that are outside the realm of medical orthodoxy, not with the thought of either condemning or condoning them, but rather to show that, quite apart from professions of belief in Christ, or in the power of God to heal disease, phenomenal things have been and are still being accomplished. Obviously this leaves us with the necessity of admitting that professing Christian faith healers are accomplishing nothing more startling than are others who, in their practices, do not call upon the name of Christ at all, or if they do invoke the power of deity, it is that of a heathen god.

### Christ Performed Miracles

The argument is often advanced that since Jesus performed miraculous cures, and the apostles in the Early Church healed the sick, by miracle-working power, Christians today should be able to do the same. Our attention is called to a statement Made by Jesus to the effect that His disciples would be able to accomplish the same mighty works, and even "greater works."—John 14:12.

It is true that Jesus healed the sick by miracle-working power. It is also true that He assured His disciples that they

would be able to do even greater works than they had seen Him; accomplish. But it is also true that Jesus raised the dead. Lazarus, for example, had been dead for four days and his body had begun to decay, yet Jesus restored him to life. The Apostle Peter, by invoking divine power, raised Dorcas to life. If Christians today are to practise divine healing because Jesus and the apostles did, then it should be possible, by faith, to raise the dead.

No matter how successful faith healers of today may claim to be, they must admit some failures; yet Jesus never failed. And even the most enthusiastic must also agree that they are utterly unable to restore the dead to life. Thus we are presented with inescapable facts which must be given consideration in the appraisal of the modern practice of healing the sick in the name of Christ.

First, we should remember that others are doing the same thing apart from all claims of being Christians, and have been doing so for centuries. Second, there are many failures in the attempts that are being made by faith healers today to restore the sick to health; and third, they cannot raise the dead as Jesus did, hence 'their claims of following His example come far short of actually doing so, thus raising a question as to whether they are really acting by His authority.

## **No More Pain**

However, there is no denying the fact that the Bible has much to say about divine healing. God is represented as a Great Physician who heals all the diseases of His people. (Psa. 103:3.) The Prophet Isaiah foretold a time when "the inhabitant shall not say, I am sick." (Isa. 33:24.) The same sacred writer prophesied that all the blind eyes would be opened, and all the deaf ears unstopped. He also promised that the lame would leap and the dumb sing.—Isa. 35:5, 6.

Diseases of all kinds are simply an evidence that the human race is dying. They are the concomitants of death, and the Apostle Paul informs us that Christ must reign until He has destroyed death. (1 Cor. 15: 25, 26.) The destruction of death will include the destruction of disease which leads to death. The Apostle John, describing the meaning of the vision given to him by Christ on the Isle of Patmos, said that a time was coming when there would be no more death, that God would wipe away tears from off all faces, that there would be no more pain, and sorrow and sighing would end.—Rev. 21:4.

Not only do the Scriptures thus promise that it is God's purpose to make an end of sin and death, but the prophecies also reveal that, this would be done through Christ, that through Him health and life would come to the people. The fact is emphasized by a message Jesus sent to John the Baptist. John had been imprisoned, and while previously he had announced

Jesus as the foretold Messiah, and thoroughly believed that He was, he later wondered and sought reassurance. In this frame of mind he sent two of his disciples to Jesus asking, "Art thou he that should come, or do we look for another?"--Matt. 11:3.

Jesus asked the messengers to return to John and tell him what they had seen, that the sick were being healed, that blind 'eyes were being opened, that the dead were being raised, and that the poor were having the Gospel preached to them. Jesus knew that John the Baptist would take these things as proof that the Messiah, the Christ, truly had come, for John knew that these were the works which God had promised the Messiah would accomplish on behalf of the people.

In view of this clearly established purpose of God, through Christ, as we find it in the Bible, no true believer in the Scriptures will deny that divine healing is a part of the Christian programme for the sin-cursed and dying race. On the other hand, a moment of honest reflection upon the experiences of Christians throughout the centuries since Jesus healed the sick and raised the dead should be sufficient to convince any sincere searcher after truth that if the divine programme for restoring the human race to health and life is to accomplish no more for the people than has been done by the various faith healers and miracle workers who have claimed to operate in the name of Christ, the divine health programme has been, and continues to be, a miserable failure.

To see and acknowledge this should, in turn, cause us to search more deeply into the Word of God in order to discover, if possible, the manner and time in which His health-giving provision for the people will become a reality. Thus, and thus only, will we find harmony between the testimony of the Bible and the experiences of the followers of Jesus, past and present. Regardless of what our theories and our wishes may be, they should not be allowed to weigh anything as against the facts, and the facts are that no such programme of divine healing as that promised in the Word of God has yet reached the dying race. And why not?

## **Times of Restitution**

As we have already seen, the apostles as well as Jesus practiced divine healing. An example of this was the healing by Peter of the lame man who sat "at the beautiful gate of the temple," asking alms. (Acts 3: 1-11.) This man had been lame from the time of his birth, but when Peter gave the words of authority he was restored to soundness of limb. When the people inquired by what authority and power this man had been healed, Peter explained that it was through Jesus of Nazareth, whom they had crucified.

But Peter did not stop with this answer to their question. Instead, he called upon his listeners to repent, telling them that their sins would be blotted out if they did so, and that great refreshing would come from the presence of the Lord. But further, he explained that when Jesus Christ would return, there would be "times of restitution of all things." This time of general restitution, or restoration, Peter further explained, had been foretold by the mouth of all God's holy prophets since the world began.—Acts 3:20-23.

The lesson here is clear, and the conclusion unmistakable. Peter had healed a lame man. It was accomplished through his belief in Christ. Using this as the basis of his sermon the apostle explained that there would be a time



of general restoration following the second coming of Christ, and that it was this which all God's prophets foretold. God's programme of health and life for the people, therefore, was not due to be inaugurated until after the second coming of Christ and the establishment of His kingdom.

This feature of the divine plan has not failed, nor will it fail. When put into operation it will result in a complete fulfilment of all the divine promises of health and life. All the blind eyes will be opened all the deaf ears will be unstopped; all the lame will be healed. No one the wide world over who accepts the provision of God's grace through Christ will then need to say, "I am sick."

### **Reality of Sickness and Death.**

Disease and death are man's greatest enemies. We know this from observation and experience, for the germs of disease and decrepitude are working in all of us leading gradually to disability, old age, and finally death. In spite of the best efforts of twentieth century medical science, millions are struck down by death while they are still young. Every aspect of life is made uncertain by the certainty of death. One of the things which stamps the Bible with the mark of authenticity is the fact that it proclaims the reality of death and explains its origin.

We wish to stress this point, for there are millions in the world today who, in an attempt to escape reality, are trying to believe that disease and pain, and even death, do not actually exist, that these evils are merely figments of the imagination. The further claim is that if one will simply make up his mind that pain does not exist, he won't be afflicted with pain. It is a fanciful theory which does not work out in practice.

Disease eventually leads to death; but those who claim to do away with disease simply by insisting that it does not exist should not, by process of sound logic, need to die! But they do die nevertheless. No matter what viewpoint faith practitioners may have—whether it is believing that the risen Christ works through them to heal disease, or inducing the patient to believe that there is no disease—no one in all the centuries since Christ came into the world, has been kept from dying. On the other hand, the Bible assures us that the divine programme of healing will result in there being "no more death."—Rev. 21:4.

### **Why Jesus Healed the Sick**

No Christian will deny that Jesus actually healed the sick, and that He did so by divine power and in keeping with the will of His God. However, those whom Jesus healed, subsequently died, and those whom He raised from the dead ultimately went into death again. So the question arises as to why even His cures were not permanent.

Perhaps the most Scriptural answer to this question, as it relates to the miracles Jesus performed, is found in the statement recorded by John concerning the miracle of turning water into wine. "This beginning of miracles," said John, "did Jesus in Cana of Galilee, and manifested forth his glory." (John 2:11.) The thought of this text is that by His miracles Jesus displayed His glory to the people of His day, in advance of the time when it would be revealed to the whole world by a health programme that would bring everlasting life to all mankind.

This was then a necessary part of His ministry in order that His teachings and the fact of His messiah-ship might be established. The people of ancient times were more accustomed to displays of the so-called supernatural than is the world today. Oriental mysticism was rife with claims and practices of the occult and the alleged miraculous.

Besides, God had performed many actual miracles on behalf of the nation of Israel. These began with Moses. When this great leader of his people appeared before Pharaoh to demand the release of the Israelites, he presented miraculous signs in order to establish the fact of his divine sponsorship. The magicians of Egypt were quick to duplicate these—that is, all except one which they could not.

Thus we see that the public mind in ancient times expected some outstanding demonstration of divine authority and power on the part of those whom they accepted as having been sent by God. Israel's God had fought for them in battle and destroyed their enemies. Some of His prophets had raised their dead. Could they be expected to accept Jesus as the greatest of all their prophets, the One indeed who all their prophets said would come, if He could do less than those who had promised His coming.

This was one reason that Jesus' ministry was accompanied by miracles—the healing of the sick, and the raising of the dead. And in doing this, He was also giving object lessons of what He, as the promised Messiah, would do for the whole world, and upon a permanent basis, when God's due time would come for this feature of the divine plan to be inaugurated.

It is God's will that ultimately all who accept Christ and obey the laws of His kingdom will be restored to health and live forever as human beings. Each of the holy prophets, in one way or another, foretold a world wide programme of health and life. Jesus referred to it as a time of "regeneration." (Matt. 19:28.) As already noted, the Apostle Peter described it as the "times of restitution of all things." (Acts 3:20, 21.) But Jesus did not initiate this programme at His first advent, nor did He promise any of His disciples that they could expect to be divinely cured of their physical ailments because of their faith in Him.

### **Invited to Die**

An interesting case in point is that of the rich young ruler who came to Jesus and asked what he could do to inherit eternal life. In addition to telling this young man that he would need to dispose of his wealth, using it for the benefit of others, Jesus told him to take up his cross and follow Him into death. He promised the young man that upon this condition he would have treasure in heaven. Jesus said not a word about physical healing. The only assurance He gave this young man was that if he laid down his life in sacrifice he would receive a heavenly reward in the resurrection.—Matt. 19:16-26; Mark 10:17-27; Luke 18:18-27.

And thus is brought before us the divine programme for this present Gospel age. It is not a programme of healing physical ailments, but rather the sacrifice of human life by following in the footsteps of Jesus. Jesus asked two of His disciples, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with (Matt. 20:22; Mark 10:35-40). To the church at Rome Paul wrote: "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.

There is no way to lay up treasure in heaven except by sacrificing treasures on earth, and some of the earthly treasures which Christians are called upon to sacrifice in the service of the Lord might well be physical health and strength. We do not mean by this that a Christian is recklessly to throw his life away, yet physical health and strength are not to be his chief consideration.

It should be freely acknowledged by all Christians that God has the power to heal diseases, and that He does restore the sick to health when it is His will to do so. God is abundantly able to perform miracles now, through whatever agencies He may choose, even as He was able to perform miracles through His beloved Son Jesus nearly two thousand years ago. The point we are stressing is that the main objective of God's programme for the present age is not that of physical healing.

In this connection some interesting facts come to our attention in the New Testament. Take the case of the Apostle Paul. At the time of his conversion he lost his eyesight as a result of the blinding light which shone from heaven—above the brightness of the sun at noonday. At first he was apparently totally blind, but partial vision was restored a few days later.

However, after his conversion Paul was never able to see well. He spoke of his affliction as a "thorn in the flesh." (2 Cor. 12:7.) Apparently he reasoned that if this "thorn" could be removed — if he could enjoy normal eyesight—he could accomplish a great deal more in the Lord's service. So he prayed to God to remove his affliction. In fact, he made it a matter of special prayer on three different occasions. Finally God answered his petition, not by restoring his sight, but by explaining that His grace would be sufficient for him. In other words, so far as a miraculous restoration of Paul's physical sight was concerned, the Lord's answer to Paul was "No."

We cannot suppose that Paul's failure to have his sight restored by divine power was in any sense due to a lack of faith, nor inability to present the matter properly to the Lord. Nor was the apostle disheartened over the fact that the Lord did not restore his sight, which he certainly would have been had he understood that physical healing was the divine programme for this age, for it would have proven his own unworthiness of the blessings God had promised.

Paul knew that God had not promised to give physical health to the followers of Jesus during this age. He knew that it was his privilege to suffer and to die with Jesus. He did not expect to be favoured above His Master and Lord. As he saw it, he thought he might be able to render more efficient service if he had better physical vision, and he therefore made it a matter of prayer. But when the Lord ruled otherwise, Paul was contented, and explained that since it was the divine will for him to continue being handicapped by this "thorn in the flesh," he would glory in his infirmities.

From this standpoint it is proper for every Christian to leave the matter of his physical health in the Lord's hands, even as he looks to Him for guidance and blessing along all other lines. There have doubtless been many cases when the Lord used His power to give physical health and strength to His sacrificing people. In many instances the Lord designs certain work for individual followers of the Master to accomplish, and He gives them strength until that job is done. But in all such instances; the work to be accomplished is the important consideration, not the physical health of those whom the Lord may call to do it.

### **Spiritual and Human Life**

Broadly speaking, there are to be found in the Bible two separate and different sets of promises pertaining to life everlasting. The best known of these are the promises of God which assure Christians of this present age that upon conditions of faithfulness they will be rewarded with immortal life in heaven, being raised up in the "first resurrection" to live and reign with Christ a thousand years. But there are also many divine promises which present the hope of being restored to physical health as human beings, and of living forever on the earth. In an effort to harmonize these with the promises of heavenly life, most students of the Bible spiritualize them; but when this is done, their real meaning is lost.

Others, by taking these promises of physical healing and health out of their setting, use them as a basis for their claims that the Lord will now heal His people of their sicknesses while they are waiting to die and go to heaven. But in this also, the real meaning of these many promises of physical health is overlooked, and the Bible made to appear contradictory.

The harmony of these two lines of thought is found only in recognition of the fact that in the divine plan for human recovery from sin and death, two salvations are promised—one a heavenly salvation, and the other an earthly, a restoration to health and everlasting life right here on the earth. Promises of the heavenly salvation belong to the followers of Jesus during this present age, while to the human race as a whole the promises of perfect human life apply.

These promises of perfect and unending earthly life are not applicable in human experience today, but present a wonderful hope for the future—that future age during which Jesus will reign as King over the earth and His faithful followers of this age will reign with Him. This restoration of the human race to life on the earth is the great objective of the divine plan, hence much consideration is given to it in both the Old and New Testaments.

The work of restoring the human race to life is to be accomplished during the thousand-year reign of Christ.

The Scriptures clearly teach that Christ's kingdom is not established until after His return. (Acts 3: 20, 21.) During the short period of Jesus' first advent ministry, and in connection with His oral message He gave many practical demonstrations of what kingdom blessings would mean for the people when the due time arrived for the promises of God to be fulfilled.. Jesus' miracles, as we have already noted, were not designated to initiate a programme of miracles for this present age, but were intended to be illustrations of the divine programme for the kingdom age.

Leprosy was prevalent in Jesus' day and, even as now, it was considered incurable. Because of this, it was a fitting symbol of sin which, from the standpoint of human ability, is also incurable. Death came into the world as a result of sin, so when Jesus cleansed the lepers of His day, He was illustrating the divine intention ultimately to remove the blight of sin from the earth and to destroy death, the result of sin.

On this point the Lord had promised, through the Prophet Isaiah, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." (Isa. 1:18, 19.) Notice the promise does not assure a home in heaven, but that the willing and obedient shall "eat the good of the land," and this, because their sins have been cleansed away.

### **Blind Eyes Opened**

The Prophet Isaiah, in his forecast of the time when the human race would be restored to health and life, wrote that all the blind eyes would be opened. It was in keeping with this that Jesus, in order to show forth the glory of His coming kingdom work, restored sight to some of the blind in His day.—Isa. 35:5, 6.

Isaiah also prophesied that the time would come when "the lame man shall leap as an hart," and Jesus restored some of the cripples of His day, and thus foreshadowed still further the coming "times of restitution of all things."

Even death itself will be destroyed by divine power. The Lord "will swallow up death in victory," we are assured in this same Old Testament prophecy, "and the Lord God shall wipe away tears from off all faces." (Isa. 25:8.) Jesus illustrated this promised victory over death by awakening some from the sleep of death, thus demonstrating that death does not stand in the way of the divine plan for restoring the people to health and life.

### **Greater Works**

Jesus promised that His followers would be empowered to do even greater works than He, had undertaken up to that time. (John 14:12.) What did He mean? One explanation of this promise is that it has reference to the work of converting sinners and thus saving them from eternal death. Associated with this would, of course, also be the work of co-operating with the Lord in healing the ailments of the mind and hearts of those who are converted—their spiritual diseases. The thought is that this work is on a higher level than that of healing physical ailments, hence is referred to as "greater works."

This promise is sometimes associated with Mark 16: 17, 18, where Jesus is quoted as saying, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." However, all Bible scholars agree that this passage is spurious, having been added to the inspired text by some unauthorised person long after the original manuscript was penned.

It is true that the holy spirit later empowered some to speak with tongues. This was in order that those of other tongues could have the Gospel witnessed to them. It is also true that some in the Early Church were given the gift of healing. But this was to serve a temporary purpose only, and the Apostle Paul makes it plain that these special gifts of the spirit would cease, and they did. (1 Cor. 13:8.) There is only one recorded instance of a disciple' being protected against the bite of a "serpent" and that was the case of the Apostle Paul when, together with other prisoners en route to Rome, he was shipwrecked on an island. There is nothing about this incident that suggests a fulfilment of Mark 16:18.

James wrote that if anyone in the church was sick the elders should be called, that they would anoint him, and that "the prayer of faith shall save the sick and the Lord would raise him up." (James 5:14, 15.) The word "sick" in the 15th verse of this passage is from a Greek word meaning "faint," or "weariness." It is the same word translated "wearied" in Hebrews 12:3, where the apostle admonishes Christians not to be wearied and faint in their minds. This Greek word is also used in Revelation 2:3, and is translated "fainted."

The evident meaning in James, as in Hebrews, is spiritual illness, not physical disease. Discouragement and other forms of spiritual weariness might well lead to a measure of physical sickness. Where this occurs, the curing of the spiritual sickness would automatically result in better physical health. Certainly it is the privilege of all the elders in the church, and of all the brethren, to help one another along these lines whenever and wherever possible.

While this explanation is reasonable, and may well have been included in what Jesus promised, we think, nevertheless, that His chief reference was to the work of His thousand-year kingdom, that great project of restoring all mankind to health and life. Many promises of the Bible assure us that the faithful followers of the Master will share in that future kingdom work. Together with Him, they will minister to the people as the promised "seed of Abraham" through which all the families of the earth are to be blessed.—Gal. 3:8, 16,

And how, much "greater" will be that future work of the kingdom than that represented in' the few miracles performed by Jesus as examples of what later is to be done for all mankind! He opened only a few blind eyes; but in His kingdom, all the blind eyes will be opened! And this will include the spiritual blindness of the people as well as their physical blindness. No matter what form of disease may be involved, the future work of healing will be universal, not merely dealing with a few individual cases as at the time of Jesus' first advent.

And not only so, but that future work will also be "greater" in that for all who believe and obey, it will be



permanent, whereas in the case of illustrations given by Jesus it was temporary. There was no assurance then that those whom Jesus healed would not become ill again. But this will not be the experience of those who are restored to health during the thousand years of Christ's reign "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.

Besides, while Jesus awakened some who were asleep in death, they did not remain alive, as will be the case with all who are awakened during the Millennium and who then obey the laws of that new kingdom. The purpose of their awakening will be to give them the opportunity to believe and obey and live forever. It will be only those who do not obey that will be "destroyed from among the people."—Acts 3:23.

Truly that will be a "greater" work than anything accomplished by Jesus at His first advent. And yet the mighty works which He did perform were quite ample to give assurance that when the due time comes there is nothing which the Lord has promised that will not be possible for Christ and His church to do. It is obvious that if divine power was able to heal a few of the sick, it will be able to heal all the sick. If it was able to awe Ices a few of the dead, it will be able to awaken all the dead. And it is also plain that those same provisions of divine grace will enable all the willing and obedient to live forever.

What a wonderful programme of healing and restoration that will be ! It is symbolically described in the prophecy of Malachi as the rising of the "Sun of righteousness, with healing in his wings," (Mal. 4:2.) What a meaningful illustration! For about 6,000 years the people have been enshrouded in the darkness of sin, sickness, and death. Satan, the god of this "present evil world," has blinded their minds concerning the true God of love. (2 Cor. 4:4; Gal. 1:4.) Not knowing God, they have stumbled on in darkness over the "broad road" that leads to destruction.--Matt. 7: 13, 14.

But when the kingdom of Christ becomes operative for the blessing of the people, how different it will be! The "Sun of righteousness" will then be shining. Associated with Jesus in this work of enlightening and blessing the world will be His church. Concerning these, Jesus Himself said that they would "shine forth as the sun" in that glorious kingdom.—Matt. 13:43.

Yes, they will share with Him in these "greater works" which Jesus promised. And how much better that will be than, the healing efforts sometimes attempted today in the name of Christ! God's ways and plans are always better than those of men, so let us continue to pray for His kingdom to come, and for His will to be done on earth, even as it is now done in heaven. When this prayer is answered it will be true, as foretold by the Prophet Isaiah, that "the inhabitant (of that day) shall not say, I am sick."—Isa. 33:24.

Of Jehovah, the Great Physician, the Psalmist wrote, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Psalm 103: 3-5.) How clearly is thus set forth the Creator's ultimate purpose concerning the human race. It was sin—disobedience to divine law—that brought sickness and death to the human race. But in this reassuring promise we are informed that through the redeeming love of God iniquity will be forgiven, resulting in the healing of all diseases.

And how wonderful is the promise that those who are thus blessed by the Lord shall renew their youth! This blessed experience will be literally true in the case of all who, during the thousand years of Christ's reign, accept the grace of God as represented in the atoning blood of the Redeemer and obey the righteous laws of the Messianic kingdom.

No one then will need to grow old and die. No one then will need to die of disease. No one then will need to die at all, for, as so clearly stated by the Revelator regarding that time when the divine provision of health will be available, "God shall wipe away tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."—Rev. 21:4.

Another comprehensive promise of the blessings of health and life that will be vouchsafed to all under the administration of Christ's kingdom is that of Revelation 22:1, 2, 17. Here the provisions of divine love are symbolized as a mighty "river"—"a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." The "throne of God" is symbolic of the divine authority that will be exercised in the earth through Christ's kingdom. The association of the "Lamb" with this picture reminds us that the blessings of life represented by the river will be available only because of the shed blood of the "Lamb of God that taketh away the sin of the world."

And note the reference in verse 2 to the "tree of life," and that the leaves of this tree (or trees, as it is in the Greek text) are for "the healing of the nations." Yes, thank God, the people of all nations are to be given an opportunity to be healed, to partake of the "tree of life" from which the human race was once barred because of sin. (Gen. 3:24.) In verse 17 we are informed that when the "river of life" is thus flowing for the blessing of the people, the invitation to partake of its life-giving waters will be extended to "whosoever will." Then "the spirit and the bride shall say, Come . . . And whosoever will, let him take the water of life freely." The "bride" who says "Come," is the church of Christ united with Him in glory, having proved worthy of this high position by suffering and dying with Him during this age. In the divine plan these are rewarded, not with physical health now, but with glory, honour and immortality to live and reign with Christ for the purpose of sharing with Him in healing all mankind of their diseases, and extending everlasting human life to all who will accept the invitation, "Come, and take the water of life freely."

#### PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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While it is our intention that these columns be used for teachings strictly in accord ' with the Lord's Word, we

cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported.

## Convention News

IT is a pleasure to report a very profitable four-day Convention arranged and conducted by the brethren of the Berean Bible Class in Melbourne over the recent Christmas period. All the friends able to attend these gatherings gave evidence of receiving much blessing, and we thank God, the Giver of all good things, for His favours granted especially throughout this season of refreshing.

Very good attendances were maintained throughout the gatherings; the presence of visiting brethren from Adelaide, Canberra, Tasmania, and other parts of Victoria added greatly to the benefits received. All these dear friends were welcomed by the Melbourne brethren and made to feel at home in the spirit of true fellowship. We were very sorry also that illness had prevented some other dear brethren from attending in person this year, but we felt that they were with us in spirit.

Each day's gatherings were opened with praise and prayer, and each day a selected passage of Scripture was taken for Bible Study, in the following order :—Psalm 46 ; Rev. 19 :1-9 ; Dan. 12:1-4 ; and 2 Cor. 5:1-10. These studies proved most helpful and instructive, and gave scope for covering a great amount of Bible truth. In both the Old Testament passages the end of the present order of things was found to be well defined, but God's loving provision for the protection and care of His people gives much consolation and encouragement, as the streams of heavenly truths "make glad the city of God" —the Church of Christ, during the closing years of her pilgrimage. The assurance also that the Lord would ultimately cause all wars to cease, when the needed lessons were learned by all mankind, also gave confidence respecting the future for the whole world of mankind, at which time also they "that sleep in the dust of the earth shall awake," to inherit the earthly kingdom. The portion in Rev. 19 revealed God's judgments upon the false religious systems of earth, and showed what rejoicing there will be when "the marriage of the Lamb is come, and his wife hath made herself ready" ; while the passage in 2 Cor. 5 gave hope and encouragement to all who are "walking by faith, and not by sight" as they long for their heavenly home—"a building of God, an house not made with hands, eternal in the heavens."

Addresses were given during the Convention days by twelve of the brethren, and these provided very helpful thoughts on many subjects of Bible truth. The selected topics were—"Love, the Final Test" ; "Changed Into the Same Image" ; "From Bethany to Calvary" ; "The Presence of God" ; "The Wise Shall Understand" ; "What Does the Bible Teach ?" ; "How Readest Thou ?" ; "Boldness and Assurance" ; "Rejoicing in the Lord" ; "Awake" ; "Fruits of Obedience" and "Peace and Good Will." Some of these addresses will be appearing in later issues of "Peoples Paper," while a brief outline of all these addresses and other sessions of the Convention will be found in the Convention Notes, compiled by one of our brethren, and now available to all who desire copies.

The Fellowship Meetings were also helpful periods during which the friends took the opportunity to express their appreciation and thanksgiving to the Lord for His blessings and care over them during the past year in particular. This also gave them good hope and renewed confidence for all the days ahead, despite the gloomy outlook from the natural standpoint. The session on "Hymns We Love and Why" was equally as popular as at past Conventions, as the friends selected their favourite hymns and sang them wholeheartedly, also adding their reasons why particular hymns gave special appeal.

The friends were very pleased to receive the messages with greetings and Scriptural passages from other Classes and brethren in various other parts of Australia ; one letter being also received from a deaf and dumb brother in Germany through another member in another State. By this means the friends in Convention were assured of the vital interest in the gatherings being manifest by a goodly number of brethren in other parts of the harvest field. At the closing fellowship session, the friends in Melbourne selected the passage in Psalm 46:1-5 as a Convention message to be sent to our brethren in every place, with the warm Christian love of all who were present at the gatherings.

The four days of assemblies around the Lord's table were thus concluded for another year in Melbourne, the appropriate Love Feast being accompanied with the singing of "Blest be the tie that binds our hearts in Christian love," as all the friends filed round in a circle, and with a hearty handshake wished each other the Lord's blessing in all the days ahead. With the closing hymn "God be with you till we meet again," and prayer of thanksgiving to our Heavenly Father for all mercies and favours, with petition for His protecting care to be over His people everywhere, another Convention season of refreshing was brought to a close.

## Convention Notes.

Notes covering the Melbourne Christmas Convention have been prepared by one of our brethren, and are available free from this office to all who apply for them.

Adelaide Easter Convention.

The brethren of the Adelaide Class wish to announce that their Easter Convention is to be held this year, D.V., commencing on Good Friday, 30th March, and continuing till Easter Monday evening, 2nd April. The gatherings will be held in the Builders and Contractors Rooms, 17 Waymouth Street, Adelaide, and all friends able to attend this Convention are cordially invited to do so. Further information is procurable from the secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, S.A.

## Passover Memorial, 1956

The anniversary of the institution of the Memorial of our Lord's death falls this year on the evening of Sunday, 25th

March; after sundown on this date will therefore be the appropriate time to observe the Lord's Supper by the true followers of the Master.

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

Memorial Services.

Melbourne.—Sunday, 25th March, at 7 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Sunday, 25th March, at 6.45 p.m., at Builders and Contractors Rooms, 17 Waymouth Street, Adelaide..

Perth.—Sunday, 25th March, at 5.30 p.m., at The Literary Institute, 1st Floor, Corner Hay and Pier Streets, Perth.

Books A v liable. "God's Promises Come True"—£1.

"Daily Heavenly Manna," birthday pages-10/6.

"Tabernacle Shadows"-6/-.

"Emphatic Diaglott" — New Testament —18/-.

"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 20/- post paid.

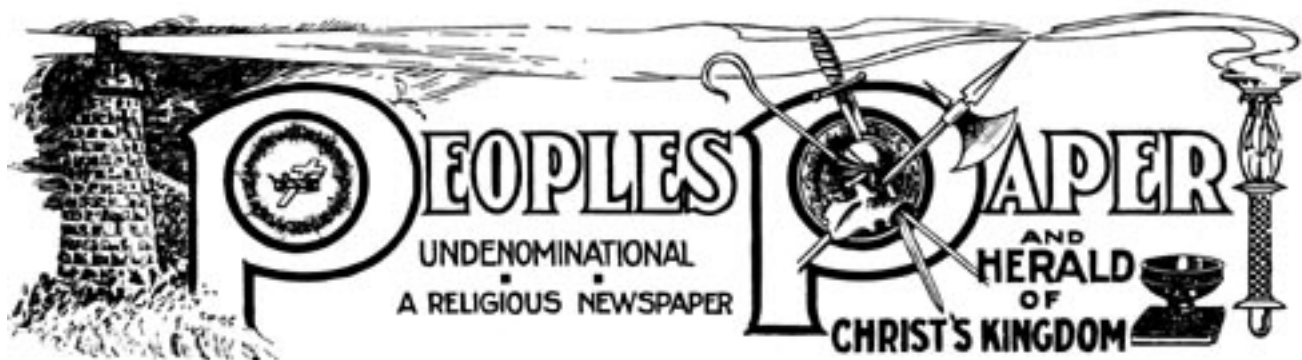
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*Our next of kin, our Brother now,  
Is He to whom the angels bow;  
They join with us to praise His name,  
And we the nearest interest claim,  
—John Newton.*

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 N. ,, 4.45 p.m.



**Volume XXXVIII MELBOURNE, DECEMBER 1955**

**The Man Born to be King.**

(See Matthew 2:1-15.)



THIS subject is certainly a most important one, and we feel that a correct understanding of our Lord's life on earth is of vital value to all of God's people who are seeking to walk in the steps of our Saviour and Redeemer.

To all who are acquainted with the birth of Jesus as the Babe of Bethlehem, His earthly mother being used to nourish and rear this Babe into boyhood, it is evident that the Heavenly Father chose this means of giving His dear Son to be the Redeemer of mankind, as being the best way in keeping with His plan of salvation for a dying human race.

We have no doubt at all that God could have sent His Son as a fully developed man, direct from heaven, had His wisdom seen that it would have been the best way ; but inasmuch as Jesus came into the world, born of an earthly mother, this must be considered as the very best way, not only to accomplish God's plan of redemption, but also as the best means of conveying to the minds of earthly beings the great truth that our Saviour was the Messiah from heaven.

Supposing that Jesus had appeared suddenly in the midst of the Jewish people, as a fully developed man at the age of 30 years, and claimed to be the Messiah, the Saviour to Israel, there would have been some reason for the majority of that nation to believe that He was more than a man, and this lingering supposition would have been a great hindrance to the faith of those who longed and yearned for the Messiah, and desired to walk in His steps, in hope of the kingdom. Even as it was, we remember that it was difficult enough for the most sincere in Jesus' day to understand (after they had witnessed an outstanding miracle by our Lord), that He was really human. We call to mind the instance in Matt. 8 :27—"But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

What our Lord ever sought to impress upon His disciples was the fact that the works He did, the miracles He performed, were accomplished by the power from above—not by His own bodily power. In John 14:10, we read—"The Father that dwelleth in me, he doeth the works." Also in regard to His teachings, He declared—"My doctrine is not mine, but his that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16, 17.) How this helps us to understand the philosophy of the ransom—that our Lord was a corresponding price for the life of our first parent, Adam. How important it is that this truth be grasped and understood in our hearts and minds, because until we do see that our Saviour was a perfect human being, at His first advent, we cannot really and truly co-operate intelligently as members in the Body of Christ.

It was to assist the disciples of Christ in particular, we may be sure, that God sent Jesus as the babe, so that He may grow up as other children, only of course, He was a perfect child, and was not affected or influenced by the imperfections of the dying human race. God knew, of course, that some in Israel would stumble at the lowly manner in which the Saviour came into the world, and would ridicule the suggestion that He was the Messiah. No doubt many thought of Him as stated in Matt. 13 :55—"Is not this the carpenter's son?" They would reason—He is just one of us; and yet, as verse 54 shows, they could not but ask — "Whence hath this man this wisdom, and these mighty works?"

While, then, the lowly birth of Jesus stumbled some to conclude that He was just one of the ordinary children in Israel, as He grew up, those in right heart condition could see that He was no ordinary man, because He was guided and directed of God so fully, and the miracles He did marked Him out as God's special messenger, even the Messiah.

However, how many sincere people to-day conclude that our Lord was more than a human being while on earth. Some seem to feel that it is belittling to think that our Saviour was not Divine in some way. A sincere person once wrote—"I cannot have any thing to do with teachings which tamper with the Deity of Christ." It is sad to note this attitude, for how necessary it is to really study God's Word, and not be so sure of having gained the truth in regard to any matter, that we are not open to correction, as the truths of the Scriptures are revealed to those worthy of them.

How clearly did the Apostle John explain our Lord's nature when He came as the Babe of Bethlehem. In 1 John 4 :2, 3, 'we read—"Hereby know ye the spirit of God ; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world." It is most important, surely, to understand this matter of our Lord's perfect humanity at His first advent—that He was truly the Man born to be King. In 1 Tim 2: 5, 6 we read—"The man Christ Jesus, who gave himself a ransom for all, to be testified in due time." It is absolutely clear that our Lord gave His humanity for the life of the world—a man's life for a man's life, that He may pay the death penalty against Adam, and the race condemned to death in Adam. (See Heb. 2:9. "A little lower than the angels," was the same nature as that possessed by man in his perfection; see verses 6, 7.)

Some sincere believers who are able to grasp the fact that our Lord gave His human life in sacrifice, feel that in some way He will again 'appear in human form at His second advent. The truth on this matter is of equal importance, surely, as is the nature of Jesus when He came to redeem humanity ; and how definitely did our Lord declare of Himself—"My flesh I will give for the life of the world." (John 6: 51.) And again, in speaking to His disciples He stated—"Yet a little while, and the world seeth me no more ; but ye (shall) see me (in the heavenly kingdom) ; because I live, ye shall live also." (John 14:19.) The Apostle Paul also revealed that in His great exaltation our Lord was made in the "express image of the Father's person," — the divine nature ; while Peter adds his testimony that Christ was "put to death in the flesh, but quickened (resurrected) in spirit." (Heb. 1:3; 1 Pet. 3:18.)

Someone may feel that it is not really important to know and understand these things, but it is of great importance that we do become clear and definite on the doctrine of the ransom —the corresponding price which our Redeemer gave for the world—and also the manner of His return, so that, as members of His Body, we may be in full harmony and co-operate in all things with our Lord and Head.

When the time came for our Lord to complete His sacrifice, we find that the answers He gave to Pilate are of great instruction to us respecting His kingship and kingdom. After being questioned by Pilate, we note the answer He gave in John 18:36, 37—"My kingdom is not of this world (kosmos, order of things; this 'present evil world') ; 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. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The great purpose of our Lord being born as the Babe of Bethlehem was that He may become the Man, Christ Jesus, to give Himself a ransom, corresponding price, for the world of mankind. He certainly bore witness unto this truth ; and every one that is of the truth (with a heart and mind for the truth), heareth the Lord's voice. "My sheep hear my voice, and I know them, and they follow me." (John 10:27.)

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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.

## The Ransom and Its Application to Mankind.

THE word "Ransom" is used in respect of the purchase-price of humanity and also in connection with the deliverance of mankind after having been purchased by that price. As an illustration of the two uses of the word, we give two texts of Scripture :—(1) "Who gave himself a Ransom for all, to be testified in due time." (1 Tim. 2:6.) (2) "I will Ransom them from the power of the grave." (Hos. 13:14.) In these texts we see the two uses of the word "Ransom". The word Ransom in the Scriptures is often used in a similar manner to the word "redeem." The two words, indeed, have the thought of purchase connected with them. To redeem is to buy back ; to ransom, as used in 1 Tim. 2:6, is to buy back, by giving a price to correspond.

The Bible sometimes speaks of the death of our Lord Jesus Christ as the giving of the price. The Scripture says that our Lord Jesus gave Himself to be a Ransom-price. (Matt. 20:28; Mark 10:45.) He gave Himself at Jordan; He completed the giving of Himself at Calvary. In His death He laid down the Ransom-price, the price necessary for redeeming Adam and all of his race from the sentence of death.

But there is a difference to be observed between the laying down of the Ransom-price and the application of that Ransom-price. The price was in our Lord Jesus Himself, but He must lay it down sacrificially before the benefits of it could be given to others. The Scriptures show us that, after He had laid down that price, God empowered Him to make use of it, permitting Him to enter into the Most Holy, even heaven itself, to do so. He makes use of that price, as outlined in the Scriptures, in a two-fold offering to God:

First, He appropriated of that life which He had laid down — the merits of that Ransom price—to those who would constitute His Body, the Church. He Himself had no sins to cleanse, but those who, according to God's arrangement, were to be the members of His Body, had sins ; and for these He applies His blood as a redemption price or merit on their behalf, securing for them, not only release from condemnation, but also the opportunity of becoming sharers with Him in the Ransom work. He has not applied the merit of that sacrifice as yet to Adam or his children, but merely to those who, in the type, were represented by the under-priests, and to the Levites, the brethren and servants of the priestly family.

Secondly, Christ will make use of His sacrifice on behalf of all the people. As was shown in the type, the sprinkling of the blood on the mercy-seat at the close of the Day of Atonement, which was the second sprinkling, was for all the people. The antitype of this act will constitute a full offset to the Adamic condemnation. Another Scripture, however, shows us that while all the people are to come under the direct control of the great Messiah, they are not to be turned over perfect, but as they are found—in a dying condition, the wrath of God, because of imperfection, still being upon them. Then, under the New Covenant, of which our Lord is made responsible Mediator, the Great Messiah will take charge of "all the people," even while they are still subject to the weaknesses resulting from the sentence of death. Under this New Covenant, as many of them as will become obedient to the laws of Messiah's Kingdom, will come into relationship to the Life-Giver, in harmony with the text, which says, "He that hath the Son hath life, and he that hath not the Son shall not see life." (1 John 5:12 ; John 3 :36.) All of Adam's posterity will have an opportunity to accept Jesus, either as His brethren at the present time, or as His children in the next Age.

Coming back, then, to the words Ransom and Ransomed: They are used in respect of our Lord, to indicate, not that He completed the Ransom work when He died, but that He there provided the Ransom-price. During His Mediatorial

reign the whole work of Christ will be that of delivering those for whom He gave the Ransom-price. In this last use of the word, it would be right to say that the Church shares with Christ in this Ransom work of delivering the world. This is the thought everywhere set before us in the Scriptures. But it would be wrong to say that the Church participates in the Ransom-price. The Ransom-price was the perfect Man, Jesus, who gave Himself to be a Ransom-price for all. In that sacrifice there is a sufficiency of merit for all of Adam's posterity. The Church, therefore, has no participation in the work of giving the Ransom-price, though it is to participate in the work of Ransoming or recovering those for whom the Ransom-price is to be applied.

The sentence of death, passed upon father Adam, was transmitted in a natural way to all of his children. At the end of this Gospel Age, the Great Priest will have finished His atoning work. Then, by applying the Ransom-price on behalf of the world, He will become invested with all the rights and titles to humanity and to the earth. The full price having been paid over on behalf of mankind and their home, and having been accepted by the Almighty, the "world and the fulness thereof" will all be turned over to Christ, who will then be King of kings and Lord of lords. Justice will then have no further claim upon mankind, all of whom will have been turned over to Christ. But He will not recognise those who are in a rebellious attitude toward God's arrangements.

Such, however, will be held in restraint and will still be under Divine Justice, for the Great Mediator will be a representative of Divine Justice, as well as of Divine Mercy. During His reign it will be His duty and privilege to teach mankind a great lesson. In one of the prophecies we read, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and He will teach us of His ways, and we will walk in His paths ; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." (Isa. 2:3 ; Micah 4:2.) And it shall come to pass that the nation that will not go up to Jerusalem will have no blessing.—Zech. 14:17-19.

In other words, while the Millennial Kingdom will be fully established, its blessings will be operative only toward those who will seek to keep the Divine Law. But as the nations perceive that there is no blessing apart from the keeping of the Divine Law, they will doubtless be influenced to do so. In due time, the light of the knowledge of the Lord will fill the whole earth, and ignorance and superstition will be supplanted by Divine enlightenment. The Scriptures assure us that this New Covenant will be made with Israel, and with all mankind, who will become Israelites ; for God will also give the heathen to Messiah, who will be Ruler of all the earth, not merely of those who accept His Government. "Ask of me and I will give thee the heathen for an inheritance." He will rule with the iron rod, to the intent that all mankind may learn the Divine Law and have the Divine blessing.—Psalm 2:6-12.

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## **Gatherings at Geelong.**

The majority of the Melbourne brethren journeyed to Geelong, Vic., on Sunday, 30th October, and spent a very profitable day with the friends in that locality. A number of helpful addresses were given and the Bible study on 1 Pet. 5 :5-11 was also instructive and encouraging to all able to attend. We were sorry that sickness prevented some of the friends in both Melbourne and Geelong from attending.

Our brethren generally will be pleased to learn that a Baptism Service has been arranged for Geelong on 26th November also, when four members from the Geelong and Melbourne areas expect to symbolize their consecration to the Lord. This issue of "Peoples Paper" is going to press just prior to the date of the Baptism Service, so it is impossible to report it further. However, we rejoice with these dear friends in their desire to thus signify their hearts' devotion and service to the Lord — to be dead with Christ, if so be that they may reign with Him.

## **Booklet for January's "P. Paper "**

A booklet entitled—"Does the Bible Teach Divine Healing for Today ?", is taking the place of January's "Peoples Paper," and is being posted out to all readers with this issue. Friends will realise, therefore, that the next "Peoples Paper" will be the February, 1956, issue.

In view of the prominence given to the deceptive teaching that the Lord is healing bodily ills at the present time, it is hoped that this booklet, as well as the pamphlet entitled—"Does God Perform Miracles of Healing Today?", may be helpful to all who desire the truth on this important matter, as on all other subjects. The last mentioned pamphlet is available in quantities for all able to use them to advantage.

## **Melbourne Christmas Convention.**

The Melbourne brethren wish to advise that their Annual Convention will be held over the Christmas period (D.V.) in the Masonic Hall, 254 Swan Street, Richmond, Melbourne.

The days of Convention have now been confirmed for December 24th, 25th, 26th and 27th, with additional gatherings on the New Year weekend for December 31st and January 1st.

A cordial invitation is extended to all friends able to attend these- assemblies in Melbourne, and further information may be obtained from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

## **The Bread of Life—"BLESSED ARE THEY THAT HUNGER AFTER RIGHTEOUSNESS."**

*"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8:11.*



TO-DAY this prophecy is fulfilled in our midst! Notwithstanding the fact that during the past century Bibles have been printed and circulated amongst the people by the million, and notwithstanding the fact that education has become so general that rich and poor, old and young, have the ability to read the Word of God, nevertheless we are in the midst of the very famine which the Prophet specifies. It seems almost incredible that we should be famishing now with Bibles in our homes, when our saintly forefathers did not famish, although their education was limited. The secret lies in the fact that increasing intelligence on every hand has awakened our reasoning faculties along religious lines, and the result is the gnawing of hunger in our hearts. Both heart and flesh cry out for a living and true God — a God greater than ourselves—more just, more powerful, more loving. Realising our own impotency, we feel more and more our need of the Friend whose love is closer than a brother's.

Consequently we cannot find in the Scriptures the rest, the refreshment, and the comfort which our forefathers derived therefrom. Consequently the young men and the purest of heart in the world are repelled by the religion of the past. They are hungry for the Truth, thirsty for the refreshment which they need. Intellectually, many are looking, wandering, from sea to sea, desiring the Bread of Life.

Scanning the creeds of all denominations, they find these practically alike as respects theories of eternal reprobation and damnation for all except the Elect, the saintly few. They grow faint for want of spiritual food and drink. They even look to the heathen world, and examine the theosophy of India, the Buddhism of Japan, and the Confucianism of China, seeking for some satisfying portion of Truth.

In some respects these are like the prodigal son — far from home. They perceive the swinish content with the husks of business, money, pleasure, and politics ; but their spiritual longings cannot be satisfied with the husks which the "swine" eat. Because of their interest in spiritual things they are thought peculiar. They are misunderstood by their best earthly friends. In their wanderings along the highways of science and world-religion they must surely learn that they will get no satisfaction from those sources.

Ho, all ye that hunger for Truth, come ye ! There is an abundance for us all in our Heavenly Father's wonderful provision—in the Bible. Deserting all the creeds and traditions of men, let us gather at our Heavenly Father's Board as His family, as His children. Let us prove the truthfulness of His declaration that "Like as a father pitieth his children, so the Lord pitieth them that reverence Him." Let us seek and find the satisfying portion. Let us satisfy our longings at the table of Divine provision. Mark the words of the Lord and consider how truthful they are—"Blessed are they that hunger and thirst after righteousness, for they shall be filled."

It is this Truth-hungry class whom we address. We know their heart longings ; for we have had the same experience. We know the satisfaction which they crave ; for we have received it and are therefore doubly glad to hand forth the Bread and Water of Life to those who desire it. There are many who are ready to serve the appetites of those who long for pleasure — ball games, society fetes, chess, travel, etc. Against these we have not one word to say. It is not our thought that they are en route to eternal torment ; hence, we do not frantically beset them or annoy them. Let them have their pleasure. Let them wait for the time to come when something may occur in their experiences which will put them into the class of the broken-hearted and contrite of spirit, something which will cause them to feel after God, if haply they might find Him as a satisfying portion.

In harmony with the Master's directions, it is our aim to "bind up the broken-hearted and to comfort those that mourn," to tell them of the oil of joy which the Lord is willing to bestow for their spirit of heaviness and sorrow for sin. (Isa. 61:1-3.) As the Master expressed no reproof of those engaged in any sort of moral reform, so it is with us. We desire to oppose no one who is doing any good work, whether or not he follows with us in every particular. There are so many engaged in doing evil works, and so few engaged in doing good, that not one of the latter class can be spared from the ranks of the service of righteousness.

As the Master did not give His time to temperance reform, or to social reform, or to political reform, but gave it to the instruction of the people in the doctrines of the Word of God, so let us be intent to follow His example in this matter, not "teaching for doctrines the precepts of men," but the Word of God, which liveth and abideth forever—expounding to the people the Scriptures and assisting them to see the length and the breadth and height and depth of their meaning.

Nevertheless, as the religious teachers of the Master's day hated Jesus and His disciples for this cause, "because they taught the people," and as they persecuted the Master and His followers because they did not walk in the beaten paths of their day, so we may expect that the Scribes, the Pharisees and the Doctors of the Law to-day will be grieved because the people are taught the light of the knowledge of the glory of God shining in the face of Jesus Christ is presented to the people as an incentive to love and obedience, instead of the doctrine of eternal torment.

It matters not that all the educated ministers to-day well know, and would not for a moment deny, their disbelief in the doctrine of eternal torment, if cross questioned.

(1) They perceive that the teaching of the doctrines of purgatory and eternal torment has not had a sanctifying influence upon mankind in all the sixteen centuries in which these doctrines have been preached. But they fear that to deny these doctrines now would only make a bad matter worse. They fear that if the Gospel of the Love of God and the fact that the Bible does not teach eternal torment for any were generally made known, the effect upon the world would be to increase its wickedness, to make life and property less secure, and to fill the world with blasphemies still more than now.

(2) They fear also that a certain amount of discredit would come to themselves because, knowing that the Bible does not teach eternal torment, according to the Hebrew and Greek original, they secreted the knowledge from the people. They fear that this would forever discredit them with their hearers.

We ask you, dear fellow Christians, were you constrained to become children of God and to render to the Lord the homage and obedience of your lives through fear or through love? We are not asking you whether you never have feared ; but what brought you to the point of consecrating your life to God? Surely it was not fear? We are aware, of course, that there is a proper godly fear, reverence, and that the Scriptures declare it — “The fear [reverence] of the Lord is the beginning of wisdom.” (Psalm 111:10.) But this is not the fear of eternal torment, which tends to drive out love. How could we love or esteem or truly worship a God who purposed the eternal torment of His creatures from before their creation!

We could give you many proofs of the power of love over the human heart, in contrast with the ungodly fear of the error. God says to us in so many words, “Their fear toward Me is taught by the precept of men.” (Isaiah 29: 13.) As an illustration : Some years ago at a Convention a well-dressed gentleman in attendance told how his heart had been touched with our presentation of the love of God.

He said, “For years I have been a member of the Presbyterian Church without being really a Christian at all. Occasionally I went on sprees, sometimes I gambled, and drank, etc. Not until I received a knowledge of the true character of God as set forth in the ‘Divine Plan of the Ages’ did my heart ever come to the proper attitude of surrender to the Lord. Then I was glad to give Him my little all, and wished that it was more.”

The next day, as I was passing to the auditorium to conduct a question meeting, this gentleman put a slip\_ of paper into my hand. Supposing that it contained a question, I thrust it into my coat pocket. On the platform I drew it forth as one of the questions to be answered, and to my astonishment I found it to be a cheque for one thousand dollars. The man had not been asked to contribute, nor had there been any appeals for funds, but the love of God had captivated his heart, and had got control—not only of it, but of his pocket-book and all. He wished to show the Lord his appreciation of the Love Divine, the length, the breadth, the height, and the depth of which he now comprehended as never before.

Another case : Several years ago was a gentleman who had then but recently become interested in our studies of the Word of God. He said in substance: “I will not attempt to tell you how wicked a man I was before I got your literature. My dear wife here, an earnest Methodist, said to me, ‘John, John, you will surely go to Hell!’ I replied to her, ‘Mary, I know it! I know it! And, Mary, I am determined to deserve all that I get. I am not going to Hell for nothing.’

“One of your tracts came to my desk in my store. I read it and perceived that it was different from anything I had ever understood respecting the teachings of the Bible; for it seemed more rational and more God-like. I sent to you for various Bible Helps. The result is that the Love of God has constrained me, has conquered me, in a way that the doctrines of devilish torments could not influence me. Now I see the true teaching of the Word of God; I can honour Him, worship Him, and take pleasure in laying down my life in His service. I have made a full consecration of everything I possess.

“For a time I sent you a fifty-dollar cheque every month ; but it was in the nature of conscience-money. At that time the most profitable feature of my store trade was the sale of liquor. As the grace of God more and more filled my heart to overflowing, it brought me to see that I must love my neighbour as myself, and do injury to none, and those cheques stopped. I ceased to deal in liquor, and have devoted my whole life to the service of God and of my fellow-men.”

Three murderers confined in the Ohio State Penitentiary had from childhood been trained in the doctrine of eternal torment by different denominations ; and yet these men had committed murder. Under the providence of God these men received some of our literature, and were cut to the heart when they learned of the Love of God as expressed in “The Divine Plan of the Ages.” This knowledge made such a change in the hearts and lives of these , three murderers that the prison-keepers took knowledge of them that they had been with Jesus and had learned of Him. By and by they were paroled, and two of them started preaching the Gospel of the Love of God, seeking to bring their fellow-men out of the condition of darkness and sin into the glorious sunlight of Divine Love and Truth.

Having tried the Gospel of Fear and Damnation and Torture for the past sixteen centuries, and having seen that under this teaching there is more blasphemy and general wickedness in Christendom than even in the heathen world, should we not decide that it is due time to give the true Bread and Water of Life to the hungry and thirsty ones who, for the lack of it, are searching the earth over, and many of whom are falling into Higher Criticism and other delusions peculiar to our day ?

With shame of face we must all acknowledge that “we have done those things which we ought not to have done, and left undone those things which we ought to have done, and there is no health in us.” The proper thing for us to do, dear Christian friends, is to get down upon our knees before the Lord and in contrition of heart acknowledge that we have wrought no deliverance in the earth (Isaiah 26:18) ; that our sectarian differences are our shame ; that the ignorance in which we have all been respecting the Word of God is humiliating.

When once the eyes of our understanding are opened, we can comprehend as never before the harmony of God’s Message from Genesis to the Revelation. Daily the Word of God becomes more precious to us. More and more we realise that it is our duty to fly to the assistance of our dear brethren in Christ, and to call upon them to join in a determined stand for God and His Word of Truth. We must show them that our God has been dishonoured by misrepresentations of His character and of the real teachings of His Word. We must point them to the fact that the Bible does not teach that all mankind except the Elect will be consigned to an eternity of torture at the hands of demons.

We must also show them that the Election of the Church during this Gospel Age does not mean injury to the non-elect ; but that, on the contrary, it is the Divine purpose that the elect saints with the great Redeemer shall constitute God’s Kingdom, which will bind Satan, put down sin, banish ignorance, error and superstition, and uplift mankind by resurrection processes to all that was lost in Eden by Adam’s disobedience, but secured for him and all his race through the great transaction accomplished on Calvary. All mankind shall yet see that the Divine Purpose shall be

accomplished; that the Word which has gone forth out of Jehovah's mouth shall prosper in the thing whereunto He sent it.

Loyalty is the test upon Christian people to-day. The Lord desires not those who merely fear to do wrong, but those who love to do right, and hate to do wrong.

—(From "Reprints.")

## Tracts Available.

The article "What May We Expect from Geneva Conference?" which appeared in October "Peoples Paper," will be available in tract form shortly. Friends who can use these to advantage should apply for supplies. These tracts are provided free from the Tract Fund.

Other tracts also available in quantities

"Does God Perform Miracles of Healing Today?" "God's Solution for the Formosa Problem."

"Is there a Second Chance for Salvation After Death?"

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## The Bible.

THE Bible is the torch of civilisation and liberty. Its influence for good in society has been recognised by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old Book is unintentionally, but woefully misrepresented by its friends, many of whom would lay down life on its behalf ; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its truth, received through traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons!

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking mind will be prepared to examine the claims of anything purporting to be Divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.

The Bible is the oldest book in existence ; it has outlived the storms of thirty centuries. Men have endeavoured by every means possible to banish it from the face of the earth ; they have hidden it, burned it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it ; but still the Book lives. To-day, while many of its' foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence, are long since forgotten, the Bible has found its way into every nation and language of earth, over eleven hundred different translations of it having been made. The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it ,claims as its Author has also been its preserver.

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## Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greeting 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.

## Books Available.

The following Books are expected to be on hand by the time this "Paper" reaches our readers :-

"Most Holy Faith"—£1.

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"Daily Heavenly Manna," birthday pages-10/6.



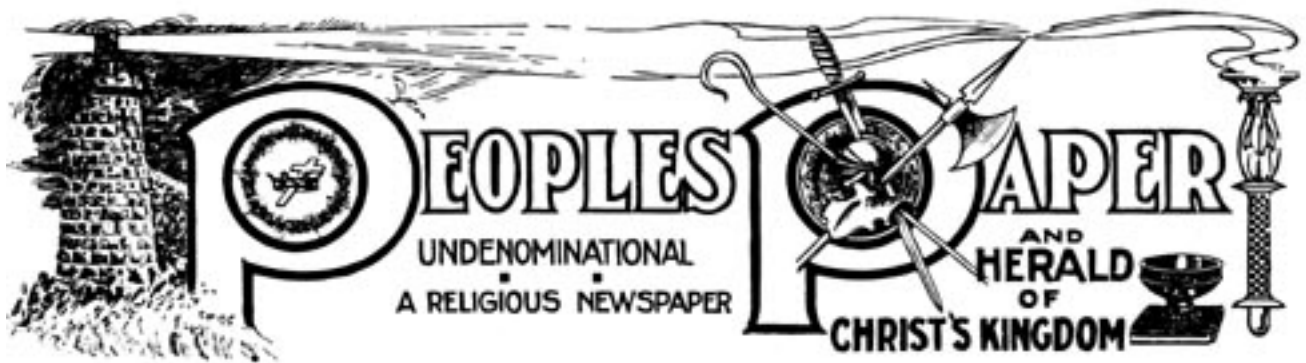
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“Christ’s Return”.—This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2/3, post paid:

## Capernaum.

How blest the city which was called “His Own,”  
The home of Jesus Christ; happy the street  
Which knew the echo of His sandalled feet,  
The light of His familiar face,  
the tone Of His most gentle voice;  
happy each stone And timber of that dwelling,  
which His sweet “Peace to this house”  
was daily wont to greet,  
When His dear shadow on the door was thrown.  
Jesus, who standeth knocking at my door  
Seeking a home in this poor heart of mine,  
Oh! lift the latch—enter for evermore;  
Here let Thy voice be heard, make  
Thy face to shine, And breathe  
Thy peace, while gratefully I sing  
The love and condescension of my King.  
—R. W. (M.A.)



**Volume XXXVIII MELBOURNE, NOVEMBER 1955**

## How Jesus Preached to Spirits in Prison

*“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 [two experiences death and resurrection] he preached unto the spirits*

*in prison.”-1 Pet. 3 : 18, 19.*

THIS text has been made the basis for some 1 peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of Purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really dead, that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they are dead than when they were alive is responsible for nearly all the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these “spirits in prison” are human spirits, let us note the fact that to say, “human spirits,” is an absurdity in itself, because human beings are not spirits and spirits are not humans. “Who maketh his angels spirits,” is the Scriptural proposition. True, we do sometimes speak of humans as possessing a spirit of life or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, fowl, etc.

Again, we sometimes speak of the Church as spirit beings—begotten of the holy spirit. Thus the Apostle speaks of the natural man in contrast with the New Creature, a spirit being. To appreciate this statement we must remember that the Church class receive the begetting of the holy spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the context shows that the Apostle had no reference to the Church, either: we were not in prison; we received the message of salvation through the Apostles.

The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience, namely, that it was “in the days of Noah, while the ark was preparing.” Surely if noticing these particulars mentioned in the , context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity of our day, or to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they imprisoned?

Turning to Genesis 6: 1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged through Messiah and His glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity until the astounding record is that “the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually.” The particular sin of those angels was that when they were granted the privilege of materializing—of taking human bodies for the sake of helping and instructing mankind — they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men, amongst men, and to rear earthly families rather than to abide in the condition in which they were created--spirit beings, higher than humans. Not only was this wrong in the sense that it was taking a course in opposition to the Divine arrangement, but it was wrong also because the thing was done for the cultivation and gratification of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity ; for we can readily see that for the angels of superior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body.

We are particularly told that the offspring of this improper union between the angels and the daughters of men were giants, both physically and mentally ‘niperior to the fallen human family — “men of renown.” And this statement, that they we •e “men of renown,” was at a time when manhood’s estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several centuries. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontaminated—all others, had more or less under the influence, directly or indirectly, of these fallen angels or their giant sons. Hence of Noah it was written (not that he was a perfect man, but) “Now Noah was perfect in his generation” (uncontaminated) and his family apparently the same. Hence these alone were saved in the Ark, while all the remainder, more or less contaminated, were destroyed by the flood.

q It was then and there that God imprisoned those spirits, angels, who kept not their first estate; they are therefore called fallen angels, devils, demons. They were not imprisoned in some far - off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again.

The record is that God cast them down, that He condemned them to an overthrow — that they might not any longer associate with the holy angels, but must be reserved in tartarus —our earth’s atmosphere. Here they were imprisoned, not in a special place, but in the sense of having their liberties restrained, “in chains of darkness.” They were no longer permitted to Materialize and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6; 2 Peter 2: 4, 5) an explanation in full harmony with the Genesis account of their fall.

We, of course, cannot know that all of those fallen angels are still in a disloyal condition of heart. On the contrary, in harmony with our text, we may suppose that some of these fallen angels have since repented of their wrong course and it would be none too strong a way to state the matter—that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones and to have the knowledge of all their evil designs and efforts would be a terrible experience and, besides this, we may be sure that the rebellious would not hesitate to persecute the repentant ones in every conceivable manner,

On the other hand, the repentant ones would be obliged to restrain themselves and to not render evil for evil, knowing that this would be contrary to the Divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus or otherwise, would have a kind of purgatorial experience, and the very thought calls forth our sympathy.

When imprisoned or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants and spoken of as Beelzebub, the Prince of Demons. Satan, who sinned, much earlier than other, and in a different way, the Scriptures tell us was an angel of a higher rank, or a higher nature, and this superiority of his has made him the Prince or ruler over the hosts of fallen spirits.

The fight of Satan and his fallen angels is against God., against all who are in harmony with Him, against all the regulations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul's words along this line are forceful; he remarks that God's people contend not merely "with flesh and blood," but also "with wicked spirits in high positions and the question arises, "Who is sufficient for these things?" The reply is that none is sufficient; without the aid of the Redeemer, His church would be quite overcome and vanquished by evil.

Likewise, without the Redeemer's aid through His Kingdom, without the binding of Satan, without our Lord's releasing of the world from the bondage of sin and death, there would be no hope of the world's recovery from present bondage. But with the Apostle we exclaim, "If God be for us, who can be against us?"—Rom. 8:31.

Satan's original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness for light and light for darkness—for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind His command that our first parents should not eat of the tree of the knowledge of good and evil. Satan declared that man cannot die.

And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not most people in every land believe that when a man dies he does not die, but lives on—exactly Satan's lie of the first instance? How few have believed God, even amongst His people who truly loved Him, and who truly desire to believe the teachings of His Word. We have all been under a kind of "hoodoo." "The god of this world [Satan] has blinded our minds" on this subject. We now see that death is the penalty for sin and that the resurrection is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that this lie has seemingly triumphed over the Divine Word—"Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known, they hide their personality and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained or restrained from the privilege of materialization, the next most desirable thing in their estimation is to gain control over a human being and to use his body instead of their own. This is styled obsession, and persons so afflicted today are sent to an insane asylum where, it is estimated, they constitute at least one half of the entire number. In the days of our Lord these were not mistakenly supposed to be insane, but rightly declared to be obsessed. All remember the New Testament account that our Saviour and His Apostles cast out legions of fallen spirits from humanity.

□ We need not discuss this question with Bible Students, for it is too well recognised to be disputed. We suggest a topical study of this subject by all our readers. We see how many times Jesus and the Apostles cast out demons, and note the particulars. Although we still have with us spirit mediums and many obsessed, we cannot know whether the proportionate number is greater or less than in our Lord's day. Since the world's population today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less.

But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which St. Peter tells us in our text. Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (1 Cor. 6:3.) We do know that the holy angels need no judging or testing, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the divine plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain.

Here arises another question: If Jesus was really dead, as the Scriptures declare, if "He poured out his soul unto death," and "made his soul an offering for sin," and He was, not raised from the dead until the third day after His crucifixion, how could He in the meantime preach 'to spirits in prison, or to anybody else? We reply that He could preach in the same way that the Apostles refer to in respect of Abel, saying, "He, being dead, yet speaketh." (Heb. 11:4); and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while He was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words." •

It was the great object which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known Him, when, as the Only Begotten of the Father and His representative, He had created them and all things that are made, and was also the mouthpiece for all divine orders and regulations.

The fallen angels realised that He had come into the world to be its Redeemer; they perceived the great stoop that



He had made from His lofty position on the heavenly plane to the servant on the human plane. They admired His loyalty and faithfulness to God, but doubtless believed Him to be foolish; they never expected Him to arise from the dead. But when they perceived His resurrection on the third day to glory, honour and immortality, “far above the angels, principalities and powers and every name that is named,” His sermon to them was complete, namely, that “the wages of sin is death,” but that “the gift of God is eternal life.” (Rom. 6: 23.) And as they realised thus the power of God and the love of God for His human creatures, the Apostle’s words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as He had had mercy and had provided for humanity.

The lesson is one for all. God’s power is infinite, so is His love, His mercy, His goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient shall have the divine favour and everlasting life.

### **Tracts Available.**

The article “What May We Expect from Geneva Conference?” which appeared in October “Peoples Paper,” will be available in tract form shortly. Friends who can use these to advantage should apply for supplies. These tracts are provided free from the Tract Fund.

Other tracts also available in quantities

“Does God Perform Miracles of Healing Today?” “God’s Solution for the Formosa Problem.”

“Is there a Second Chance for Salvation After Death?”

“Do World Events Foreshadow Armageddon? — Will Australia Be Involved?”

### **Melbourne Christmas Convention.**

The Melbourne brethren wish to advise that their Annual Convention will be held over the Christmas period (D.V.) in the Masonic Hall, 254 Swan Street, Richmond, Melbourne.

The days of Convention have now been confirmed for December 24th, 25th, 26th and 27th, with additional gatherings on the New Year weekend for December 31st and January 1st.

A cordial invitation is extended to all friends able to attend these assemblies in Melbourne, and further information may be obtained from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

*“All things come of Thee, and of Thine own have I given Thee.” Both the ability and the will of giving to Him is from Him.*

*—Leighton.*

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

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## **The Treasure of the Humble**

UNDER the above heading the following article appeared in the Adelaide “Advertiser” on October 8th, having been received here from one of our brethren, and it is felt that the thoughts will be appreciated by all of our friends. Apart from one or two deletions the article is reproduced in full, as follows :-

“Humility has been called the Cinderella of the virtues.’ Who, then, will rescue her from her lowly estate and set her in her rightful place as queen of them all? This is indeed a daunting task, for she is, by her very nature, a shy and retiring maiden, never at home in the limelight of publicity. This may explain why her charms are so imperfectly appreciated by the general public; they do not lend themselves to advertisement.

“The Greek sages were ready enough to exalt such masculine virtues, as wisdom, temperance, fortitude and justice, but tended to disparage humility as being linked with weakness, if not with weak-mindedness. Plato and Aristotle passed her by ; the Stoics knew her not. Nor had she any lodgment in the Roman mentality. Thus, in ancient time, the Cinderella of the virtues’ was constrained to make her abode with women, children and slaves, if even these were willing to entertain her.

“The Teacher of Nazareth was seemingly the first to celebrate her beauty ; He was certainly the first to enthrone her. This may explain why so many thought Him mad. With the spread of the new religion, millions, even among the warlike barbarians, were taught to pay her tribute of admiration. St. Paul, St. Augustine and St. Thomas Aquinas championed her name and talked of her glory. Yet, even among professing Christians and churchmen, few have caught much of her disposition. She wears indeed a garland of praise, but is rarely attended by an imposing retinue of courtiers. . . . It has even been maintained that our Cinderella is more at home with the Asian mentality than with the European. This, however, is a matter on which it is unnecessary to adjudicate.

“Certain it is that few modern authors have much to say for her. Friedrich Nietzsche, somewhat unnecessarily, warned his German compatriots against her. He despised the Christian ethic as ‘a sheeplike morality’ ; his ‘Super Man,’ being the incarnation of ruthless egotism, scorns any thought of humility. George Bernard Shaw could see no beauty in her that he should desire her. Apart from composers of sermons and suchlike pious effusions, the only modern author to say much in her favour is Maurice Maeterlinck, who wrote a book significantly entitled ‘The Treasure of the Humble.’

“In the world largely dominated by the doctrine of ‘Get on or get out,’ the Cinderella of the virtues is desolate indeed. Who wants to cultivate a maiden whose acquaintance is so obviously a handicap in an age of blatant self-advertisement and competitive pushfulness? The gentle voices of those who know her charm are drowned in the babel of phonographs and ‘loud speakers.’ Those whose delight is to ‘blow their own trumpet’ can find no pleasure in Cinderella, who bids them, reduce the trumpet to a ‘pianissimo’ and even shut it off altogether. In the dance of modern life, what place can there be for a maiden who detests anything in the nature of ‘showing off’? Even Mrs. Grundy is hardly at a greater discount than Cinderella.

“Yet, though Cinderella is never out to ‘make a splash’ or ‘raise a dust,’ she is by no means unsociable. She is always ready to fill offices and do jobs which others think ‘beneath’ them. Being a thorough democrat, she loves the common people ; it is among them that she finds most of her limited circle of friends and acquaintances.

“Nor is she a stranger to those who are really great. Artists, scientists and thinkers of noblest eminence are among her chosen lovers, for they have learned her secret and caught her spirit. Only the ‘second - raters’ need to vaunt themselves. He who is obsessed with his own importance can never do the best work. Rather is he like a narrow - necked bottle; the less there is in him, the more noise he makes in pouring it out. Acquaintance with Cinderella would be the best medicine for a swelled head, which is generally a muddled head. Simplicity, sincerity and service are the recipes she offers to a world which is very sick.

“Cinderella is no company for cowards; it takes rare courage to confess errors and shortcomings. Only as we become aware of our ignorance are we likely to seek knowledge. Only as we ‘own up’ to our failures are we likely to repair them. Thus Cinderella may teach us to snatch the rose of victory from the thorns of defeat. Her company has an astringent quality which wakes us from self-complacent dullness. By making us ashamed of what we are, she helps us to become what we ought to be. Poor as Cinderella may seem to the eye of the world, she waits to bestow on everyone of us ‘the treasure of the humble’.”

## Christian Conduct.

*“Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.”*  
— Matt. 5:16.

IN connection with the discourse on the beatitudes, recorded in the fifth chapter of Matthew, our Lord referred to the traditions of the ancients, which evidently had a great control over the people at that time. The important lesson for every Christian to learn is that the fact that a matter is ancient, that it has been long believed, is no positive proof of its correctness. There is one standard for the ancient as for the modern—the Divine Revelation. “If they speak not according to this word it is because they have no light in them.”— Isa. 8:20.

The traditional teaching to which our Lord referred was not wholly erroneous, just as the traditions of the “dark ages” contain some elements of truth. Error alone is weak in comparison to error mixed with a little truth ; hence our great Adversary usually endeavours to interweave some measure of truth with all the injurious falsehoods which have burdened the world for centuries, and still burden us in proportion as we are deceived by them. This was true in respect of the matter the Lord was discussing: The Law had something to say respecting the taking of God’s name in vain, and tradition had modified the law and limited it to false swearing. Our Lord pointed out that the third commandment had a broader and a deeper meaning than the tradition implied—that it meant that God’s name should never be used in any irreverent manner, and not merely forbidding its use in connection with the violation of an oath in the Lord’s name.

Our Lord extended the thought, teaching His followers that they should not continue the custom of their day, of proving their assertions by appeals to God, to heaven, etc. The same lesson is for the followers of Jesus today ; others may feel it necessary to emphasize their statements by oath, but the followers of Jesus are to so live, so act, so speak, that their words pass for par anywhere and with anybody. To this end they must be absolutely truthful, so that whoever may hear them may know that their yea is yea, and their nay is nay.

Oaths and solemn assertions in the ordinary conversation of life imply that the truth of the speaker is questionable—that his yea is not always yea, and that his nay is not always nay. The tendency is to make him less careful in the ordinary statements of his conversation that are not thus solemnised; the effect is also to make him less reverent towards the Lord or the other holy things which he may have called upon as witnesses, as evidences of his truthfulness. As the word of such people becomes common and liable to be broken, so their oaths would soon also become common and liable to be broken. Such matters go on from bad to worse, usually. On the contrary, where the word is held sacred, the avenues of sin and error and falsehood are measureably stopped.

Nothing in this injunction can properly be understood to apply to the, taking of an oath in a court of law. Such oaths, commanded by the law of the State, are necessary, because all have not the high standard of truth desired. To one of the Lord’s people an affirmation must mean exactly the same as an oath; he would not affirm what he would not be willing to swear to.

While the Lord’s injunction is good for all who have ears to hear it, it is especially appropriate to the little flock who have applied themselves to hearken to all His commands and be taught of Him, and, to whatever extent is necessary, to suffer with Him in following the course of righteousness. Truly, all such should be models of truthfulness and uprightness, and thus be burning and shining lights, glorifying our Father in heaven in their homes and in the communities where they live.

Another of the teachings of the ancients was that absolute justice should be rendered—an eye for an eye and a

tooth for a tooth. Some features of the Law did imply this. If one caused an injury to another intentionally, he should be maimed himself correspondingly. Our Lord said: "I say unto you resist not evil (do not retaliate, rendering evil for evil), but whosoever shall smite you on the right cheek, turn to him the other also." Who can obey this astounding proposition? Even if we modify it all that language will permit, it is still apparently beyond the reach of any fallen human being it teaches the ideal requirements of the Divine law of perfect love.

In seeking an interpretation of this expression, let us look to our Lord as an example. We find, for instance, that our Redeemer was smitten upon the cheek, and that while He did not literally turn the other, He did not attempt to retaliate, even in words. In this indirect way He did turn the other cheek. He expostulated with His smiters in kindly terms, however, and we may properly follow His example and consider it in full agreement with His instruction in this lesson.—John 18:22, 23.

The Apostle Paul, also, learning of the threats of the Jews against his life, did not make threats against them, nor pray evil upon their heads; but he did use such steps as were at his command to thwart their evil desires, sending word to the governor and invoking the power of the civil authority. The lesson for us is that we may use all lawful and legal means in our self-defence, and may even wisely run away from dangers and persecutors, as the Lord directed and the Apostles exemplified. Remember our Lord's words: "They that take the sword shall perish with the sword." The lesson evidently is: "Follow peace with all men."

"If any man sue thee at the law and take away thy coat, let him have thy cloak also." The revisers translated this to mean that if anyone is disposed to go to law with you and take away your coat, you should settle with him, even though it deprive you of both coat and cloak. This lesson of submission, nonresistance, is surely a difficult one to thoroughly learn. We cannot doubt that many would take advantage of such a disposition, and that as the result he would have the bad end of many a bargain. However, this would not prove the Lord's counsel unwise even as respects the present life. We know, too, that the Lord would be quite able to compensate us for anything we might suffer in way of loss in obedience to His directions, to whatever extent He might see would be to our advantage. He who is for us is more powerful than all they that be against us, and undoubtedly loyalty to Him and obedience to His Word would prove eventually the better part.

The next injunction, to "go with him twain," is not generally understood. It does not mean that we should be turned aside from the duties and affairs of life at anybody's bidding. In olden times certain magistrates, governors, etc., had the authority of law to press the service of the people for governmental work. For instance, note how Simon the Cyrenian was compelled to bear the cross of Jesus a certain distance. Our Lord's injunction is that His followers should be so broad-

minded, so liberal, so generous, that they would not only obey the legal commands, but be ready to go farther—to do more than had been required. A Christian measure of anything must be full, never skii-dp. is an element of the higher law, the law of love, and its spirit of generosity in our hearts.

In similar strain, the great Teacher enjoins that we shall give and lend to those requesting. We cannot suppose that our Lord meant that our loans or gifts would be such as would be injurious to the recipients. Love must be the basis of our conduct, as it is the very essence of the Master's law. We cannot think, either, that He means that we should neglect the interest of our homes and families in giving to others, or loaning to them. We are bound to suppose that our Lord in this, as in all things, wished His followers to be wise as serpents and harmless as doves. What He wished to enjoin evidently was that spirit or disposition which would have pleasure in loaning or giving to the needy, and which, being so circumstanced as to be able to comply with such requests, would be glad to do so, using proper discretion and judgment as to time, place, and persons. In other words, the spirit of Christ is a benevolent spirit and not a mean or stingy one, and all the Lord's people, more or less selfish, need to learn this. There are few, perhaps, who would be in any danger of injuring themselves or others immediately dependent upon them by any acts of benevolence.

The requirement to "love thy neighbour" was a feature of the law, and in enjoining this the tradition of the elders was quite right; but they added to it that an enemy should be hated, whereas the law said nothing of the kind, but, on the contrary, enjoined that if an enemy's ox or ass or property of any kind were seen going astray, or about to be injured, they should be protected and assisted and held for the owner, even though he were an enemy, and even though at a considerable cost of time and trouble. We are to be generous with those who transgress against our rights and interests, our enemies. This does not mean that the Lord recognises or treats His enemies with the same degree of blessing that He grants to His friends or His children, nor does it mean that we are to love our enemies in exactly the same sense that we love our bosom friends and companions. The Lord gives special blessings to those who are especially His, and we also may properly give more of our love and favour to those who are in accord with us. The lesson here again is large-heartedness and generosity. To "love them that love you," the Lord points out, would come far short of the standard He sets us, and of the lesson we must learn if we would be His joint-heirs and companions, in the glory, honour and immortality of the kingdom.

The last verse of our lesson caps the climax of all instruction, telling us that the copy which we are to consider and follow is that of our Heavenly Father—we are to be perfect as He is perfect. Ah, yes! It would have been impossible for the Great Teacher to have set us any other pattern or example or standard than the perfect one, with instruction that, in proportion as we love Him and desire to have His approval, we should endeavour to pattern after the Heavenly Father's character. The Lord will judge us not according to the flesh, but according to the endeavours of our hearts as new creatures.



# Question Box.

## USE OF BLOOD TRANSFUSIONS.

(Reprinted from "The Dawn".)

In Genesis 9:4 we read, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Do you believe that this is a command against giving blood or accepting blood transfusions?

We do not. The instruction God gave to Noah undoubtedly emphasized the value to be placed upon blood. In Lev. 17:11 we find the statement "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls." Every student of the Bible knows there was no actual sin-atonement value in the blood of the animals slain in the typical sacrifices, for the Apostle in Heb. 10:4 declares, "For it is impossible that the blood of bulls and goats should take away sins."

The great respect required to be shown toward the blood of the animals during the time that they were being used for symbolic sacrifices, pictured the great esteem in which Christians must hold the blood of Jesus, which represents His entire perfect humanity, sacrificed for us. The death penalty was the sentence passed upon any who showed disrespect for the blood in those days.

This also was a picture of the second death which will befall those of this dispensation, of whom it can be said, he "hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace." (Lev. 17:14 ; Heb. 10:26-29.) It is this lesson of the ransom through the precious blood of Jesus which we are taught by the texts here quoted, and not the idea that it is in any way sinful to give blood or accept blood transfusions.

The types of the Old Testament pointed to the fact that all hope of life, real, perfect life, for either the church or the world of mankind, abides in His blood through whom we have redemption. Just as the blood of the animal had greater value in its symbolic significance after the animal's death, so Jesus' right to life, as pictured by His blood, is used after His death, as the great ransom for all the human race.—Eph. 1:7; 1 Tim. 2:4-6.

No one could ever think it wrong to protect another from a vicious beast, even though in so doing he was bitten and therefore lost some blood ; and we can find no Scriptural authority which says that it is wrong, as some claim, to give a small amount of blood in order to save the life of another from a dread disease. In fact, to refrain from doing so would appear as though one were callous to the needs of his brother or ruled by religious ignorance. Certainly it would be incompatible with the law of love as set forth in the Scriptures, for love is the perfect expression of unselfishness. Of course, many cannot give blood because of their own physical condition ; but certainly no sin is committed by either giving or accepting a donation of blood.

## Correspondence.

The Secretary, Dear Sir—Just a few lines to let you know that when possible I listen to your Frank and Ernest Talks, 3GL Geelong; often the reception from this station is not the best on the radio that I have, but I get your "Peoples Paper" and I must admit I get wonderful information by reading same, and if I find someone interested I pass it on to them.

I am enclosing £1 note to assist your finances, for I realise it must cost a lot of money to pay for those broadcasts; you must have some very generous people highly interested in the wonderful work you are doing; for I have never heard you appealing for financial assistance at any time that I have been listening-in to Frank and Ernest. May they long be spared to continue the wonderful work they are doing. Kind regards and best wishes to all concerned. I am, Yours sincerely.

(No appeals for funds are ever made, as all the work carried on from the Institute, including the radio witness, is supported by voluntary contributions from friends who have been blessed by the truths of God's Word, and desire to serve His cause as they have opportunity—B.B. Institute.)

Dear Frank and Ernest—I have been listening to your sessions of a Sunday morning and have found them very helpful. My reason for writing this letter is that I was wondering if you could send me a copy of each week's message.

You say at the end of your session, "If you are interested in today's talk, write for a free copy," but the trouble is I am interested in all of them, and was wondering if there was an annual subscription or something. If my request is unreasonable, please do not hesitate to say so, and I will understand. Yours sincerely.

(Copies of the broadcasts are gladly supplied regularly to all who apply for them.—B.B. Institute.)

•Berean Bible Institute, Dear Friends in Christ—It is a long time since I was in touch with you; however, my interest is as great as ever. I listen to the broadcasts whenever possible and every spare moment is spent with the Bible or some of your papers. The articles are so comforting and so beautifully written. I still marvel at the rich blessing that came my way when I received my first "Peoples Paper." . . .

Isn't it a sad world, and one feels so helpless. I pray for the end of these troublesome times--unhappiness all around one and seemingly no way out. Then I think of my own inner peace, and yet I fall far short of my calling. I would like the book "Our Most Holy Faith," also "The Everlasting Gospel." Enclosing money for same. Is it possible to get literature in German; I have a dear friend that finds it hard to read English, who is just ready for the truth. It would be nice if the "Divine Plan" could be obtained in German.

I am worried sometimes as I do so little financially to assist the truth. Although I have a really big expense at present . . . I feel I am not doing enough; perhaps you could give me some guidance in this matter. I hope to be able to send

something regularly next year, but the cost of living is almost frightening . . . You never ask for donations, but I would like to know if money is needed; I think we should be told, as it is our privilege to assist. Thanking you; Yours sincerely.

(Literature in the German can be supplied quite free. In July's "Peoples Paper" a report on the general work and radio witness, together with balance sheets covering the previous year's work were presented, and this "Paper" is available to all, upon request.—B.B. Institute.)

It is easy enough to be pleasant  
When life flows by like a song,  
But the man worth while is the man who will smile  
When everything goes dead wrong;  
For the test of the heart is trouble,  
And it always comes with the years;  
And the smile that is worth the praises of earth  
Is the smile that shines through tears.  
—Selected.

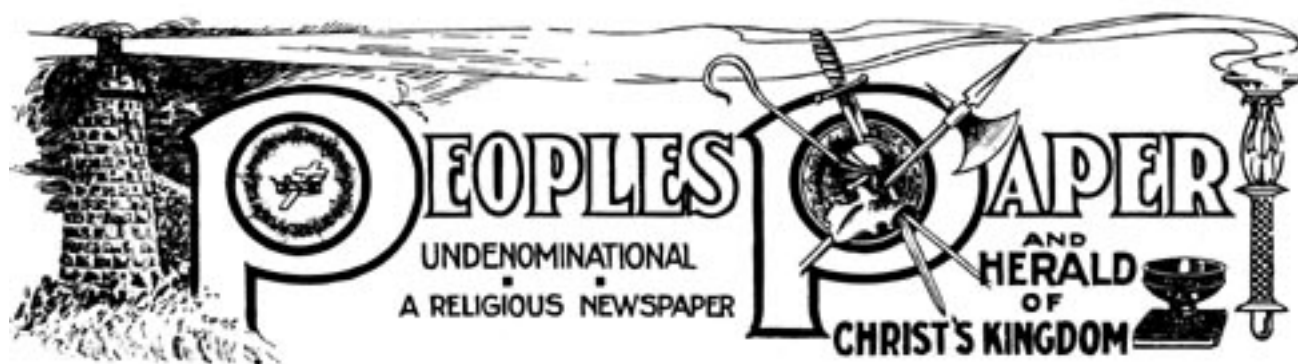
#### FRANK & ERNEST TALKS

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.



## Volume XXXVIII MELBOURNE, OCTOBER 1955

### What May We Expect from Geneva Conference?

THE recent Geneva Conference certainly created world - wide interest to millions of people in every land in the world, as the leaders of the greatest nations of the earth came together for consultations.

This conference was called the "summit conference," and it was in great expectation that the people of the world looked forward to some lasting benefits being achieved by the highest men of each of the four leading nations of the earth meeting around the conference table for the first time since the ending of the Second World War.

We are well aware also, that as the time for this conference drew near, the religious leaders in many lands offered up special prayers for the success of these deliberations in Geneva, apparently feeling that if these political leaders failed to reach some kind of agreement then the outlook for world peace would be even more precarious than it has been during the past ten years of uneasy peace, since the close of the last global war.

No doubt many of our readers heard over the radio, or read some of the prayers which were offered to God with the object of seeking His blessing upon the assembly at Geneva. We know that these prayers, for the main part, would be sincere and well-meaning, but the impression they gave was, that these heads of the nations, meeting in Geneva, might well have the destiny of civilization in their hands, and surely God would bless their efforts, so that the human creation may be preserved, and not destroyed by another world war with weapons so tremendously powerful that nothing but ruin and desolation would result.

It seemed, therefore, that these prayers offered to God were presented from the standpoint that the world leaders had a plan for world peace, and the Lord was being implored to give His blessing to the conference so that this plan, devised by man, should not fail. There was nothing to indicate that those making these prayers to God had considered the possibility that God may also have a plan for world peace, and that God's plan may even differ from that formulated by the leaders of the nations conferring together in Geneva.

Let us not be misunderstood. We call to mind our Lord's words in Matt. 5 :9—"Blessed are the peace makers ; for

they shall be called the children of God.” While our Lord, no doubt, referred in this verse to His true people who would be peace makers along the lines of His Word, yet anyone who seeks to promote peace and not war, will in no wise lose a fitting reward. However, the fact that leaders of nations meet in conference to try to ease world tension, while commendable in itself, does not qualify them “to be called the children of God.”

We think of other peace makers. While the 1914-18 war was raging, Woodrow Wilson of U.S.A. chartered a ship and sailed to Europe with the object of seeking to bring peace to the nations. Reading a newspaper article on that peace mission recently, it revealed that disagreement broke out on the voyage between the would-be peace makers before they reached the war area, and Mr. Woodrow Wilson returned to America a sad and disillusioned man. However, his good desires and efforts will not be lost ultimately; he shall receive his reward in the kingdom as the Lord sees fit. Even the development of a peace-loving character will be some important reward.

Now, looking back over the last few weeks, we can certainly be glad that the Geneva Conference seems to have lessened the tense feeling between the Western nations and Soviet Russia, but this does not mean that the world is now due for an era of peace which will usher in the Millennium of happiness, for which Christians have prayed for the past nearly two thousand years—”Thy kingdom come ; thy will be done on earth, as it is done in heaven.” No, indeed ; the words of our Lord’s prayer could never be fulfilled while present conditions exist in the world, even if there were no more war. And yet, the Geneva Conference was arranged and the prayers of church leaders the world over were offered with the hope that God would answer those prayers to continue existing conditions in the world, without war.

Someone may ask : If there were no wars on earth, would that not produce happiness ? And would not the Lord’s kingdom come, and God’s will be done here, as in heaven? We answer by asking: Do we think God’s will would be done by establishing a kingdom amongst dying subjects; and could there ever be real and lasting happiness in the world with generation after generation going down into death? No, indeed. However, let us note the words of the Psalmist —”God looked down from the height of his sanctuary ; from heaven did the Lord behold the earth ; to hear the groaning of the prisoner; to loose those that are appointed to death.” (Psa. 102: 19, 20. See also Rom. 8:22, 19). This is surely a wonderful assurance from God, and it may be asked: How do the various conferences and plans of mankind fit into the wonderful Plan of God to release the “groaning creation” from death?

Briefly reviewing world events over the past fifty years, it is well known that the claim was made in the early part of this century that mankind was becoming too civilized to go to war. When, however, the 1914-18 war was raging, it was described as “a war to end war.” Many nations greatly disarmed after that war, and this apparently inspired others to grasp the opportunity to try and gain world domination. This ambition led to the 1939-45 World War, as we well know.

Then, during the Second World War a charter was drawn up, which, to put it briefly, sought to guarantee for the future that all people of the earth should be able to die in bed, instead of being bombed to death from the sky. And this is what the world leaders at the Geneva Conference hope they may accomplish also ; they hope that they have greatly lessened the risk of war, and possibly they have, for the time being. And when this hope can be more firmly established, the claim of “peace and safety” for the human race will no doubt be acclaimed. As an illustration of what we may expect in the days ahead, we remember the sincere, yet pathetic utterance of Mr. Chamberlain, the then Prime Minister of Britain, on his return from the Munich Conference with Hitler in 1939, claiming—”we have preserved peace for our time.” Within a few months the greatest war of all time was raging; yet, the peace-loving desires of Mr. Chamberlain will be rewarded in the kingdom, despite the fact that they were taken for weakness by the dictator, Hitler, at that time.

Mr. Chamberlain’s proclamation of “peace” was just one of numerous similar claims over the last forty years, and well reminds us of Jeremiah’s prophecy concerning Israel: “Moreover thou shalt say unto them, Thus saith the Lord, Shall they fall, and not arise ? shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast to deceit, they refuse to return . . . Yea, the stork in the heaven knoweth her appointed times ; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord . . . The wise men are ashamed, they are dismayed and taken ; lo, they have rejected the word of the Lord ; and what wisdom is in them? . . . For every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace ; when there is no peace . . . We looked for peace, but no good came ; and for a time of health, and behold trouble !” (Jer. 8:4, 5, 7, 9-11, 15. See also Isa. 57: 20, 21.)

The Apostle Paul, in his prophecy concerning the days in which we are living, 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.” (1 Thes. 5:2, 3.) The Greek word translated “sudden” contains the thought rather of “unexpected.” When they feel that they have secured a condition of peace and safety in the world, then unexpected destruction cometh upon them. The same Greek word is translated “unawares” in Luke 21.34—”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 (unexpected). For as a snare shall it come on all them that dwell on the face of the whole earth.” In verse 33 of this chapter our Lord had declared that ”heaven and earth shall pass away.” That is, the religious heavens, and the earthly order of society ; therefore — “that day shall come unawares.”

What may we expect, then, from the recent Geneva Conference? We must expect the unexpected, if we are alert Christians — the brethren to whom Paul wrote—”Ye, brethren, are not in darkness, that that day should overtake you as a thief.” (1 Thes. 5:4.) We remember also our Lord’s words in Matt. 24: 37-39. In the days of Noah they “knew not”



until the flood came and took them all away—the unexpected happened—”so shall also the presence of the Son of man be.”

Let us note also in 1 Thes. 5:3 that the “sudden (unexpected) destruction” of the symbolic heavens and earth, is to come “as travail upon a woman with child.” The Apostle undoubtedly wished to convey the thought that the destruction would develop in spasms, with periods of easement between. Who cannot see that we have had various spasms of world distress, particularly since 1914, with periods of easing tension, when there have been the proclamations of “peace, peace,” when there is no peace ?

It may be suggested that perhaps some nations may escape the destruction foretold in the Scriptures. We think of the little country of Switzerland where the Geneva Conference was held ; it was not involved in either of the two World Wars, and might this indicate that it may be spared again? Then there are some who claim that Britain and U.S.A. will be spared in the unexpected destruction. The prophet Jeremiah was used to present the truth on this matter, 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. Then took I the cup at the Lord’s hand, and made all the nations to drink. . . And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach (Babylon, Christendom) shall drink after 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, because of the sword which I will send among you. And it shall be, if they refuse to take thy cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts ; Ye shall certainly drink.” (Jer. 25:15-17, 26-28, etc.) ,

Also in Jer. 30 we have a description of the “unexpected destruction” upon Israel in particular, verses 4-11 being especially significant. We read in verse 7—”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.”

From Zeph. 3:8 we also read—”Therefore wait ye upon me, saith the Lord, until the day that I shall 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 shall be devoured with the fire of my jealousy.” Thus, we see from the various prophecies, that no nation of the earth is to be exempt from the unexpected destruction; all need the cleansing and purifying effects of the fiery time of trouble, to prepare the way for Christ’s Kingdom.

Just as with Israel,—”he shall be saved out of it,”—so also with the nations ; for following the “devouring of the earth”—earthly order of things—we read—”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 we see that the Lord’s blessings follow the complete humbling of the human race, so that they then may, desire God’s will to be done, for their everlasting happiness. Then, there shall be true and lasting peace throughout the world, as mankind progress in obedience to the laws of Christ’s Kingdom. The Psalmist was given an insight into that glad time to come, when he wrote—”Give unto the king thy judgments, O God, and thy righteousness unto the king’s son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains (kingdoms) shall bring peace to the people, and the little hills, by righteousness. . . He shall come down like rain upon the mown grass; as showers that water the earth.” (Psa. 72: 1-3. 6.) What a beautiful picture of blessing and refreshment in the new age, as the influences from Christ and the church in glory descend to lift up a wilted but repentant humanity. Then, in due course, will follow the resurrection of earth’s multitudes to also enjoy the favours of Christ’s Kingdom if they will, during the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:20-23.)

The prophet Micah was also given an inspired picture of the great transformation in the kingdom age, when he wrote—”Many nations shall come, and say, Come, and let us go up to the mountain (kingdom) of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off ; and they shall beat their swords into plowshares, and their spears into pruninghooks ; nation shall not lift up a sword against nation, neither shall they learn war any more.” (Mic. 4:2, 3.) “And the work of righteousness shall be peace ; and the effect of righteousness quietness and assurance for ever,” we read from Isaiah 32:17.

Our Lord gave very definite descriptions of the last days of the present age, as well as His prophets and apostles, and in Luke 21 revealed much information concerning the passing of the present order of things which He designated as “heaven and earth passing away,” as we have seen. To His own disciples He gave a very comforting exhortation in verse 28— “And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.” Words of comfort and encouragement indeed, for all the Lord’s dear people in these last days of the age. Surely, they who are able to take the Lord at His word, and look forward with confidence in His strength, fully appreciate and reciprocate the sentiments of the Psalmist—”Seven times a day do I praise thee because of thy righteous judgments. Great peace have they which love thy law; and nothing shall offend them.” (Psa. 119:164, 165.)

## **Melbourne Christmas Convention.**

The Melbourne brethren wish to advise that their Annual Convention will be held over the Christmas period (D.V.) in the Masonic Hall, 254 Swan Street, Richmond, Melbourne.

It is expected that the gatherings will be held on December 24th, 25th, 26th and 27th, but confirmation of these dates will be announced in the next month’s “Peoples Paper.”

A cordial invitation is extended to all friends able to attend these assemblies in Melbourne, and further information

may be obtained from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

“The Divine Plan of the Ages”.—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4/6, post paid.

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#### PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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

## Romans 7:7-25.

THE Apostle's thought in Rom. 7:7-25 is I this : At the time of Abraham, God said, “Abraham, I intend to bless the world, and I will tell you about it in advance. Through your posterity I will do it, for I have found you faithful as a servant.” St. Paul was one of those included in that promise (see Heb. 7: 9-10). Abraham was not under sentence of the Law ; but he had the promise that a blessing would come to him and all others.

Several hundred years after this God entered into a special covenant with the nation of Israel. They bound themselves by the Law Covenant that they would do certain things ; and God promised that the reward would be eternal life. But they could not fulfil the conditions, and consequently they came under the sentence of death. Therefore, they were worse off in that respect than if they had never come under the Law Covenant, for they had already received, prospectively, the forgiveness of sins ; but now, being unable to keep the Law Covenant, they came again under condemnation to death.

The remainder of the world of mankind was condemned once. God had said that He would bless all those who kept the Law ; and the Jews had their opportunity, but failed because of inherent weakness. So the Law, St. Paul states, brought them death instead of blessing. How did this awaken in them what He says here? “I had not known sin but by the Law.” Suppose that before the Law was given, a man did not know it was wrong to steal or kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. Before that Law Covenant came, says the Apostle, not having the Law specified to me, I was not under it. But now I know; and sin came upon me because I could not keep what I saw and what I agreed to do.

Sin lives. What sin? Original sin, Adamic sin, which passed from Adam through heredity upon all his children. God said to Abraham, I intend to bless all the families of the earth. I intend to remove the curse. Those who failed to keep the Law had come under the curse of the Law, as well as under Adam's curse, so that in addition to the curse that came upon all of Adam's children, the Jew came under the curse of the Law. That which the Jew thought to be unto life, he found to be unto death. The Law Covenant promised that if the Jew would do these things he would live. But he could not do them, and the Covenant brought condemnation and death upon him. The Apostle does not say that the Law Covenant was just and good, but that the Law was just, the Law was good, not the Covenant. God's Law is always the same, but He will make a better Covenant ; for finding fault with the Law Covenant, He said: “I will make a new Covenant.” If God was not finding fault with the Old Covenant, why make a new one ? (Heb. 8:8-13.) The unsatisfactory feature of the Covenant was that it could not give life to Israel. God knew this beforehand, but they did not. God wished them to learn this great lesson that because of their own deficiency they needed the merit of the sacrifice of the Redeemer. This lesson must also be learned by the whole world, when in due time all the blind eyes will be opened and the deaf ears unstopped, and all understand the condition of God's arrangements and the provision He has made.

## Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greeting 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.

These cards are quite nice and are suitable for general greetings, but they are not Christmas Cards.

## If Thy Light Become Darkness.

Matthew 6:23.

ALL who are truly God's people have come to value and love the Word that God has given to us. We love it because it is His Word, and His Word is truth. Men seek and value knowledge ; at great cost they pursue light on many subjects. The Christian places greatest value on God's truth ; for it is of the greatest importance, emanates from the

highest authority,, and is of eternal value. But this greatest of all truth is little sought by men, and no doubt this lack of desire and appreciation is caused by the theory that the Scriptures cannot really be understood nor explained. Satan's business is to suppress light; he is the prince of darkness. His kingdom survives through the darkness of men's minds and hearts. The god of this world hath blinded them. On the contrary, "God is light, and in him there is no darkness at all." We may not always understand Jehovah's ways ; but "God is His own interpreter, and He will make it plain."

Light never comes from Satan ; though we are warned, he is, in his efforts to deceive, ready even to put darkness for light, and light for darkness.

Christians to-day enjoy a great measure of light; a measure which continually increases, leads on and satisfies. As we behold the darkness on every hand, we greatly appreciate this light, for it is as true now as in Jesus' day that these things have been hidden "from the wise and prudent, and revealed unto babes" (Matt. 11:25). We are glad to have just that simple, complete faith in God and His Word; and in the eyes of many to be foolish, credulous and old-fashioned. As Peter expresses it (1 Pet. 2:9), "God has called us out of darkness into his marvellous light"; yes, called us out, blessed and gifted us. Let us never forget the favour of the light, but rather ask ourselves—"Why this favour to me? Am I walking worthy of it? Is the Divine purpose for which I was enlightened being fulfilled?"

We remind ourselves again of the question—From whence did I get my light? Perhaps we may reply—"from a friend of mine, or a certain book, or some special meeting." It may be that one of these instruments has been used; but, further, we must be able to say, "I received my truth from the Word of God; I have come to know it as His truth ; it is my solid foundation, and therein I can give you a reason for my hopes and beliefs." Our thought is that while God uses agencies to dispense His truth, yet we really do not have the truth as our own, to trust in and adhere to inseparably, till we have seen it, proved it, and understood it for ourselves. We are then rooted and immovable. Even the great Paul said (1 Cor. 3:5-7), "Who then, is Paul, and who is Apollos but ministers by whom ye believed; even as the Lord gave to every man." Let us be supported by the Word and not by the instrument.

Because Satan is the prince of darkness of a kingdom of darkness, selfishness, and death, he hates to see anyone enlightened. He will, where possible, prevent anyone from obtaining the light, but if unsuccessful in this, he does not cease his evil work ; he will endeavour to rob such a one of their light, to draw away, to make the light become darkness. Because the light so commends itself to us, we would not want to let it slip; hence Satan's working along the lines of deception.

Let us take for a moment a retrospective view of the Church's history. She started off as depicted by the Revelator, the conquering warrior on the pure white horse, in purity and truth. But Satan was busy early ; the true light had come, and was now to make progress. He would war against it, and it was just as though he laid his plan, and said, "I will counterfeit it all. I must get my darkness in amongst this light and extinguish it; I will sow my tares and deceive men, and aim to capture these leaders of the people to really serve me and my cause of darkness and bondage." He met with success early. In his day Paul said, "The mystery of iniquity doth already work." The Gospel Age has seen throughout its centuries a conflict between light and darkness, between Christ and Satan. The light has oft shone forth but feebly, particularly in the dark period of Papacy's power, when God's Word prophesied, "clothed in sackcloth." But we rejoice that brave champions of light and liberty hath stood forth to declare and defend the truth; but Satan never flagged, and these noble efforts seem to have been obstructed by the wily adversary. Time and again there has been a falling away, and Satan seems to have captured each movement, and held up progress. He is no less busy and clever today; hence we remind ourselves of a few of the stirring exhortations to hold fast to the truth. (See 2 Tim. 1:13; 2 Tim. 4:3-4; Col. 2:6, 8, etc.).

In our day, there has been a great awakening and an unfolding of the truth ; a searching after and a feasting on things "both new and old." The Bible has been studied and understood, and darkness and mystery have been dispelled.

How does Satan behold all this ? Is he, do we not think, still anxious to retain the movement, check the progress, and the increase of truth ? Yes, indeed, and succeeding in robbing many of their liberty and beclouding their light.

From the earliest history Satan, the one through whom the great enemy death has come, has endeavoured to blind men regarding it. To our first parents it came, "Ye shall not surely die." All men have grasped the lie ; preachers have preached it ; "man has an immortal soul." Poets have written it—"Call it not death, 'tis but transition." In a new form, but still deceptive and misleading, the same old story, "Ye shall not surely die," is being still loudly proclaimed. Satan's snares grow more and more wily ; for the brighter the light the more subtle and, like the truth, the snare needs to be.

What, we ask, leads to a loss of light and truth ? If we look back over the Church's history we will see that Satan's mode has been to stifle the individual searching and proving of truth. It has been the method of exalting human teachers and leaders. It was thus in Paul's day, for Paul warmly combated the spirit of it, declaring emphatically that it was God to whom they should look, and give the glory.

So down the Reformation days, people have taken the name and message of their chosen leader, who has really become their "head." They have epitomised his doctrines, and formed their creed. They have said, "I like these views, and I like this form of worship. I accept this, and will try to live up to it. I will bring up my children in this belief. I have it all now ; there is no need for me to study ; those who are teaching have more talent and time to do so." Hence these have stood while the light has progressed. Satan today wants to stifle our individual searching and proving if possible, and if he can ensnare our leaders and teachers, he will thus have us all as his prey. And God permits testings ; He holds us responsible for what we accept, and why we believe it. Every teacher is responsible for what he proclaims ; but this does not relieve the hearer of his responsibility to "prove all things." Let us not today depart from the example of the "Noble Bereans," nor allow Satan to beguile us of our reward "in a voluntary humility and



worshipping of angels (messengers)” (Col. 2:18, 19). “Let no man glory in men” (1 Cor. 3:21).

Let us resolve not to be influenced by the opinions of others, no matter how they may appear to be, nor from whom they come. “Let the truth commend the man, never the man the truth.” Do not, of course, let us despise the help of others ; God has provided helpers in the Church ; but do let us see that our whole structure of knowledge and faith is seen by ourselves to be entirely Scriptural; for if Scriptural--immovable.

Again, we need also to remember that unless we are faithful to the light already given, we may not expect to receive any addition. Faithfulness to light received will lead to increasing light. The truth is something affecting both the heart and the head ; to possess the truth means to have a knowledge of God’s Word ; but that is not all, nor is it the real thing. To really have the truth means the possession of its spirit, as well as the knowledge. “Knowledge puffeth up, but love buildeth up.” Again, we have it well expressed in 1 John 2:9, 10: “He that saith he is in the light and hateth his brother is in darkness, even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.” Can we not see the thought and its reasonableness ? Have we merely knowledge and not the spirit of the truth Are we but as “sounding brass” ? Have we missed the real thing about the truth, that is, its sanctifying power ? God is rather pleased, we are sure, with the lesser knowledge, but abundance of love, than with the profusion of knowledge unaccompanied by its spirit. Yes, this is really the divine will and purpose, and unless we develop with our knowledge the spirit of the truth in the outworking of true Christian character, we are really unfaithful. Can we stand this test? Have we really imbibed the spirit of the truth, or are we denying its purity and loveliness and God-likeness ?

And God does test this way, for see 2 Thes.2:11, 12, “And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness.” Do not let us think this applies only to those who have never received the light ; it refers to those who have received the truth—but how? Do we really love what is behind the truth—the Divine will and principles of character? Do we really love these, and are we willing to sacrifice all to hold to these naked principles, to entirely merge self into Christ, and to prove our love and loyalty and usefulness? God will, as He here states, send such strong delusions (the world does not need strong delusions ; it is those who have seen a measure of light), that all but those who love the truth for truth and righteousness sake will be sifted out. If it were possible even the very elect would be deceived. Let us aim more and more to see God in His truth, and let His Word dwell in us richly, that God may more and more be able to see Himself in us, and we shall show forth the “virtues of him who has called us out of darkness into his marvellous light” (for that purpose).

Of course retrogression into darkness is not sudden, but gradual at first ; a little inattention to the only sure guide, a little allowing to grow of a wrong spirit, a little relinquishing of our right of individual judgment, but, while gradual at first, it is amazing how rapid grows the confusion and error once the path is fairly entered upon. “If the light that is in thee become darkness, how great is that darkness.” Satan himself was once a prince of light and purity ; now he is altogether dark, the prince of darkness and the father of lies.

And we note, too, that a darkening of the knowledge will be followed by a certain effect on the heart. When the light of truth is lost, the spirit of truth will depart also. Error does not sanctify, and “as a man thinketh in his heart so is he.” When the Christian enters into confusion of doctrine, unreason, there will be the confusion and unreasonableness in the words, deeds• and entire life. Where “narrow” beliefs are accepted, the whole spirit and attitude will be “narrow,” and so on.

But if we keep right at heart and are living worthy of the truth, we will find our supply of light continually increasing, as the Psalmist says, “Light is sown for the righteous and gladness for the upright in heart” (Psa. 97: 11). God will continue to bestow His favour and blessing to all who love and serve Him supremely (John 7:17). “If any man will do his will, he shall know of the doctrine.” Our retention of the light is not, then, of our own wisdom and ability, but it is God’s prolonged favour to us as we use it faithfully to His glory. He would have us “walk in the light” (1 John 1:7; 1 Thes. 5:5).

Furthermore, let us not only separate ourselves from the doctrines of darkness ; let us separate and dissociate ourselves from all works of darkness. The calling voice that bade us come out of Babylon that we might not be partakers of her sins, still bids us to be not partakers of other men’s sins, but to keep ourselves pure. Let us preserve around us a pure atmosphere and fellowship, where there is fullest liberty and all is true and righteous.

Let us keep a conscience void of offence; separate ourselves from all works which we cannot approve, and be sure that all that we do ourselves or endorse in others is in line with truth and holiness.

Brethren, let us be in every way careful of all that we accept and believe ; let us hold fast to the truth, and demonstrate to God our unconquerable love of righteousness. Let us aim for God-likeness ; “God is Light, and in him is no darkness at all.” Let us keep our hearts right before God, and ever guard our light and liberty to the end.

“Hold fast that thou hast,” and Jesus has promised, “If ye continue in my words, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free” (John 8:31-34).

## **Luther Finds the Bible.**

LUTHER did not labour only to cultivate his intellect; he felt that he depended on God—a simple and penitent conviction, which is the source at once of deep humility and great deeds. Every morning he began the day with prayer; next he visited the church; then he betook himself to his studies, and lost not an instant through the whole course of the day.

The young student passed at the university library every moment he could snatch from his academic labours. One day, when he had been studying for two years at Erfurth, and was twenty years of age, he took down several books in the library, one after another, until he came to one that arrested his attention. He has never seen anything like it. He reads the title—it is a Bible ! He turns over the leaves with the liveliest interest, and, full of wonder and excitement, finds that the volume contains more than those fragments of the Gospels and Epistles which the Church had selected to be publicly read on every Sunday throughout the year. Till then he had supposed that these constituted the entire Word of God; but, behold, page after page, chapter after chapter, books upon books, of which he had not the slightest idea before ! His heart beat as he held in his hand all these divinely-inspired Scriptures. He devoured those heaven-sent pages, with feelings beyond description. The first that fixes his attention relates the history of Hannah and young Samuel. He reads, and can hardly contain his joy. The child whom his parents lend to Jehovah for all the days of his life ; Hannah's song; the young lad Samuel, who grows up in the temple in the presence of the Lord—all this history, all this revelation which he has discovered, made him feel as he never felt before. He returns home with his heart full. "Oh !" he thinks; "if God would give me such a book for my own!"

Luther did not yet know Greek or Hebrew. It was a Latin Bible that had so transported him with joy. He soon returned to the library in search of his precious treasure. He read and re-read it, and returned to read it again with astonishment and delight. Thus God put the Divine Word in his way. He had discovered the book of which he was one day to give his countrymen that admirable translation in which Germany, after the lapse of over three centuries, still reads the oracles of God. It was the first time, perhaps, that any hand had moved that precious volume from its place in the library of Erfurth. That book, put away on the untouched shelves of an obscure room, was to become the Book of Life to a whole people. The Reformation was hidden in that Bible. —D'Aubigne.

## Kept by His Power.

*"Kept by the power of God, through faith, unto salvation." -1 Pet. 1:5.*

With kindest wish, and prayerful thought this morning  
 I offer thee these simple words of cheer;  
 Whete'er may meet thee, in life's future dawning,  
 May they afford thee comfort year by year!  
 Kept by His power, no human arm upholding,  
 No human hand outstretched to point the way.  
 But God's great love, His feeble child enfolding,  
 Is all-sufficient for thy need each day.  
 Be not afraid, for as each need arises,  
 With strong, absorbing, self-important claim  
 God it will meet, with His Divine surprises,  
 If thou but call upon His Holy Name.  
 "Kept" when the world for thee its smile is wreathing,  
 When Skies are fair, and life with roses spread;  
 "Kept" when its frowns to thee it is bequeathing,  
 And clouds are darkly massing overhead.  
 His power to keep is strong, and true for ever,  
 No length of years can e'er its force abate;  
 His will to keep can never fail, no never;  
 Whilst Mercy stands at Heaven's wide open gate.  
 Then journey on, leave fear, and anxious worry  
 To this who know not that the Lord doth reign;  
 Keep step with Him; forgo impatient hurry;  
 Trust Him to make the rough, steep places plain. —Selected.

**The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effects of his beams in blessing upon the world around him.**

—Luther.

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## Volume XXXVIII MELBOURNE, SEPTEMBER 1955

### In the Night Watches.

*"My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise Thee with joyful lips : when I remember Thee upon my bed, and meditate on Thee in the night watches." — Psalm 63:5, 6.*

PSALM 92:1 declares that it is "a good thing I to give thanks unto the Lord," also to "sing praises" unto the most High. The more we learn about our God through an increasing understanding of His Word, the greater will be our desire to sing His praises. As our knowledge of Him deepens into a personal acquaintance with Him, through the outworking of His providences in our lives and the fulfilment of His promises of grace to help in every time of need, our lives should flow on in endless songs of praise to the God of our salvation.

The Lord referred to David as a man after His own heart, and in many of his psalms the sweet singer of Israel declares his love for the Lord and his delight in the law of his God. In one of them he writes:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever : the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey and the honeycomb." — Psa. 19:7-10.

David speaks of meditating upon the Lord in the "night watches." It was these meditations that enabled him to write: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained ; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8:3, 4) — And again, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." — Psa. 19:1, 2.

The hours from sundown to sunrise in David's time presented a somewhat different situation than they do today. Now the electric light and other means of artificial illumination very nearly turn night into day, with the result that the vast majority of the people keep active, either in work or in pleasure, for such long hours that there is scarcely time left for the proper amount of sleep, and seldom is there any opportunity for quiet meditation.

But this was not the case in David's time. With the flicker of a dim flame from the burning of olive oil almost the only means of securing light after the sun went down, probably most people spent much more time in bed than is the custom now. And since the body requires only a certain amount of sleep, there were doubtless many sleepless hours during the night.

In the case of David, while he was a shepherd boy, and later as leader of Israel's army, he no doubt spent many of his nights under the canopy of heaven. It was under these conditions that he rejoiced as he meditated upon the goodness of the Lord, and marvelled at the wonders of creation. It would not be unreasonable to suppose that the subject matter of many of David's beautiful psalms took shape in his mind as he thus meditated during the night watches. How wonderfully such surroundings would prepare him for the influence of the holy spirit which guided him in his inspired writings !

### "For Our Admonition"

Truly David was a man of God, and the spirit of devotion and praise found in his writings is a sincere expression of his own heart, a heart that had been given to the Lord. When he wrote, "The Lord is my shepherd, I shall not want," he was expressing his own feelings in the matter, giving utterance to his own confidence in the keeping power of his God.

But beyond the expression of his own delight in the Lord, David was inspired by the holy spirit to pen messages peculiarly fitting to the needs of the people of God during the present age. Indeed, in the divine providence, this is the chief purpose of his writings, even as it is of the writings of all the Old Testament prophets ; for, as the apostle declares, not unto themselves, but unto us did they minister. They wrote for our admonition upon whom the ends of the ages have come. — Rom. 15:4; 1 Cor. 10:6, 11; 1 Pet. 1:12.

This being true, we might think of David's experience of meditating upon the goodness of the Lord upon his bed during the night watches as having a counterpart even more blessed in our own experiences. We are not suggesting the



making of a type of his experiences, but merely that they remind us of something greater in the divine arrangement than literally lying upon a bed meditating upon the goodness of the Lord during the dark hours of a night.

In God's creative design there are seven "days," six of them having been completed about the time our first parents were created. Each of these days began with an "evening" and closed with a "morning." There is reason to believe that each of these creative days was a period of seven thousand years in length, with the seventh, or last "day," beginning with the creation and fall of man, and ending in the "morning," a morning which will become fully bright at the close of the thousand year reign of Christ.

In each case the "evening" of the creative days marked an obscure beginning, with darkness settling down into a night, until the "morning" marked the close of each period. And so it was when sin and death came upon the scene at the beginning of the seventh creative "day." From then until now, the world has been passing through the long hours of a night of darkness. "Weeping" has continued throughout this night, David tells us, "but joy cometh in the morning." — Psa. 30:5.

### **Resting by Faith**

During this long night of weeping the world has been greatly distraught and unsettled. But those who have had faith in the promises of God have enjoyed rest of mind and heart. This has been particularly true of Jesus' followers during the Gospel age. Paul wrote concerning these, saying, "For we which have believed do enter into rest." (Heb. 4:3). We are keenly aware of the evil with which we are surrounded, and of the motions of sin in our flesh, but we place our faith in the finished work of Christ on our behalf and know that through Him and His kingdom all evil will eventually come to an end, and that even death itself will be destroyed.

Thus we are at rest. It is a rest "by" faith, and a rest "in" faith ; that is, in the "most holy faith," the foundation of which is the meritorious sacrifice of our Lord and Savior, Jesus Christ. Based upon the merit of the shed blood are all the various features of the divine plan of salvation — its times and seasons ; its heavenly calling for the church, and the hope of restitution for the world ; its prophecies pertaining to the end of the age, and its promises concerning the new age now dawning ; its explanation of the divine permission of evil, and its assurance that evil will not rise up the second time.

Yes, all this, and more, is contained in our "most holy faith," that wonderful outline of the divine plan in which we find peace of mind and rest of heart. No matter how dark the night, or how far distant the morning hours at times may seem, we can continue to rest in this "bed" of divine promises, and while we rest, continue to sing the praises of our God.

### **Inadequate Beds**

In Isaiah 28:20 we read about a bed which "is shorter than that a man can stretch himself on it : and the covering narrower than that he can wrap himself in it." Two verses previous to this we are told of some who make a "covenant with death," and an "agreement with hell." The Hebrew word here translated "hell" is sheol, meaning simply the death condition. Contrary to this plain scriptural statement, it has been agreed by the moulders of religious thought throughout Christendom that there is no death.

Upon this false premise the creeds of the nominal church have been built — creeds, or confessions of faith, which have been designed to give "rest" to believers, but which, when they are put to the test, fail to do so. These creed "beds" are too short. One who endeavors to find satisfaction in them upon the basis of reason discovers that they are too short. Nor do they provide adequate covering to protect one from the chilling drafts of doubt and fear which plague the soul.

These, apparently, are the beds referred to by Jesus in His great prophecy pertaining to the end of the age, when He said that two would be lying in a "bed," that one would be taken, and the other left. (Luke 17:34-37). And such was the position of some of us. We have experienced the shortness of these creed beds of Christendom, and have been most uncomfortable under their limited conceptions of the love and grace of God. But the Lord has favored us in that we have been lifted out of these beds and given rest upon the bed of present truth.

This is not because we are wiser than others, nor more worthy, but simply because of God's grace in permitting us to know "the mystery of the kingdom of God." (Mark 4:11). Surely this is great cause for rejoicing, and for praising our God, as now, while it is still dark, we are privileged to rest upon this soul-satisfying "bed" which the Lord has provided for us!

### **Resting but Awake**

Our rest of faith in Christ, and in the great plan of God of which He is the centre, is not designed to induce sleep. While we are resting upon this bed of present truth during the world's dark night of sin, sorrow, and death,, we are not of the night, nor of darkness. Concerning this Paul wrote, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others ; but let us watch and be sober." — 1 Thes. 5:5, 6.

"Let us watch, and be sober." In our text David speaks of the "night watches." In order to participate in a "night watch" one has to be awake and alert. Night watching is a very old institution, made necessary because of the sin and selfishness of fallen man. Darkness serves as a sort of natural protection for prowlers, thieves, opposing armies, or whoever would rob another or inflict damage upon him or his property. As an offset to this, watchmen are stationed to detect the approach or presence of enemies, and to sound an alarm.

Obviously, a watchman would fail of his duty if he fell asleep. It is not his privilege, during the night, to "sleep as do others." Rather, he is to "watch and be sober." And, as Christians, this is our position during the night-time of sin

and death. We are “watchmen” in Zion, as it were, and we should keep alert and be on guard against the approach of “enemies” of whatever nature they might be which would rob us, or others of the Lord’s people, of their heritage in Christ Jesus.

Paul continues, “They that sleep, sleep in the night ; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love ; and for an helmet, the hope of salvation.” (1 Thes. 5:7, 8). This, of course, is all symbolic language. To “sleep” suggests spiritual lethargy, and to be “drunken” indicates an intoxication by false theories, doctrine, and hobbies.

We can avoid these conditions, Paul reveals, by “putting on the breastplate of faith and love; and for an helmet, the hope of salvation.” In his letter to the Church at Ephesus, he admonishes us to “put on the whole armor of God,” that we may be able to stand against the “wiles of the devil.” — Eph. 6:11.

The truth, in its many aspects, and in its various applications in our lives, is the Christian’s armor. The very truths in which we find peace and joy and rest are also our protection against the insidious attacks of the Adversary during these dark hours of the night. It is for this purpose that the Lord gave us the truth.

## **Not in Darkness**

Among the very important truths which guard the Christian’s heart and life today is a proper knowledge of the times in which we are living. It is this that Paul speaks of particularly when reminding us of our privileges as watchmen. We quote:

“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. But ye, brethren, are not in darkness, that that day should overtake you as a thief.” —1 Thes. 5:1-4.

The reason the “day of the Lord” does not overtake the “brethren” as a “thief in the night” is because they are “awake” and faithfully watching. In this lesson Paul is closely following the thoughts presented by Jesus concerning the time of His second presence and the end of the age. Jesus said, referring to a possible advanced knowledge of His coming, “Of that day and hour knoweth no man.” (Mark 13:32). For this reason He admonished His disciples to “watch.”

Paul says, “Of the times and seasons, brethren, ye have no need that I write unto you.” Jesus said that no one would know in advance, and Paul was not assuming that he did know, but he added, ‘For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.’ The Thessalonian brethren knew this “perfectly” because they had confidence in what Jesus had said on the point.

But the thief-like coming of the day of the Lord was to be true only so far as the outside world and drowsy professed Christians were concerned. “Ye, brethren, are not in darkness,” Paul insisted, “that that day should overtake you as a thief.” When Jesus gave His great lesson pertaining to the time of His second presence, admonishing His disciples to watch because they did not know the day nor the hour, He did not say in so many words that their faithful watching would be rewarded by a discernment of His presence and the beginning of the day of the Lord. But this is how Paul understood what the Master had said. That is why he wrote, “Ye, brethren, are not in darkness that that day should overtake you as a thief.”

But this can be true only of those who are awake. “Let us not sleep, as do others,” Paul wrote. And oh, the joy with which the faithful watchers are rewarded! Concerning the saints who would be living in this time, and to whom, because of their faithfulness, the Lord would reveal His presence, Daniel wrote, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” — Dan. 12:12.

Yes, “blessed” indeed is the David class in this most wonderful time during which we are now living ! From the human outlook it is the darkest period of all time. In this darkness there is fear and apprehension. So frustrated is human wisdom that peace is feared almost as much as war. It is the time referred to in Psalm 46:2, 3, when the symbolic “earth” is being “removed,” and when the “mountains” are being “carried into the midst of the sea.”

But “we will not fear” wrote David. No, “God is our refuge and strength, a very present help in [this time of] trouble.” (vs. 1). He is helping in every needed way, and especially by having favored us with a knowledge of the truth. When on every hand there is unrest, nervous apprehension, chaos, and distress, we have a “bed” upon which we can recline and “rest.”

And if we keep properly “awake” during these dark hours, watching the on-moving events in the great plan of God, the very things which increase the world’s fears make our rest more complete. For among the things we see as watchers in Zion is the near approach of morning. Indeed, the Morning Star has already appeared, and through the din and confusion incident to the death of Satan’s world we discern the first gray streaks of dawn!

## **Singing Aloud**

Surely, as David wrote, our souls are “satisfied with marrow and fatness.” The rich feast of truth, the “meat in due season” served to the household of faith by our returned Lord, satisfies our longings as nothing else could do. It is as manna from heaven, sweet, nourishing, and soul-satisfying.

And when we think of the many blessings which the Lord has so abundantly bestowed upon us, we cannot help, while resting upon our “beds” during the night watches, to sing aloud the praises of our God. David makes special mention of this in Psalm 149:5, where we read, “Let the saints be joyful in glory: let them sing aloud upon their beds.” Yes, we are “resting” but not “sleeping,” and while we rest, we “sing the song of Moses and the Lamb.”

“Let the high praises of God be in their mouth,” David continues, “and a two edged sword in their hand.” In Psalm

92, where David says that “it is a good thing to give thanks unto the Lord,” he also speaks of showing forth His loving-kindness. We give thanks to God in our personal and collective prayers to Him, but we show forth His praises when we speak of His loving-kindness to others. So, to sing aloud upon our beds, and for the high praises of God to be in our mouths, call for activity in making known the glorious Gospel of the kingdom.

This is the great privilege of all who have been called out of darkness into the marvellous light of the divine plan. We rejoice in the fatness, the richness of the “meat in due season” upon which it is our privilege to feed. Resting upon our “bed” in the “night watches” we delight to meditate upon the goodness of the Lord, and to give thanks to Him for His boundless grace.

But this should not be all. The result of our meditations should be a bursting forth in song, even the “new song” which the Lord has given us to sing. And when we take into consideration all that the Lord is doing for us, how can we keep from singing? Surely we will want to praise the Lord with joyful lips !

In Psalm 92:3 David speaks of praising the Lord upon an “instrument of ten strings.” We might think of these “ten strings” as representing the various fundamental doctrines of the divine plan. It is the beautiful harmony of these doctrines, when these “strings” are played upon by those who have learned the ‘new song,’ that really brings praise to our God.

These doctrines reveal the wisdom, justice, love, and power of our God which, blended in perfect harmony and unison, make up His glory. It is our privilege now to show forth this glory, while, resting upon our “beds,” we joyfully contemplate the time now nearing when a knowledge of His glory will fill the whole earth as the waters cover the sea. Praise ye the Lord! (Reprinted from “The Dawn”)

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## Serving the Lord.

*“Not slothful in business; fervent in spirit, serving the Lord.” (Rom. 12:11).*

Whatever we do we are to do all unto the Lord; or rather, whatsoever we do we should do altogether unto the Lord. With the Christian, the chief business of life is to glorify God, to serve Him and, incidentally, as directed by the Lord, to serve the brethren, to serve the Truth, to serve righteousness, to serve all men as he has opportunity, “doing good unto all, especially to the household of faith.” In our text the word business seems to include any occupation, of any kind, that would be approved of the Lord. It would not do for us to say, Be not slothful in the liquor business or the tobacco business, for we are to give our attention only to those occupations which we believe have the Lord’s approval.

The expression, “not slothful,” is equivalent to the expression, not lazy, not indolent. The Apostle’s thought seems to be that any matter proper to be done should have the intelligent and active attention of him whose duty or privilege it is. Whatever is worth doing is worth doing zealously, well. The Apostle’s thought is that we are, first of all, to see that our business is a worthy one; and secondly, to prosecute it faithfully. If it is ‘to provide money for either our personal needs or the Lord’s work, we should prosecute that business with energy, and with appreciation of the privilege, as done to Him. We should not be slothful or careless in any way.

A certain amount of provision for our temporal need is necessary. How much time is to be given thus is a thing for each to determine for himself. After we have made a consecration to the Lord, to give our lives in His service, there is very little we can give at best. We should see that we “redeem the time,” buy it back from the affairs of this life, as far as reasonably possible, in order to secure the more of it for the special service of promulgating the Truth. This does not mean that we should leave our families dependent upon others. We should care for our proper interests. We should not be overcharged, but should have a proper care for those dependent upon us. As for our own requirement, having food and raiment, we should be content and not wish to accumulate for a long period of life.

The word fervent signifies very hot, to boil. The thought that the Apostle gives is that whatsoever we do we should do heartily, with our might, as unto the Lord. The one who takes the course of doing whatever he does in a careless manner forms a slothful habit, which is a drag on him all through life. Whatever we do we should do fervently. We are the Lord’s and whatever business we have is His. The Lord is pleased that we should be energetic in our affairs. If any one is in a business where he is violating conscience, he should get out of it into one in which he could do some good in the world.

The Lord’s people should not worry or take anxious thought respecting tomorrow. The Scriptures imply, however, that we should be provident and careful, laying by in store, that we may be prepared to do something for neighbors and friends who may need. Money laid by merely represents so many days of labor saved. We should not use all of our resources upon the immediate present, but exercise self-control, to the end that we may have good results in the future. This rule will apply to food and clothing, also. If our store is small, we should not wonder where the next suit of clothes will come from. If we had the next suit it might be stolen. Neither should we wonder, If I accept the Truth, what shall I do if my neighbors and friends turn against me? What if I should get into great disrepute on account of the Truth? We should leave all such things to the Lord. If we need persecutions, we hope that He will let them come to us.



If in that way He chooses to make the Truth worth something to us, we should be glad. “All that live godly in Christ Jesus shall suffer persecution,” — 2 Tim. 3:12.

On the other hand, the Lord does not intend us to go through life in a careless manner, happy-go-lucky, so to speak. We are to have a proper thought for the day. What are the responsibilities of today? What are the cares? As the Scriptures enjoin, be “not slothful in business ; fervent in spirit, serving the Lord.” We are to have a great deal of zeal. We are not to worry over things that may happen tomorrow, but have faith that God will be with us tomorrow, and give grace sufficient for us when it shall come. If the Lord’s people are living faithfully they will have a great deal to think about every day. They will not need to go out in advance to worry about tomorrow. We shall have plenty to do if we give attention to the present difficulties, and go to the Throne of Grace that we may obtain grace and strength to help today.

Our Lord assures us that if the main thought of our hearts is concerning His service and the promotion of righteousness and the attainment of the Kingdom which God has promised to them that love Him, then we need carry no anxious cares respecting the future. As His disciples we shall have trials and tribulations enough day by day, and shall need daily to lean upon the Bridegroom’s arm as we seek to walk the “narrow way.” Sufficient for each day will be the evil of itself ; and thanks be to God, we have also His promise that daily His grace shall be sufficient for us.

To those who are the Lord’s consecrated people it is the greatest privilege imaginable to serve the Lord. The Lord is looking to see to what extent we are willing to sacrifice earthly things, earthly approval, that we may have His approval and hear His “Well done !”

## Full Deliverance for God’s Saints.

*“He shall call upon Me and I will answer him ; I will be with him in trouble ; I will deliver him and honor him.”*  
— Psalm 91:15.

WHEN considering the above text, we are naturally interested to know who or what class would be thus favored of God and whether or not we might become members of that class. The context seems to show that the Psalm is prophetic and refers to the Lord Jesus and the Church — The Christ as a whole. No doubt it has been true in a certain sense of some others. For instance, when Abraham called upon the Lord, God heard him in his troubles and blessed him. And the Lord will yet give him great honor, because he loved and trusted God. The same might be said of the faithful ones all through the Jewish Dispensation. But the Psalm seems to refer especially to The Christ. These are the ones who bear the closest relationship to God. Their love is manifested in a special sense by their faithfulness to the will of God, their faithfulness in honoring His name, their faithfulness in upholding His Truth, in being willing to die in God’s service, in laying down their lives for the brethren, in developing the fruits of the holy spirit ; for all this is included in their covenant.

It is this class, therefore, that the Lord will answer when they call upon Him; it is this class that He will deliver and honor, will care for in trouble. All who come to God, must necessarily, before they can be accepted, enter into a Covenant of Sacrifice with Him through Christ, giving up their will — loving the Lord and His will better than themselves and their own will or the will of any other. Of course, a large proportion of those who proclaim themselves to be Christians are merely nominal Christians — Christians in name only, who never made a covenant with God.

Of those who do enter into this Covenant, not many carry it out faithfully, submitting their lives and their every interest to God’s will. Noticeable examples of the faithful ones of the past were our Lord Jesus and His Apostles. And there have been others, of course, of this faithful class throughout this Gospel Age, now closing. All these are styled by Jehovah His jewels, and are to be made by Him into a glorious diadem, the Lord Jesus being its brightest and choicest gem. These are to show forth during eternal ages Jehovah’s Wisdom, Justice, Love and Power. Throughout this Gospel Age God has been working in these to will and to do His good pleasure.

But, God works in no one contrary to that one’s own will. If we wish to step out from under Christ’s instruction, there is nothing to prevent us. God would that we remain, but is not willing to urge upon us, to press upon us, this matter. God wishes only such to worship Him as worship Him in spirit and in Truth, because they love Him. This class who seek faithfully to do the Lord’s will because they love Him may call upon Him in every trouble and difficulty. His answer will not come in an audible voice, and may not come in the manner that we expect ; but He will answer in the best way the petitions of His saints which are asked in harmony with His will, His Word. That is, as Jesus said, “If ye abide in Me, and My words abide in you [if you remember and act upon My teaching], ye may ask what ye will and it shall be done unto you” ; for those thus abiding in Him would ask only those things which God has provided for them, only such things as His providence has arranged for them, only such things as His Word authorizes His saints to pray for. The Lord has promised these that they shall have their requests. He has been blessing and caring for His people throughout the Gospel Age. Their needs are often supplied before they call. They are to have the Word of God clearly in mind that their prayers and endeavors may be in line with His will. Thus their disappointments will be His appointments, and will be accepted as of the Lord.

“I will be with him in trouble,” is the promise. The intimation here is that the Lord will not, necessarily, prevent our getting into trouble. We might see the trouble coming and pray to the Lord, but He might not deliver us from the trouble. And we should not ask that we might be spared the affliction if His Wisdom sees it is best for us to have it. The trouble might prove very beneficial to us.

The Lord has already told us in His Word that we are to rejoice even under tribulation; for tribulation, rightly

received, will work out for us a “far more exceeding and eternal weight of glory.” So while the Lord does not promise us that we shall escape trouble, He does promise that with the trouble He will give His children consolation of heart, sustaining grace, that will enable them to rejoice in the midst of their tribulation (2 Cor. 4:6-18 ; 12:9, 10 ; Isa. 43:1, 2.). This was exemplified in our Lord Jesus and in the Apostles. Paul and Silas were able to sing praises to God in prison, with their feet fast in the stocks and their backs bleeding from the whippings which they had received. They could rejoice in tribulation for Christ’s sake.

The Lord is ever with His people ; therefore they should not be discouraged. His children have the comfort and assistance of the letter of the Truth and the spirit of the Truth. But they have all these blessings only in proportion as they are willing to exercise faith ; for the glories promised are not yet theirs in reality ; these are theirs only by promise now.

“I will deliver him and honor him.” The deliverance of the Lord’s saints, in the fullest sense of the word, will be by their participation in the First, Chief Resurrection. Our Lord Jesus was delivered from all. His trials and afflictions when He was raised from the dead. The promise to the Church also is that we shall be delivered when our resurrection “change” shall come to us. “Sown in weakness,” we shall be “raised in power” ; sown an animal body, we shall be “raised a spiritual body.” This will be the full deliverance, and with it will come the promised honor and exaltation.

There are deliverances, of course, for the children of God at the present time, according to our need. And the Lord gives us a certain kind of honor, but not usually the kind of honor that the world appreciates. This honor may come mixed with such tribulation as would make it not desirable in the world’s eye. But the honor that will come to the saints in the end will be such as all will know and will appreciate. All the members of Christ will share in the Kingdom glories and honors with their Head. He and the members of His Body glorified will reign in the Father’s Kingdom, and will be associated together throughout all eternity in the great work of God.

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## Question Box.

### ACCUSATIONS AGAINST ELDERS

Question.—In 1 Tim. 5:19 (R.V.) it states—“Against an elder receive not an accusation, except at the mouth of two or three witnesses.” Does this imply that elders are to receive special consideration in the matter of accusations ?

Answer.—The Apostle in this statement recognizes two principles. (1) That an elder has already been recognized by the congregation as possessing a good and noble character, and as being specially earnest for the truth, and devoted to God. (2) That such persons, by reason of their prominence in the Church, would be marked by the Adversary as special objects for his attacks -- objects of envy, malice, hatred and strife on the part of some, even as our Lord forewarned — “Marvel not if the world hate you ;” “ye know that it hated me before it hated you ;” “If they have called the Master of the house Beelzebub, how much more shall they call them of his household !” (Matt. 10:25; 1 John 3:13 ; John 15:18.). The more faithful and capable the brother, the more nearly a copy of his Master, the more proper his choice as an elder ; and the more faithful the elder, the more sure he will be to have as enemies, — not Satan and his messengers only, but as many also as Satan can delude and mislead.

These reasons should guarantee an elder against condemnation on the word of any one person, if otherwise his life appeared consistent. As for hearsay or rumor, they were not to be considered at all ; because no true yokefellow cognisant of the Lord’s rule (Matt. 18:15), would circulate rumors or have confidence in the word of those who would thus disregard the Master’s directions. To be heard at all, the accusers must profess to have been witnesses. And even if two or more witnesses made charges there would be no other way of hearing the case than that already defined. Any one person charging wrong against the elder, should, after personal conference failing, have taken with him two or three others who would thus become witnesses to the contumacy. Then the matter, still unamended, might be brought by Timothy or anyone before the Church, etc.

Indeed, this accusation before two or three witnesses, being the requirements as respects all of the members, leaves room for the supposition that the Apostle was merely claiming that an elder should have every right and privilege guaranteed to any of the brethren. It may be that some were inclined to hold that since an elder must be “well reported,” not only in the Church, but out of it, an elder should be arraigned upon the slightest charges, because of his influential position. But the Apostle’s words settle it that an elder’s opportunities must equal those of others.

This matter of witnesses needs to be deeply engraved on the mind of every New Creature. What others claim to know and what they slanderously tell is not even to be heeded —not to be received. If two or three, following the Lord’s directions, bring charges against anyone — not backbitingly and slanderously, but as instructed — before the Church, they are not even then to be believed ; but then will be the proper time for the Church to hear the matter — hear both sides, in each other’s presence ; and then give a godly decision and admonition, so phrased as to help the wrongdoer back to righteousness and not to push him. off into outer darkness — (From “The New Creation.”) .

## Our Pilgrimage.

A scorching wind, a withering blast,  
A desert stern and bare,

A journey long, with scarce a song;  
 But still my Lord is there.  
 A sky of blue —  
 no clouds in sight,  
 A pleasant garden fair  
 With birds, and flowers,  
 and happy hours;  
 My Lord is also there.  
 Then teach us Lord in want,  
 in pain, In happiness, in rest  
 To trust in Thee, whate'er our lot,  
 And teach us Lord to murmur not  
 For what Thou doest is best.  
 Phil. 4: 11-13.

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#### 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 £ 7/12/6.

## Does God Perform Miracles of Healing Today?

There has been considerable appreciation of the article appearing in July “Peoples Paper” — “Does God Perform Miracles of Healing Today?” — and in view of the importance of this subject, especially at the present time, this article is being printed in tract form, to enable all our friends who so desire to have a quantity on hand for distribution as they feel may be helpful to others who have ears to hear.

The following letter received recently from one of our readers is of good interest in this connection — “I am writing to thank you for sending your ‘Peoples Paper’ to me. I always enjoy reading them, and one you sent me a couple of weeks ago contains what I always wanted explained to me — Does God perform miracles of healing today? A friend of mine tried to get me interested in healing; she says it can and is being done today. I said I didn’t think those things were meant for today. I’m glad you sent the paper as it explains what I’ve felt all along. My friend says she has seen the miracles done at the meetings of the British Israel American News. I went one day with her to one of these meetings, where they had in the service the speaking in tongues, and the men on the platform interpreting what the people said. Well, I didn’t go again, as to me it seemed wrong; it just left me cold, and it quite upset me. But your ‘Paper’ is as clear as the day is long, and my mind is at rest on that subject.

“I wonder would you send me some of Frank and Ernest Dialogues; they would help me very much. Also the booklets ‘The Manner of Christ’s Return and Appearing,’ and ‘The Everlasting Gospel.’ Enclosed—, use balance as you think fit. Thanking you for your kindness.”

By having some of the above mentioned tracts on hand our friends may be in a position to assist many at the present time who are in doubt and perhaps are being deceived by the great increase in what is called the Pentecostal movement in recent times. Order as soon as possible, and mention how many copies can be used to advantage. These tracts are supplied free from the Tract Fund.

#### FRANK & ERNEST TALKS

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

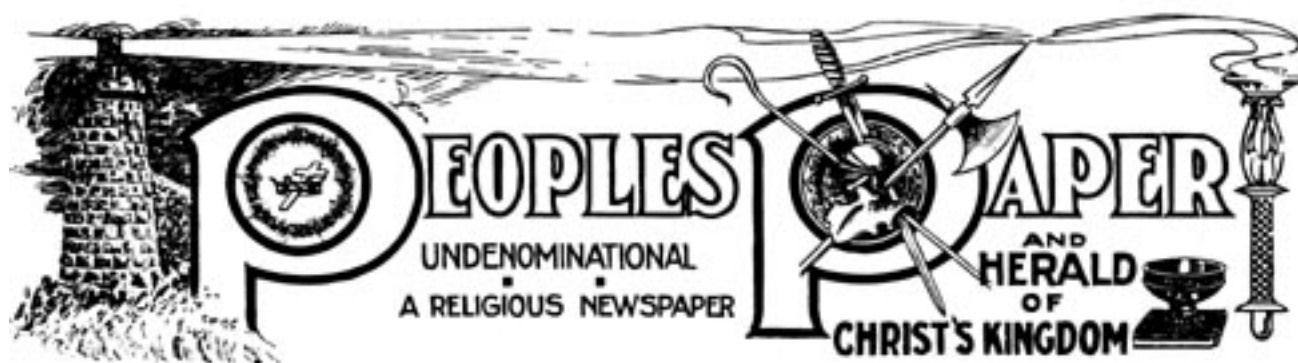
Sydney, 2KY, 294 M. g, 8.15 a.m.

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

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

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## **Christ Crucified.**

IN an age when human ingenuity taxed itself to the utmost limit to invent cruelties to torture the victims of public revenge or hate, crucifixion certainly had a bad pre-eminence. Among the Romans it was reserved, with few exceptions, for slaves and foreigners, being considered too horrible and disgraceful for a Roman citizen, no matter what might have been his crime. It was the greatest possible indignity that could be heaped upon any offender whether considered in the light of a public disgrace, or of physical anguish.

Crucifixion was a slow, lingering, horrible process of dying, lasting always many hours, and often for several days. The victim was usually bound to the cross as it lay upon the ground; the hands and feet were then nailed to the wood, and the cross elevated and planted in the socket prepared to receive it. This gave the body a terrible wrench and great was the agony which followed. The hot sun beat upon the naked body and uncovered head, (which in our Lord's case was pierced with additional cruelty by the crown of thorns). The ragged, undressed wounds festered and inflamed, and shooting pains darted from them through the quivering flesh. Added to this was the agony of an increasing fever, a throbbing head and a raging thirst; and even the slightest movement intensified the anguish. As death drew near, swarms of insects gathered about to increase the torment from which there could not be the slightest relief. As no vital organ was directly assailed, life lingered on until the power of endurance was completely exhausted.

Over the head of the sufferer was usually an inscription describing the crime for which he had been condemned. This was generally borne before him as he wended his way on foot to the place of execution bearing his heavy cross. In the case of our Lord, He bore His cross to the gates of the city where they met a man from Cyrene, Simon by name, whom they compelled to bear it the remainder of the way, doubtless because Jesus was too faint and exhausted.

It appears from certain rabbinical writings that a society of Jewish women was formed to alleviate the sufferings of those condemned to die. They accompanied the condemned to the place of execution and administered a prepared drink which acted as an anodyne to allay their pain. It was probably these who offered to our Lord the "vinegar and gall" (more properly, sour wine and myrrh) which He refused, preferring His mind to be clear and awake to the end. The drink offered Him on the cross by one of the Roman soldiers, and accepted, was not the anodyne proffered and refused before, but simply sour wine, the common drink of the soldiers.

The ultimate physical cause of Christ's death is believed to have been literally a broken heart. Otherwise He would probably have lingered much longer. Crucifixion seldom produced death in less than twenty-four hours, and victims have lingered as long as five days. Pilate and the guard were surprised on learning of Jesus' death so soon. Instead of lingering long, He died suddenly, and before He was fully exhausted; for He had conversed with the thief and had commended His mother to the care of John; He had declared His great work finished and then with a loud (literally; a strong) voice which indicated considerable remaining strength both of body and mind He cried, "My God, my God, why hast thou forsaken me?" and instantly died. In the agony of Gethsemane the heart and blood vessels were affected. The palpitation of the heart was so intense then as to cause bloody sweat, a phenomenon rare but not unknown, produced by intense mental excitement. Already weakened by such an experience, a repetition of the anguish probably ruptured the membrane of the heart causing instant death.

Such was the awful tragedy of Calvary which ended the human existence of our Lord, who thus gave Himself as a lamb to the slaughter. "As a sheep before her shearers is dumb, so he opened not his mouth" when falsely accused, condemned and crucified. Had He exerted Himself in self-defence, either in Pilate's judgment hall, or in Gethsemane's garden, to speak again to the people as before, again doubtless they would have said "Never man spake like this Man" and would have hailed Him their king as they did only five days before, saying "Hosanna to the son of David, blessed is he that cometh as Jehovah's king." Or had He prayed to the Father, He could immediately have had a life-guard of more than twelve legions of angels. —Matt. 26:53.

He could have escaped the awful experience, but He did not do so, but willingly gave Himself a ransom for sinners.

He knew that His hour had come, when according to His Father's plan the world's redemption price should be paid. Remember His words to a disciple who attempted His defence — "Thinkest thou that I cannot now pray to my Father and He will presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"

Yes, the Scriptures must be fulfilled ; they expressed the Father's will which He had come to do, hence the fulfilling of what was written, was the all-absorbing interest with Him ; the plan of God must be carried out at any cost, and to the execution of the plan He submitted Himself in perfect obedience, even unto death, even the horrible, torturous, ignominious death of the cross.

Though our Lord submitted Himself to death at this time because He recognised this to be the hour foretold by the prophets, He did not seem to understand clearly why so much public disgrace and torture of mind and body should accompany it. Hence His prayer, "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) He well knew that baptism (immersion) into death, was His mission, and not for one moment could He think of avoiding it ; and He knew too that with it also must come a bitter cup of suffering and shame ; but not until His hour was almost come, did He seem to fully realise how bitter would be the dregs of that cup. Seeing that death was the penalty for our sins, and not shame and misrepresentation, left room for our Lord to question the Father's wisdom and love, in apparently asking Him to endure more than was needful to redeem mankind. But He bowed to the Father's wisdom and love in it all, saying— Thy will, not mine be done! In the light of the Apostle's words we can see that the perfect "man Christ Jesus" was not only redeeming men, but by His obedience even unto death — even the death of the cross — He was proving Himself worthy of high exaltation to the perfection of the divine nature, which because of this implicit and even blind obedience He has now attained. (Phil. 2:9.) So, too, in His last moments, in being treated exactly like the sinner whose ransom He was giving, when mental communion with the Father was interrupted and He felt for the moment alone, separated from the Father, cut off and condemned as the sinner whom He represented, it was more than He could bear, He cried with a loud voice, My God ! my God ! Why hast thou forsaken me? This was more severe than all else, the very dregs of this cup of suffering. Not until afterward was the necessity and wisdom and love of this part of the Father's plan made manifest. Up to that hour He had communion with His God. — See John 16:32.

What a lesson on obedience was thus furnished to every creature of God, in every age, and on every plane of existence — an obedience which bowed in loving submission to the will of God even in blindness as to why it should be so, and even under the most heartrending trial. What a glorious character for our example and imitation! perfect submission to the will of God and perfect confidence, which implicitly trusted the Almighty Father where it could not trace Him.

### **Crucified with Christ**

Having above examined briefly the actual crucifixion of our Lord, the actual death of the Lamb of God who put away our sins by the sacrifice of Himself, let us now glance briefly at a figurative use of the word "crucified", not by way of setting aside the foregoing actual occurrence, but to learn the proper significance of the figures as used by our Lord and the Apostle Paul in the following passages :—

"Whosoever will come after me, let him deny himself and take up his cross and follow me." — Mark 8:43.

"They that are Christ's (members of the anointed body — the Bride') have crucified the flesh with its affections and desires." — Gal. 5:24 ; compare 3:29.

"I am crucified with Christ, nevertheless I live, yet not (the old) I (any longer) but Christ liveth in me." — Gal. 2:20.

"Our old man (our former selves, justified by faith in Christ's sacrifice) is crucified with Christ (that we might be members of His body, spiritual new creatures), and that the body of sin (the entire sin system with all its members and branches) might, be destroyed." (Rom. 6:6.) We have seen that actual, literal crucifixion signifies to deliver up to a torturous, slow, but sure death. And the figurative closely resembles this, so that the same definition fits it perfectly. When we say, then, that anyone is taking up his cross to follow Christ, it signifies that such a one is consecrated and is taking the first step of self-denial in espousing the cause of Christ, though it be with fear and trembling ; submitting willingly to painful humbling and contempt in the sight of the world and of the chief priests and their blind followers, to share with the Master and all the members of His body the coldness and the scorn of the world and of many they seek to bless ; to be alone, and yet not alone as was our Head, for we have comfort and sympathy from Him as our High Priest, and from our fellow members of His body. With Him none could sympathise ; He was the fore-runner on this race-course, and of the people there was none with Him.

But where does our cross-bearing begin ? and where our crucifixion? — where does it end ? and how much does it involve? some may inquire. We answer, Circumstances alter cases to some extent, and each must apply the matter in his own case. To enable all to do this, let us notice two notable examples of such cross-bearing — our Lord, and Paul.

Our Lord, born under the conditions of the Jewish Law, could not begin His service (ministry) until He was thirty years old, though His earlier years were spent in studying prophetic utterances concerning God's plan and His share therein. This is made evident by the only record of His boyhood days. When twelve years old, He was seeking information concerning the Father's business and was found among the eminent teachers hearing their explanations of the prophecies and asking them questions.

When He was thirty, was His first opportunity to begin the work which He had come into the world to do. We might say then, using the figure, that He took up His cross when at thirty He came to John to be baptized of him in Jordan. This was a cross, a humiliation, because the masses of the people like John were ignorant of the deep meaning which

our Lord attached to immersion as a symbol or figure of death. John. and the people, used it only as a symbol of washing, cleansing or reformation from sin. Nor was it proper for our Lord then to explain to them a symbol which belonged to an age and work not proper to be known until Pentecost.

Nor would they have understood Him if He had explained. But it became Him to set the example, which as their leader He would afterwards expect all His disciples to follow, and hence as in His actual death He who knew no sin was counted among the transgressors, so in its symbol, the water immersion, He was “numbered with transgressors,” (Isa. 53:12.) who were there figuratively washing away a sinful past to start anew.

For the sinless Lamb of God to be thus misunderstood was no doubt a heavy cross, but it opened the way to a still clearer appreciation of the Father’s will which He had come to perform. Obedience in taking up the cross proved Him worthy of continuing in the Father’s service — even unto death. The holy power of God came there upon Him, enabling Him to see more and more clearly His future pathway. down to Calvary, but bringing also clearer and clearer apprehensions of the exceeding riches of divine favor and high exaltation in reservation for Him at the end of the “narrow way.”

Under the increased light of His fuller insight into the plan of God and where the narrow way would lead, His spirit of consecration led Him to turn aside into the wilderness, there to more fully consider in private the Father’s plan and His future course in obedience thereto. There the cross grew heavy as He more fully realised the shame, ignominy and self-abasement to which His consecration would lead. And the tempter bore his weight upon the already heavy cross by suggesting other ways of doing good more agreeable to the flesh than sacrifice. But after counting the cost our Lord refused any other methods, either Satan’s or His own, of doing good, and chose to have God’s will done in God’s way, saying, “I have come to do thy will, O my God.” And with His victory He was stronger, and His cross seemed to be lighter as He came out of the wilderness crucified, willingly delivered up to die — hands, feet and all and every talent and power restrained from self-service — all offered up a sacrifice to God in the carrying out of God’s plan, whatever that might involve, whether the dying should prove to be of longer or shorter duration, or of more or less pain. As a man, then, our Lord’s will was already dead to every human hope and ambition — dead to His own plans and control as a man. And yet He was not dead in the sense of being insensible to scoffs and pains and piercing words, but crucified, delivered up unto death. The pinioned, bleeding members (human talents, rights, etc.) quivered and twitched but always remained pinioned (crucified, delivered up to death) to the last, as when He prayed that the cup of ignominy might be omitted.

During all those three and a half years of our Lord’s ministry, He was crucified in this figurative sense; that is, He was delivered up to death — His will, His talents, His all bound and pinioned — in harmony with the Father’s plan. And every deed of His by which “virtue (vitality, life) went out of him” to bless and heal in mind or body the condemned sinners about Him was part of His dying and finally ended in death — even the literal death of the cross.

Brother Paul was not literally crucified but ended his course by being beheaded. Yet figuratively he tells us long before his literal death, “I am crucified with Christ.” That is to say : I am delivered up to death — my will and self-control, my talents and powers, my rights and lawful ambitions as a man, are all pinioned and stopped by my consecration, so that having no will or plan or way of my own, I may be fully able to let the holy spirit or mind (will) of the Master dwell in me and rule my every act to His service — not so dead that I will not occasionally feel a twinging of the flesh, and have a suggestion as to another way and as to what would or would not be necessary, but I keep my body and its wishes under (1 Cor. 9:27), subject to the will of God ; saying as did the Master under similar circumstances, “Not my will but thine (Father) be done.”

Many get the idea that our Lord and the Apostle referred only to sinful desires being crucified. They read it as though the Apostle meant, My sinful ambitions and desires I keep under and crucify, and as though our Lord meant — Not my sinful will be done, O Father, but Thy holy will. This is a mistake ; our Lord was holy, harmless ; as such He could not have a sinful will or desire. His will was not to kill, steal, blaspheme, covet the things of others, nor to bear false witness of others, nor to backbite, nor to do any sinful thing toward God or man. His will on the contrary was to do good only, to honor God and to bless men. But as a man — a perfect man — He had a mind, a strong mind or judgment as to how good could best be accomplished, how God could be most honored and men most blessed.

Had our Lord followed His own judgment and will as to the best methods of honoring God and blessing men, it would probably have been in the line which naturally suggests itself to other good judgments and wills — in the line of political and social reforms, in establishing hospitals, asylums and colleges, and in cleansing the religious systems of His day. But such a good will, though it would doubtless have accomplished much temporary good, would never have worked out the grand deliverance for the race, which we now see God’s greater comprehensive “plan of the ages” is designed to work out. Such a plan did not occur to the mind of even the perfect man Jesus. It is beyond the scope of human thought and planning. But knowing that His Father was greater than He. He rightly reasoned that implicit submission to Jehovah’s will was the proper course whatever it might involve.

To be God’s messenger and accomplish His will, our Lord must crucify (deliver up to death) all of His own, good, holy, harmless, pure will, and must say fully, “Not my will (Father) but thine be done.” — Thy will in Thy way entirely.

The nearer a person is to perfection the stronger will be his will, and the more difficult to crucify it. The more confident one is that his will is good and for good and blessing to others, the more difficult it is to see good cause for surrendering it. Thus our dear Lord knew that it was needful for Him to DIE as the ransom price for the world and shrank not from it ; but knowing also that pain and public scorn and contempt as a criminal was not part of the penalty, He questioned its necessity, whether the Father was not asking of Him, as the Redeemer, more than the penalty of



man's sin, and therefore prayed, "Father, if it be possible, let this cup pass from me" -- nevertheless I claim no rights, I attempt not to follow My own ideas, nor to exercise My own will; My will is fully surrendered ; I leave all to Thy wisdom — Thy will be done. Our Lord evidently saw not then, what for our advantage and strengthening He has since shown us who are following His footsteps, crucifying our own wills, etc. — that extreme trial of obedience, even unto death, even the death of the cross, was expedient and proper, because of the very high exaltation to the divine nature, for which

His implicit obedience to the Father's will in giving our ransom, was to be the test of worthiness.

We as followers in our Lord's footsteps have neither such strong wills to overcome and crucify nor the proportionate strength of character whereby to overcome them. But we have the advantage of knowing clearly why so extreme and exact obedience is necessary, in all who would be accounted worthy of a place in that select "body of Christ," which is to be so highly honored with its Head, Lord and Redeemer, Jesus.

As with our Lord, so with the Apostle Paul, crucifying did not mean the crucifying of a sinful will, or sinful desires, plans, etc.; for he says "I am crucified with Christ," and elsewhere he calls it being "dead with Christ" and having "fellowship in his sufferings". So, then, if Christ's crucifixion was not the crucifixion of a sinful will, and desires, neither was Paul's ; and neither are yours and mine as followers of the spotless Lamb of God, crucified with Him.

True, Paul and all other followers of Christ were by nature sinners and children of wrath even as others, and hence very much less than perfect in will, compared with the undefiled One. But their first step of faith in Christ showed them that they had no right or privilege, to will or to do wrong, and in accepting of JUSTIFICATION through Christ's death, they not only confessed sorrow for sins past, but repentance and change from sin for the future to the extent of their ability, realising also that the imputed merit of the ransom not only covered sins past, but also all unwilful weakness and errors of the future. And this justification through Christ and change of will from sin to righteousness preceded their "call" to follow Christ and to suffer with Him and to share His glory and high exaltation to the divine nature. Thus we see that with us as with our Lord, it is our good human wills, our good intentions and good plans, (not actually perfect as our Lord's but reckonedly so through His imputed merit) that are to be crucified, delivered up to death with, and like Christ to share in His sacrifice.

As our Lord set aside and crucified His own will, and accepted of the Father's will instead, so we set aside or crucify our wills or desires, no matter how good and wise they appear to us, to accept of the guidance and direction of our Lord Jesus who, now glorified, delights still to carry out the Father's plan, and the grandeur of perfection which He can now fully appreciate.

*All that we are is made of our thoughts ; it is founded on our thoughts: it is made up of our thoughts. If a man speak or act with a pure thought, happiness will follow him like a shadow that never leaves him.—Clipping.*

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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.

## **Boddington is Over its Crisis**

UNDER the above heading, the following news item appeared in the Melbourne "Age" some few weeks ago :—

The small timber and farming town of Boddington, 76 miles from Perth, W.A. has been through a crisis, and 16-year-old Ronald Court is now a cheerful patient in the district hospital because of it. Ron was critically ill with tetanus; there was tenseness in the air and people's minds were not on their jobs. At the hospital, 100 yards off the main road, there was a state of emergency. On all roads leading past the hospital barricades and detour signs were up to keep traffic away; on the hospital gate, steps and verandah there were red-painted signs saying, 'Tetanus, silence, please.' Inside, the door bell was disconnected, the telephone was muffled, and the staff spoke in whispers.

"These precautions were the idea of Dr. Neil Same and Matron M. Browne, who wanted absolute quiet for the patient. There was not a murmur within earshot of the hospital. During the most critical period the doctor and matron maintained a 24-hour vigil beside the boy's bed. Whispered reports on his condition were passed to his parents from the back door of the hospital. On Saturday Ron was improving; by Sunday he was out of danger and able to speak to his parents. Boddington then returned to its normal routine."

The above account of the thoughtful consideration of so many people to assist the recovery of the one stricken with the dread disease is surely most refreshing indeed. How it warms our hearts when we learn of such loving measures being taken ; truly such actions demonstrate that the qualities of devoted consideration for fellow human beings, found in full measure in our first parents, are not lacking in considerable degree in a number of human beings today. How different the world would be at present, if the thoughts and actions of the people of Boddington in their crisis could be incorporated into the lives of all people. We are not implying that Boddington's people are always so thoughtful and kindly towards one another, but rather that the emergency revealed the best in them, and they rose to the occasion

magnificently.

How thankful we are to know that the thoughtfulness revealed in that little town in Western Australia is but an example of what all mankind, worthy of attaining everlasting life, will develop for all time in the kingdom age, with the Lord's help. But how helpful and encouraging it is to find some people, even now, who have that loving consideration for fellow human beings, not only on special occasions, but at all times, that they willingly give time and means for the encouragement and blessing of others. These are, of course, the Lord's truly devoted followers, and their one object is to serve their Master through His people, especially, as well as doing good to all people as they have opportunity.

## Tell Jesus.

Tell Jesus when life's burden seems too great for you to bear;  
Go, lay it at the feet of Christ, and know that He will care;  
And tell Him all the little things that come to cloud your way,  
The puzzles and perplexities that trouble you to-day.  
Tell Jesus all there is to tell — about your daily needs —  
About the dim uncertainties through which your pathway leads —  
About the cherished hopes that lie, crushed lifeless at your feet  
The golden dreams left unfulfilled — the labour incomplete.  
If you could know how tenderly He makes our cares His own,  
You would not stand apart again and bear your pain alone;  
You would not miss the joy and peace of walking at His side  
Of finding tempest changed for calm and sorrow sanctified.  
I tell Him all the story now; no other friend could be,  
In morning light or evening shade, what Jesus is to me;  
His loving heart is still the same, to-day as yesterday,  
And in His love I find my rest and in His strength my stay.  
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## Kind Master and Good Servant.

*“Like as a father pitieth his children, so the Lord pitieth them that fear him.” — Psalm 103:13.*

MASTERS and servants in olden times occupied a much closer relationship to each other than they do to-day, a relationship which took on more of paternal sentiment. The change has been brought on gradually, and is not the result of great men of to-day having less heart than great men of the olden times, nor of employees being less faithful. Rather is it the result of changed times and conditions — the result of greater individuality and independence which leads the employee to prefer to sell his time and energy on a strictly commercial basis rather than on a paternal basis. Nevertheless, the general influence is unfavourable in many respects : first, because men of great mental power and influence are to some extent, under present arrangements, cut off from fellowship and sympathy with their employees, and although the class distinctions are not less marked than in the past, nor even as much so, yet class rivalry and animosity is possibly greater than ever.

The employer, under present conditions, feels no responsibility for the employee since he has made a bargain with him for so much money per day without other responsibilities, and the employee feels that, having obtained the wage bargained for, and having used it according to his will, he has no further claim upon his employer in case of sickness or other adversity. But the system has also its good features as well, for it should cultivate independence, self-reliance and prudence, but all must discern that this division between masters and servants stands closely related to the great time of trouble which now impends.

The lesson of the healing of the centurion's servant at Capernaum strikingly illustrates the affectionate interest that prevailed between some good masters and good servants in the past. True, we do not have any record that the servant was a good one, but the inference is there because the centurion was an orderly man, and such men usually seek

for, and obtain, orderly servants. Also in his conversation with our Lord he declares that he was accustomed for his servants to do as he bade them (Luke 7: 1-10).

The centurion was, of course, a Roman -- not a Jew. He was therefore debarred in a general way from the Lord's blessings, which he declared were for the children of the kingdom (Israelites) only and not for strangers. No doubt because he realised himself as outside Judaism, an alien and a stranger and foreigner from the covenants and blessings of God bestowed upon Israel (Eph. 2:12), that he obtained the co-operation of the leading Jews of the city, that they might favour his cause with the Lord and intercede that his petition might be granted.

We notice the good deeds of this centurion. He respected the religion of the Jews, and had used his wealth in building a synagogue, the ruins of which have been found about sixty years ago. Of these ruins, Edersheim says: "The remains now, after eighteen centuries, in their richness of elaborate carvings, of cornices and tablets of capitals and niches, show with what liberal hand he had dealt his votive offerings."

Perhaps this miracle preceded the awakening of Jairus' daughter, and it is not unreasonable to suppose that Jairus himself was one of the Jew's elders, who came to Jesus of the interest of the centurion and this, to some extent, helps to account for his great faith in our Lord's power to revive his daughter, even the dead.

Our Lord seems to have readily granted the centurion's request, and because it was not presented personally is presumed not to signify any lack of respect, but the very reverse — a realisation on his part that Jews were averse to having any dealings with Gentiles except along strictly business lines. His further modesty and meekness were shown in the fact that before Jesus had reached his house he sent friends (not servants) to hinder Jesus from defiling Himself by coming into a Gentile's house. For although he was a man of influence and power, he realised the barrier between himself and the Jews, according to which the Pharisees would have considered that they defiled themselves by entering his house. He therefore suggested that our Lord would merely speak the word and that he had fullest confidence that the word could be spoken as well outside as inside the house — that one possessing such power as the Lord Jesus manifested had agencies at His command which would not require Him to personally see and touch the servant in order to heal him, even as the centurion himself was accustomed to perform various matters through the instrumentality of his servants.

This was a wonderful illustration both of meekness and of faith, and it was appreciated by our Lord accordingly. There is a lesson in it for all the Lord's people to the effect that the more we exercise faith in the Lord along reasonable lines, in harmony with the teachings of His Word, the more will He be pleased with us. The same with Thomas, who, being absent at the time of our Lord's first appearance to the eleven, declared that nothing would satisfy him respecting the Lord's resurrection except the putting of his fingers into the nail-prints of His hands. Our Lord, while granting him the demonstration, intimated that he would have a greater blessing if he could have exercised a greater faith, saying, "Blessed are they that have not seen and yet have believed."

Let all the Lord's people remember this, and instead of doubting the Lord's willingness to perform what He has promised, and requiring signs and further assurances and evidence, let us rest content that He who has so graciously done for us in the past more than we could have asked or thought, is equally faithful today and will fulfil to us all the good promises of His Word.

The more heartily we shall accept His promises, the more fully we shall trust to His gracious providences, the more peace of heart we shall have ourselves, and the more the Lord will delight Himself in us as His servants and brethren, and the more He will be pleased to favour us and use us.

Our Lord's remark, "I have not found so great faith, no, not in Israel," was a grand tribute of approval for the Gentile centurion. It distinctly indicates that the fact that the Lord's favour, which for over eighteen hundred years had been confined to Israel, was not merely because the Israelites were alone worthy, nor because in them alone was found such faith as that on account of which father Abraham was blessed and the blessing pronounced on his children. But, although the Lord found greater faith in the centurion than among others in Israel, nevertheless He could not, and did not, invite the centurion to become one of His disciples because "the gifts and callings of God are not things to be repented of," and the Divine favour to Israel must, and did, continue down to the full end of the "seventy weeks" of favour promised through Daniel the Prophet. However, the national favour ceased three and a half years sooner, in the midst of the seventieth week, five days before our Lord's crucifixion, when He said of that nation, "Your house is left desolate unto you. Ye shall see me no more until that day" (Matt. 23: :28; Dan. 9:24).

It is certainly within the range of possibility that this centurion, whose good works and alms were so highly commended by the Jews, and whose faith, spoken so well of by our Lord, might have been removed by Roman authority from Capernaum to Caesarea, (another fortress) that he may have been the centurion named Cornelius, the first Gentile accepted to the privileges and favours of the Gospel Church at the expiration of the "seventy weeks" of favour confined to the Israelites (Acts 10: 1-35).

The lesson, therefore, for the Lord's people who are masters or employers is the lesson of kindness to servants. If a Gentile would be so careful for the interests of his servants and so bestir and trouble himself to secure him from pain, much more should every true Christian not only feel a kindness for those who are of the household of faith, but also be ready to do good unto all men as they may have opportunity. We may be sure that all such evidences of the spirit of love and kindness are pleasing to the Lord, and not only so, but that every time we thus exercise ourselves along such lines we deepen them and strengthen, confirm and establish character along the lines of love and mercy. This is one of the ways in which we are to develop ourselves more and more as copies of God's dear Son — Rom. 8:29.



## Question Box

### MATTHIAS NOT AN APOSTLE.

Question.—What evidences are there that Matthias was not an Apostle ; did he not receive the holy spirit along with the Apostles at Pentecost?

Answer.—There would appear to be no mention of Matthias in the New Testament aside from this incident of his selection to fill the place of Judas. This appointment was made before the holy spirit had been given, and there is no evidence of the Lord's recognition of Matthias as an Apostle. On the contrary, the Lord made His own selection in the Apostle Paul to fill the vacancy. In Rev. 21 :14 we read of twelve Apostles of the Lamb only and Paul was clearly the Lord's choice as stated to Ananias, "He is a chosen vessel unto me to bear my name unto the Gentiles" (Acts 9 :15; Gal. 2 :7, 8 ; 1 Cor. 9 :1, 2.)

"Apostle" means "sent." The Apostles of the Lamb would be those sent out by Jesus Christ, the Lamb of God. Matthias was never so sent, but Paul was. While on his zealous mission of persecution, he was arrested by a light above the brightness of the sun, and he thus caught a glimpse of the glorified Christ which blinded him. He heard the words "I am Jesus whom thou persecutest." Being converted he was sent to preach the Gospel.

As we hear no more at all of Matthias, it may be that when the holy spirit came upon the Apostles at Pentecost in the form of a tongue of 'fire, that it did not rest upon Matthias, and in this case the Apostles would be convinced that their selection did not have the Lord's approval. Anyway there are but the twelve Apostles of the Lamb, and as Paul is undoubtedly one, Matthias cannot be. While the eleven Apostles meant rightly and thought they were acting scripturally it is quite evident that they went before the Lord, rather than waiting for His leading. They had been instructed to wait at Jerusalem until "endued with power from on high." (Luke 24:49.)

### WHO ARE SAINTS?

Question.—Does the word "saint" apply only to the church of the Gospel Age, and can it properly, used for any other than those who have made their calling and election sure ?

Answer.—The word means both in the New Testament and the Old, set apart, separate, holy. and is used undoubtedly in respect of the faithful people of God of ancient days, as well of the Gospel Age. Psalm 16:3 speaks of "the saints that are in the earth"—see also Deut. 33:2, 3. The Apostle also in writing to the Colossians addresses them as saints and faithful brethren which are at Colosse—see also Ephes. 1:1, Phil. 1:1, and 4:21, 22. These are not addressed as saints, because they are perfect or absolutely holy, but because in their minds and hearts they have set themselves apart unto the Lord, and to seek as far as possible to bring every thought, word, and deed into the obedience of Christ; they are holy in purpose, in intention, and their unwilling blemishes are covered with the righteousness of our great Advocate and Redeemer.

"Jesus thy spotless righteousness, My raiment is, my glorious dress;

'Midst heavenly hosts in these arrayed, With joy shall I lift up my head."

### 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.—The Literary Institute, 1st Floor, Corner Hay and Pier Streets—Sundays, 3 p.m. and 5.30 p.m.

## 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 passeth 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.

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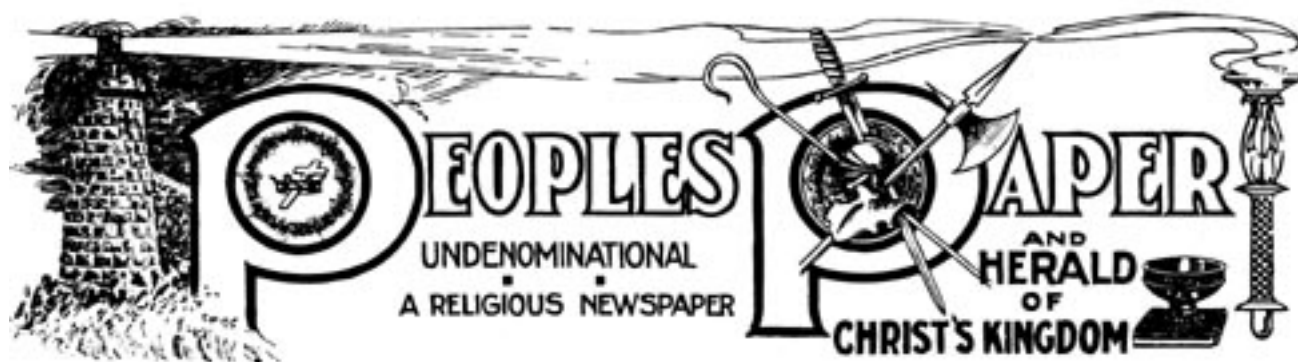
Geelong, 3GL, 222 M. Sundays 10 a.m.

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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## Volume XXXVII I. No. 8 MELBOURNE, JULY, 1955

### Does God Perform Miracles of Healing Today?

THIS subject is truly exercising the minds of a great number of people to-day. Most people in the world have physical pains and disabilities of some kind, and a great number have very severe physical afflictions with which to contend. When these people hear that there may be some hope of having their ills removed, it is only natural that they wish to investigate if that hope can be actually realised, not only for their own benefit, but also for the relief of relatives or friends. Now, when the claim is made that the Lord has no pleasure in the pains and aches of people, and that if they exercise sufficient faith in Him, He will heal their sicknesses and diseases, many people, especially those of a religious mind, are drawn to those making the claims of assisting in this healing work, which is declared to be of the Lord.

One text of Scripture which is, used: in this connection is found in Hebrews 13: 8—"Jesus Christ the same yesterday, to-day, and for ever." But do these words of the Apostle Paul imply that what the Lord did, at His first advent, for example, would always be His good will and plan for all time? Certainly not; there can be nothing binding upon the Lord, that can be rightly taken from the words of Paul in this passage from Hebrews. What the Apostle meant was that the great principles which make up the character of God, and which were demonstrated by Christ at His first advent, would always be adhered to for all time. In other words, Paul implied that Jesus Christ is unchangeable. This does not mean, of course, that what was God's plan at Christ's first advent—yesterday—would necessarily be His plan now—to-day—and for the future—for evens:

However, in examining this subject carefully, we need to have clearly in mind why there are physical sufferings amongst the whole human family, which continue throughout our lives, until finally, each member finishes the earthly life in death. The reason is very apparent in the Bible, as every one who investigates well knows that all physical suffering is part of the dying process—"the wages of sin"—as the Apostle declares in Rom. 6: 23. All who understand that the death penalty was a just sentence for the disobedience of our first parents, know that God had a perfect right to enforce this penalty, that it should take effect upon every human being. Further, when we understand that all mankind would have remained dead forever, but for God's plan to redeem the willing and Obedient, then our hearts go out in thankfulness to God that He has provided Christ to be, our Saviour from death—from the just penalty for disobedience.

We see the just penalty of death revealed by the Apostle Paul in Rom. 5: 12—"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." And we see God's great, love revealed in providing Christ for our salvation from death in Paul's words—"For when we were yet without strength, in due time Christ died for the ungodly.. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . . 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. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Rom. 5: 6-8, 18, 19.)

Our subject, then, has to do with the working out of this wonderful salvation from death, and we might ask, Is God really revealing this salvation from death to-day by miraculous healings of people's sicknesses for a few years, and then allowing them to grow weakly and sick a little later on, and die just the same? Would this seem like the wise and all-powerful Creator to arrange His plan of salvation in this way? Also, we may ask, What was the reason for the

miracles of our Lord at His first advent? Further, what was the reason for God's miracles previous to our Lord's first advent? We remember the case of Elijah and the prophets of Baal, recorded in 1 Kings 18: 21-39. Undoubtedly this miracle was to demonstrate the true God.

Coming to our Lord's first advent, we find His first miracle was the turning of water into wine, and we read in John 2: 11—"This beginning of miracles did Jesus . . . and manifested forth his glory; and his disciples believed on him." We see, then, the main purpose of this miracle was to demonstrate the power of God in the hands of Christ, and illustrate beforehand what would be possible of Christ in His kingdom. "He manifested forth"—showed beforehand His glory. Our Lord had no glory while on earth, as shown by His words to His disciples—"Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24 : 26.)

In addition to our Lord curing many afflicted with sicknesses, and performing miracles of feeding the multitudes, etc., there were isolated cases of Christ even raising the dead to life. One of these incidents is recorded in Luke 7: 11-17, and it will be noticed in this case that there is no reference to the belief or faith of the mother, but simply—"The Lord had compassion on her." But did not the Lord have compassion on all the other mothers and fathers who were also losing their sons and daughters in death? He surely did ; why then did He not raise the multitudes of Israel from the dead ? Because it was not the due time to start the resurrection of the dead ; neither was it the due time to start a general healing and restoring campaign in Israel. But it was the time to demonstrate the power of the true Lord, and assure His followers that when the proper time did arrive, Christ would heal, restore and raise from the dead all mankind, and give them an opportunity to live forever.

This demonstration of the power of God, manifest by Christ, was referred to by the Master when He said--"Believe me that I am in the Father, and the Father in me ; or else believe me for the very works' sake." (John 14: 11.) This power was also manifest by the acts of the Apostles and others in the early church, a notable example being found in Acts 9: 36-42, where it is recorded that Peter had raised Dorcas from the dead. If it were true that the Lord is "the same yesterday, to-day, and forever," as respects miracles amongst His people, then it would be in order to have people raised from the dead to-day, as at our Lord's first advent, and in the days of the Apostles. But who amongst the "faith healers" of to-day would attempt to raise the dead, in their claims that the power of the Lord is available in the same way as in the days of Christ and His apostles?

The Apostle Paul also performed miracles, and received the Lord's protection in a very marked way, as shown from Acts 28: 1-6, 7-9. There can be no doubt that these occasions were for the establishment of the early church, this being confirmed by Paul when he declared—"God also bearing them (the early Christians) witness, both with signs and wonders, and gifts of the holy spirit, according to his own will." (Heb. 2 : 4.)

It is very evident, also, that the Apostles were the main witnesses of the signs, wonders and miracles in the early church ; indeed, they were the only ones commissioned by the Lord to impart the gifts to others. This is an important truth, as revealed from Acts 8: 5-17. An examination of this passage shows that while Philip was able to work miracles, in addition to preaching the gospel, as he was not one of the Apostles he did not possess the power to impart the gifts of the spirit to others ; therefore, it required Peter and John (two apostles) to be sent from Jerusalem to Samaria to convey the gifts of the spirit to others in that region.

It may be asked, What happened amongst the Lord's people in the period passing on from the days of the Apostles? It is evident that after the Apostles died no more could have the gifts of the spirit imparted to them, and these gifts automatically ceased in the churches, as the Lord intended. While Paul was still ministering, he wrote to the Corinthian church and sought to wean them away from the desire for outward show in the performing of the gifts of the spirit. The Apostle, while revealing that there were some gifts more desirable than others, would show this church "a more excellent way" than even the best gifts. (1 Cor. 12 : 31.) This, Paul proceeded to do in his wonderful 13th chapter, showing that the development of the fruits of the spirit in the hearts of the Lord's followers was the all-important work for this Gospel Age.

What shall we say, then, of the claims that healings are done to-day in the Lord's name? Let it be understood that claims to do "wonderful works" in the Lord's name is not sufficient proof of the Lord's sanction for such things. (See Matt. 7: 21-23.) Many quote the passage used by Peter on the Day of Pentecost, in Acts 2: 16-18, and claim that the spirit is being poured out to-day upon all flesh. But not so ; verse 18 is the only part of this prophecy yet being fulfilled. Only God's servants and handmaidens have as yet received the holy spirit, during this Gospel Age, but in the Kingdom Age "all flesh" worthy of God's blessing will receive His spirit to assist them to attain human perfection ; this of course will not be a begetting of the spirit, as is the case now with God's true people during this Gospel Age.

It may surprise some people, also, to know that an amount of healing is going on to-day in various parts of the world by people who make no claim of being devoted to the Lord at all. Some noted cases were brought to the attention of readers of an English periodical some little time ago, which reported the Archbishops of Canterbury and York having appointed a commission to enquire into what is called "Divine Healing." A number of the most prominent healers are mentioned, and the article quotes at length about the work of one, Mr. Harry Edwards, who said it was not he who did the healing, but the "spirit power." There were no prayers offered by Mr. Edwards, which showed that he did not claim to be a Christian. The article states further that most of Mr. Edwards' work is "absent healing." People all over the world have been healed ; they merely write to him, whereupon he "intercedes with the spirits." He never uses the word "faith" to describe his work, but calls it "spiritual healing." One churchman mentioned in the article as also doing healing work is Dr. Leslie Weatherhead, who visited Melbourne some time ago.

Our Lord gave a guide to the understanding of this "spirit power," mentioned by Mr. Edwards, in Matt. 12: 22-27. Satan brought about all the suffering, sickness, sorrow and death into the world by deceiving our first parents, and if



he adopts a course to partially remove some of these things for deception, it just fulfils our Lord's words—"If Satan cast out Satan, he is divided against himself." The Apostle Paul also gave us this warning when he declared—"There are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of lights Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works." (2 Cor. 11 : 13-15.) Apparently the Lord permits Satan a limited amount of power to test and prove His true people during this Gospel Age. All the deceptions in spiritism, Christian Science, and other forms of "faith healing" are no doubt permitted to test the devotion of those who have consecrated their lives to the service of God.

If it were the Lord's good pleasure to heal the physical weaknesses of His true followers, then surely the Apostle Paul would have been healed ; but not so. The Apostle had "a thorn in the flesh," and he declared—"I besought the Lord thrice, that it might depart from me." However, the Lord's answer was—"My grace is sufficient for thee ; for my strength is made perfect in weakness." How beautifully the Apostle accepted the Lord's good pleasure in response—"Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ; for when I am weak, then am I strong." (2 Cor. 12 : 7-10) . We notice also that Paul, knowing the Lord's will, did not attempt to heal Timothy of a physical disability, but advised—"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." (1 Tim. 5 : 23.) How clear it is that the Christian's course is one of sacrifice of the human life and strength, while at the same time using the spirit of a sound mind to keep as healthy as possible, but never to expect or seek healing of the body by miracles. (See Rom. 12 : 1 ; 8 : 36.)

Quite often the words of James, in chapter 5: 13-16, are quoted in support of healings today. A careful examination of this passage reveals that the Apostle was referring to sin-sickness and not bodily sickness at all.

There can be no doubt that the "gifts" of the spirit were given to the Apostles and other early Christians for the express purpose of establishing the Church in its infancy—to demonstrate the true teachings and teachers of the Lord. With the completion of the ministries of the Apostles, their Epistles being available, as also the Gospels, there was no need to continue the outward evidence of the Lord's power through His servants. So the Apostle Paul declared—"Love never faileth ; but whether there be (gifts of) prophecies, they shall fail ; whether there be (gifts of) tongues, they shall cease; whether there be (gifts of) knowledge, it shall vanish away. . . . When I was a child, I spake as a child, I understood as a child, I thought as a child; but when. I became a man, I put away childish things." (1 Cor. 13: 8, 11.) How clear it is that the "gifts of the spirit" were for the church in its infancy, but with the development and progress by the indwelling of God's holy spirit, acquirement of the "fruits of the spirit" was the "more excellent way" which the Apostle Paul sought to encourage in all the churches. A point of special interest also is the fact that in writing to those churches which had shown considerable progress in the Christian way the Apostle did not even mention the "gifts" of the spirit ; they had apparently progressed from the "childish" condition which Paul sought to discourage in the Corinthian church.

How strange it would be, then, to expect the Lord to use methods amongst His people in the end of the Gospel Age, which His Apostles sought to discourage after the churches were established in the early period of the Gospel Age. Now we have the Bible so freely at our disposal, which was not the case when the "gifts" were used to impress the Lord's true message. How important, then, are the words of Paul—"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.) Seeing that God's Word supplies everything that the man of God may be perfect, thoroughly furnished unto all good works, let all who love the Lord beware of the claims of those who now seek to attract and deceive by additional outward forms and demonstrations to appeal to the flesh, to deceive if be possible the very elect.

### **Tracts Available.**

Copies of the tract with the article "God's Solution for the Formosa Problem," are now available for all who can use them to advantage where good may be done. The following letter 'from U.S.A., is of interest in this respect

Dear Brethren, — The March issue of "Peoples Paper" was read on the day of arrival by my husband and, myself. I am enclosing with this letter a postal Money Order for — for which mail me as many copies of this issue as it will cover. My husband does a lot of letter writing and wants to include the copies in his correspondence. We both. feel that the message contained in this March issue ("God's Solution for the Formosa Problem") will be of great help in our witness work in preaching the Gospel of the Kingdom. Trusting that you will attend to this promptly, and praying God's blessing upon you.

PEOPLES PAPER ND HERALD OF CHRIST'S KINGDOM.  
(Monthly) 4/6 (85 cents) per annum, post paid.

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## **The Institute's Work.**

WITH much thankfulness to the Lord this brief review of another year's work for the Berean Bible Institute is presented at this time. It is realised very fully that without the Lord's blessing anything undertaken would be vain indeed, and so we give thanks unto God for His, favors and the privilege of service together with our dear brethren throughout another year just completed.

Our readers generally will know that the Institute exists for the purpose of sounding forth the truths of God's Word to all who have ears to hear, with the main object of assisting those who are seeking to walk in the steps of Christ in these last days of the Gospel Age.

The publication of our monthly "Peoples Paper and Herald of Christ's Kingdom" has continued as in past years, and from reports received is appreciated by our brethren throughout this land and overseas. The contributions to the columns of the "Peoples Paper" by various friends are of much assistance the desire being that the "Paper" contain just those things that will build up in the Christian way, with special emphasis on the 'truths pertaining to the present harvest time for the Gospel church.

Printing costs for the "Peoples Paper," at present day rates, have not been covered by subscriptions, so the deficiency is made up from the General Tract Fund, as in former years. As considerable numbers of the "Paper" are distributed free of charge to interested friends over a wide area, it is felt that the indebtedness to the Tract Fund is well used in the service of the truth. The same applies to tracts supplied from the Tract Fund and distributed throughout the year. Free sample copies of "Peoples Paper" and quantities of tracts are always available to our readers for passing on where good may be done, and the assistance in the checking of proofs, folding, wrapping and despatching of the monthly "Paper" by some helpers has continued., with our sincere appreciation of this work. Friends who provide subscriptions for interested readers, and others who introduce the "Paper" to prospective subscribers are all helping in the work, in the service of the Lord.

Quantities of helps to Bible study have been despatched throughout the year to those appreciating spiritual things. It is encouraging also to have the co-operation of our friends in supplying the literature where it will be appreciated ; and the continued mailing of the Consolation Cards to the bereaved, by some Classes of friends, has been a means of blessing to a number in sorrow.

Lectures for the public have been arranged regularly throughout the year, and with the message prepared for the brethren as well as for new friends attending, it is felt that these occasions are well worth while when hearing of the appreciation of the messages presented. In this way also, new friends are encouraged to attend the regular Bible classes.

The General Tract Fund below shows the financial position for the general work over the past year (the radio witness being separate) and all the generous assistance to the work, by the Lord's providence, has been voluntarily supplied through the brethren, with warm appreciation. It is encouraging indeed to receive the loving co-operation in the efforts, as unto the Lord Himself.

As we look forward to the days ahead, there is surely cause for continued thanksgiving for the Lord's blessings upon His people in these times of uncertainty. How favored are God's people who know and rejoice in the joyful sound of His truth, and look forward with expectancy to the kingdom, which will fulfil all their desires, as well as bring blessings to all the families of the earth. It is requested that the brethren join with us in prayer for the blessing and guidance of the Lord upon the work, that His will may be accomplished in the hearts of all who are worthy to receive His message in the days ahead. "Therefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor..15 : 58.)

## GENERAL TRACT FUND.

To Credit Balance,	£26	6
„ Donations ..	525	0
	8	6
By Free Tracts and Deficiency "Peoples	£88	0
„ Allowance Printing Paper ..	25	0 0
„ Hall Rents, Advertising Circulars, etc.	39	0
„ General Expenses (Office, etc.) ..	52	6
„ Towards Personal and House Expenses	275	0 0
„ Postage ..	38	9
„ Free Books and Booklets ..	8	5 0
„ Credit Balance, 1/5/'55	24	3
	8	6

## The Radio Work.

ANOTHER year's witness to the truths of God's Word has been continued over the radio, and we thank the Lord also for this further privilege of service in His name, in which a number of our brethren have been associated, and whose co-operation is sincerely appreciated.

It has been encouraging to realise the good interest in the witness over the air on the part of a considerable number of people, and no doubt the Lord's blessing has been upon the message as it has gone forth to those who have hearts to appreciate it. The same radio stations have continued with the broadcasts, namely, 3GL, 2KY, 4KQ, 6KY NA, with an additional six months' sessions on 4LG Long-reach, Queensland. However, the response from this inland witness in Queensland was not sufficient to warrant continuing for more than the six months.

To the considerable number who have responded to the radio over the year, free copies of the broadcasts have been gladly supplied, also other literature, and some months' issues of "Peoples Paper," to encourage the interest. We are glad to know that the Lord grants the increase in the hearts of those really desirous of following Him in spirit and in truth at the present time, and will give the full fruitage in the age to come. All our friends within range of any of the

radio stations are invited to make the broadcasts known, by advertising slips or other means at their disposal.

The costs of the broadcasting have been fully covered, in the Lord's providence, by the voluntary contributions of the brethren, as shown by the Radio Fund, and this assistance is most encouraging. The prayers of our brethren are also requested upon this branch of the work, that God's blessing may attend the efforts, and direct the outcome, in harmony with His good will.

#### RADIO FUND.

To Credit Balance, 1/5/'54			6
„ Donations ..			3
			9
By Radio Stations: 3GL, 2KY, 4KQ, 4LG			6
„ Additional Recordings for 3GL, 2KY, 4KQ, 4LG, 6KY, and Record Tester	46	7	0
Dialogues, etc. ..	20		6
„ Travel and Sundries ..		9	
Bank Charges ..		1	
„ Credit Balance, 1/5/'55	85		9
			9

## Meditation.

(Convention Address)

THERE are many forms of meditation, I although unconsciously, we are meditating upon something mostly all the day long. We make plans to do this or that, or we change plans once made because of circumstances ; we have to adjust ourselves ; we are forever “working things out” in our minds or “chewing it over” to use a modern slang expression, and it is all a form of meditation. With all of us, at some time or other, physical and mental health problems, work problems, business and financial problems, domestic problems, etc., cause us much thought, reflection and planning — in other words, meditation.

In secular life our meditations do not bring us all to the same conclusions in any given problem ; the condition of a man's heart will influence his reasonings, his meditations. Two men may have business or domestic problems very similar. One man is honorable, upright in heart ; the other is selfish, mean, grasping. The honorable man tackles his business problem with desire to acquit himself nobly, to extricate himself from any difficult position by fair means, without exploiting another in the process — his noble aspirations lead him to honorable meditations, as to how this could be done. Whereas the selfish, mean man thinks only of himself ; by fair means or foul he will seek to extricate himself from difficulty ; exploitation of others for his own advantage will not give him a qualm of conscience — his meditations are merciless. One man may tackle a domestic problem from the point of view as to what is just, honorable and fair to all parties. Misunderstanding on the part of others concerned may make his position extremely difficult, may even make the problem impossible to solve, but at least all his meditations will be along just lines, prompting him to honorable, just and loving methods of seeking appeasement. Another man with a similar problem will think only of himself and how he can get the best of the argument ; his meditations resolve cunning and sophistry, he pauses not to consider the other party, as to whether they are getting a fair deal. One could go on soliloquising concerning meditations of men generally, but we leave it there, and look rather to find what should constitute the meditation of Christians.

Here, again, we find that there are many forms of meditation. The Christian has many tasks to attend to daily, the same as other folk, and these all call for time, thought and energy. Although those who live closest to the Lord are often called “dreamers” by the worldly, it is not because of lack of diligence in applying themselves to necessary tasks, but they seem “dreamers” to others because, in mind, they are actually living above the sordid level of those around them. The Christian is desirous of touching as lightly as possible the things of this earth, and to use the words of the Psalmist 1 :2—”His delight is in the law of his God, and in it doth he meditate day and night.” Every possible moment, when it is feasible at all, his mind revolves round some aspect of God's eternal truth. There may be times when duties in hand demand all the concentration of which his mind is capable, but immediately there is relaxation again, the mind reverts to and delights itself in “the law of his God.”

In Luke 14:25-33 Jesus suggested what kind of first meditations a follower of His should have ; He explained that when men of the world contemplated great building schemes — “to build a tower” — they first sat down and considered the cost, meditated, both in money and labor to see if they had the wherewithal to complete the work, and so on. So, likewise, whosoever he be of you that cannot forsake all that he hath, he will never make good as My disciple, and He explained that even such intimate loves as that for father, mother, wife and children could not be allowed to come between. Many other passages also show the narrowness of the road and the difficulties that can be expected. Our Lord did not mention these (nor would we) with any thought of intimidating those who were seeking after Him. He merely wished to state facts clearly and He knew that those who really loved Him would not find such facts a deterrent to their coming to Him. Only the “half and half” Christians would falter, and these would better meditate well at the outset, for to enter the race and not be able to finish it would be a tragedy indeed.

From Matt. 8 :28-34 we see the result of the meditations of some people concerning Jesus during His earthly ministry. Two men possessed with devils — madmen — met Him, to whom all in that vicinity gave a wide berth. Jesus allowed the request of the devils to enter a herd of swine feeding nearby, and the two men were presented sane



; but the swine, becoming demented, rushed down the slope and were drowned in the sea. As a result, the whole city came out to meet Jesus — to “chew it over” — and the result of their meditation was “they besought Jesus to depart out of their coasts.” It was nice to have the two demented men amongst them sane and happy again, but the cost was evidently too great —after all, think of the material gain that a whole herd of swine would bring. “Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.” Can you follow Me this way? Can you drink of the cup that I shall drink of? Yes, let there be proper meditation upon such utterances at the outset, and all along the Christian way.

Now, having “counted the cost” and entered the way, resolved with God’s help to be faithful unto death, what blessed meditations are ours. Some of them will be sweeter than others but all will be good as we learn to put right values upon everything. There are wonderful meditations to be had whilst perusing the words of the Psalmist, tracing through the wonderful deliverances of God when in difficult circumstances ; contemplating too the wonderful effect of God’s blessings on the earth and the children of men during the “times of restitution.” We may be carried away in our meditations (as dreamers, the unregenerated style us) from all the woes of the present earth or order of things, to a contemplation of the time when the inhabitants of the earth will no more say, I am sick, or sad, or lonely, or “fed up” with life, but shall have a full sufficiency of all good things really needful for happiness, and none shall sorrow any more. Such meditations may well call forth the exclamation of the Psalmist — “Bless the Lord, O my soul.”

However, such time is not yet; we are still in this present evil world, and if we did not face up to that fact we would be “dreamers” indeed ; but our meditations may still be sweet, good and helpful all the way along. The stresses and strains of this “evil day” through which the world and the church have been passing for some years have resulted in a tragic state of restlessness and irritability on the part of nearly all mankind. The Lord’s people are not free from these influences. It seems difficult for many even to listen attentively to what others are saying. Frequently, people seem stirred to sudden “fits of temper” as we are wont to term it, and when anger takes control of the mind, reason is set aside. In these situations things are said and done which unduly injure others, and often wounds the conscience of the one who allows himself, or herself, to indulge in such fits of unreason.

The Lord’s people are often put to severe tests in circumstances like this—circumstances which annoy us to the point of exasperation. What meditations could we helpfully have at such times. Well, we could think of what Proverbs says in chapter 14:29 — “He that is slow to wrath is of great understanding ; but he that is hasty of spirit exalteth folly.” Even if exasperated, does it do any good by “flying off the handle?” Not at all — an outburst of temper does no good at all, except to “exalt folly.” If we keep ourselves under control and take time to analyze the circumstances that annoy and irritate, we will usually find that the real facts are not what we at first supposed them to be. Our meditation would be set off in another cycle, as it were, if we asked ourselves — Is the situation such that the Lord would want me to become angry over it. Granted that it is such as to present a major problem, so that we do not know which way to turn, or what to say or do, our meditation might helpfully turn to some of the Old Testament worthies and their difficult experiences. What about Moses and the Israelites at the Red Sea ; the position looked about as hopeless as it possibly could, but they were told to “stand still and see the salvation of the Lord.” (Exod. 14:13,14.) Job learned the lesson also; he was roused to anger by the reasonings of his would be “comforters”, but at last he put his trust in the Lord, and quiet and peace was restored within his soul. Jeremiah too was often faced with situations that caused him to despair. In Lamentations (chapter 3) he recalls some of his miseries and what his meditations were while he was passing through them. “Surely against me is he (the Lord) turned ; he turneth his hand against me all the day . . . I was a derision to all my people . . . He hath filled me with bitterness . . . And I said, My strength and my hope is perished from the Lord.” But the Lord eventually delivered him, and as he recalls the deliverances to mind, his meditations are of a different hue, saying, “Surely the Lord’s mercies are new every morning ; great is thy faithfulness . . . It is good that a man should both hope and quietly wait for the salvation of the Lord . . . For the Lord does not afflict willingly, nor grieve the children of men (without purpose) . . . For the Lord will not cast off forever.”

The sweetest and most helpful meditation in sorrow, in “the flood of deep waters” experiences, however, are those when we turn our minds to the Saviour, our elder Brother. Sometimes the storms rise like sudden gusts upon the sea ; other times we can see the storm gathering up. We may put forth our best efforts to abate its fury, but unexplainable circumstances seem all against us and at last it breaks with all its appalling horror, and which is most repulsive to our sensitive nature and keen desire for God’s abiding rest and quiet. What can we do? Often simply nothing! It is useless to remonstrate ; as stated before, when anger comes in, reason goes out. How can we close our ears to the tirade and keep our meditations helpful? By thinking of Jesus—”I will make his soul an offering for sin.” What sufferings are implied by this statement respecting our dear Lord. “If we suffer with him . . . The disciple is not above his Master, nor the servant before his Lord . . . I fill up that which is behind of the afflictions of Christ . . . That I might know the fellowship of his sufferings . . . Beloved, think it not strange concerning the fiery trial that shall try you ; but rejoice inasmuch as ye are partakers of Christ’s sufferings.”

Dear fellow traveller in the narrow way, next time you are pressed beyond measure of endurance, remember the words “I will make his soul an offering for sin,” and such meditation will speak a quiet within, as you think of the privilege that is yours in tasting your dear Lord’s sufferings. There is no merit in our suffering, but through Jesus’ merit we are privileged to taste His sufferings that we may share His glory later on. Our Lord’s experiences represent a full cup of sin-offering sufferings, and He drained it to the dregs. It is interesting to note that in 1 Pet. 4 :13 the word “partakers” seems to have largely the thought of “share” and is so translated by Weymouth, — “In the degree that you share in the sufferings of Christ, rejoice.” It is a privilege granted unto us that we should share in the sufferings of our Lord, and we should rejoice in such privilege, and later, when we are allowed to share His glory experiences, we will

be glad, or rejoice with exceeding joy far above the present joys indeed.

Now, however, the Lord offers the cup to each member of His body to taste. It is merely a sip that each one takes, but as an experience it is enough to impress upon us most realistically what it cost our Lord to have His soul (His human life) made an offering for sin. "Consider him that endured such contradiction of sinners against himself." Such meditations in severe moments will help to keep you from growing weary and faint in your mind. (Heb. 12 :2-4.)

It is the knowledge of these "deep things" of God's Word that makes our private study of it so soul stirring and uplifting. Translator, commentator and concordance helps are eagerly scanned and compared, and rich new treasures do we find hidden away in the precious Word. How blessed indeed are the meditations of personal, detailed Bible study. It is listening while God speaks to us. We remember a sister stating how she loved to get into her favorite position and study the Bible, and how disappointed she felt when such periods- were interrupted with unexpected visitors, etc. In the midst of one such period of study so deeply engrossed as to be almost unconscious of anything else, a lady friend opened the door, and on catching sight of all the set-up hesitated about coming in, saying, Why, whatever are you doing? To which the sister replied, I am doing some Bible study, and you have "broken the spell," so you may as well come right in now. How well we understood that sister's remark — You have broken the spell. Precious threads of our uplifting meditation broken by non-understanding interruption. How often we wish that others could appreciate more the true value of much of our meditations and be less hasty to butt in to disturb.

Such rich counsel is given us in the Holy Word, and we are wise in following Paul's advice to Timothy, — "Meditate upon these things ; give thyself wholly to them." (1 Tim. 4:15.) The sum total of all our meditation is that we may increase in Christ-like character. All that God has for us of richer and still richer meditation is bound up in this required development of being more submissive to the "sufferings of this present time," considering Him whose soul was made "an offering for sin." If we can appreciate that we are partakers or sharers in Christ's sufferings we will not think it strange that we should be so severely tested. Not my will, O Lord, but Thine be done. May God grant to each of us grace sufficient in our times of need. "Let the words of my mouth, and the meditations of my heart, (at all times and in every experience) be acceptable in thy sight, O Lord, my strength and my Redeemer."

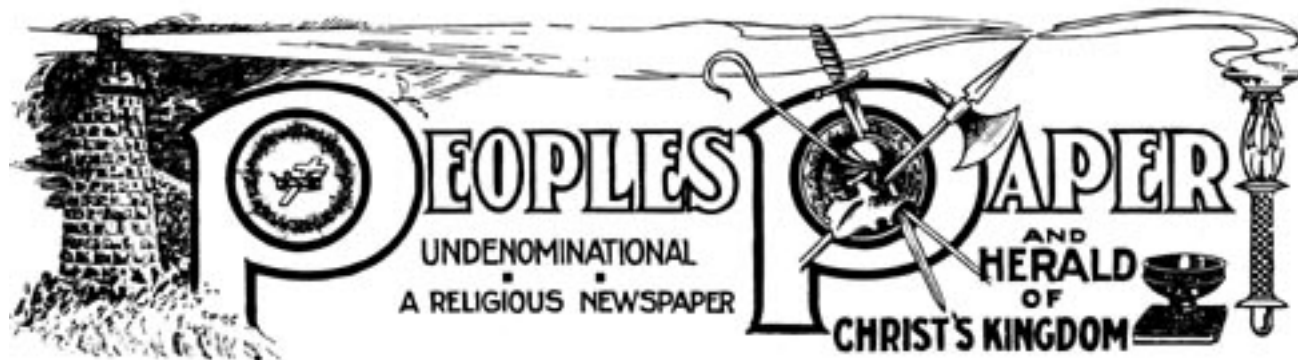
## Correspondence.

Space does not permit printing the many responses to the radio witness but the following sample gives an indication of the interest in the broadcasts on the part of listeners

**Dear Frank and Ernest,** Last Sunday we happened to tune into your broadcast accidentally, or was it a mere accident? I somehow feel something far more powerful gave us the opportunity of hearing your talk. Quite frankly, we laughed a little at first, but then the force and logic of your words quietened us, and the rest of your talk was heard in a stony silence; we all felt the atmosphere to be electric. This is how the Word of God and His only Son Jesus Christ came to us in —ward of this hospital.

We all now have faith, something which none of us possessed before; life has been given purpose, something which had troubled us before, for here in hospital we have much more time than most people to think about life and death and the reason for our existence here on earth. Would it be too much trouble to send us some of your previous talks, so that we may read and discuss them. Your admirers. (Three names listed).

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## **Considering Jesus.**

(Convention Address)

THERE are many aspects in which we could study, or "Consider Jesus." And no one person or government could consider Jesus without it having some effect. Most folk realise that there is now to be a new order, but the majority leave Jesus out of their considerations, and it is not long before there is a tossing here and there, and finally their plans end upon the rocks.

"Consider the Apostle," writes the Apostle Paul, and he referred to "God's only begotten Son," "the sent of God . . ." What joy and hope it gives us to meditate upon His miraculous birth, His growth, His life, and many invaluable sayings; words that eat into one's fibre. We agree with the record, "That never man spake as this Man."

"Consider the High Priest" . . . Jesus as the antitypical High Priest of God, with His subsequent sacrifices associated with that office enlightens us with the reality of the fulfilment of the typical arrangement. There is much to "consider Jesus" in this respect, which is worthy of further study.

"The High Priest of our profession" . . . yes, there are under-priests associated with the High Priest in His typical work, and there are under-priests in the real administrative work. Much to consider here, too.

"As a Prophet". Jesus uttered the most absorbing and vital words of prophecy that ever man spoke, recorded for us in the 24th chapter of Matthew, and in other portions of Sacred Writ. Also, meditate on the parables, the words of life that flowed from His lips as He endeavoured to instruct His embryonic church.

He had much to tell them, but they were not ready, and unable to "hear" (to "consider") them up till the time He went away. "Heaven and earth would pass away before His words will pass away," and so as a Prophet He is worth considering.

It would also make a very full study to compare His life with prophecies that have been fulfilled. This had to be done, He said, "that the Scriptures might be fulfilled." We could expound to great length if we were to consider Him in respect of fulfilled prophecies. But this, too, is aside from our intention this time.

"As a King." We are enjoined to note the great man called Melchisedec, who of course also pictured Jesus in glory, when He shall be invested with the glorious apparel after discarding the linen garments of sacrifice. "Consider how great this man was," writes Paul, and the counterpart for us is to consider how great the antitypical Melchisedec is and will be.

It was on the Mount of Transfiguration that the voice from the heavenly cloud said, "This is my beloved son, in whom I am well pleased, hear (or consider) him." God truly speaks to us by His Son in these latter days, as real as He spoke in the early days. We have the life of the Prince of Peace before us as an open book, due in no mean way to the sacrifice and faithfulness of many members of the true church. And one who wrote much concerning Jesus, strongly counsels us to consider the contradiction of sinners against the Redeemer, and how He countered that opposition. "Lest ye be weary and faint in mind." The opposition would wear us down very quickly did we not have an example before us, and one able to help all to the uttermost who come to Him. "Let us not grow weary in well doing, for we shall reap if we faint not." It would seem the test of patience is well exercised to not grow weary as we meet the many trials, griefs, heartaches of life. It is at such times we should compare our afflictions with those that Jesus bore—it makes one feel ashamed at how quickly we complain. Until we have resisted unto blood (death) let us continually keep our attention fixed on Jesus—Consider Him. Many faithful folk have had Him as their pattern, and have been called upon to suffer so much it leaves the human mind numb with wonder and praise that such have died praising the Redeemer.

It matters much that in all the vicissitudes of our Christian life we consider Him in all our daily matters, and with such meditation the following considerations are applicable in a particular sense—to you and me. Just compare our ways and affections with His :-

He was born in an obscure village of a peasant mother and father (Joseph adopting), denied even the barest



necessities at birth. There could be no boast of wealth or riches for Him. The town in which He grew up was no beautiful city, etc., that people like to remind us of when they tell us where they were born. He probably knew what it was to go hungry, and what food was available would without doubt be plain and ungarnished with spices and delicacies. His clothes would be common to all villagers. His job was a carpenter, apprenticed to Joseph, to which He adapted Himself until about thirty years of age, when He then began His ministry. No high school training belonged to Him. "How knoweth this man letters, never having learned?"

How our lot stands out in comparison; we love pomp, pride, show, and vainglory; we frown on plainness and obscure folk; we prize highly comfort and convenience, and glory in prominence.

There were no labour-saving devices in His day; all was bare and plain, just the common necessities of life with which to be thankful. With the discovery of printing and electricity, etc., we find in our world many modern wonders. Population has grown in every country, and to supply the needs of extra population science has come to the aid in creating laboursaving devices in great numbers. We have washing machines, refrigerators, electric fires, cookers, vacuum cleaners, etc., not to mention the luxury and comfort of just the ordinary home of our day. Another name for all these contraptions is "servants". Jesus had no servants, not one. In fact, He who was and is the greatest of all, came to serve. Our world is a strange one, with the growth of population, labour-saving devices are created, and with each creation the shortage of labour grows more and more; so the call is more and more for labour-saving devices until they become necessities in most homes. It is like a vicious circle, going on and on without satisfaction. One gets an article and then a better one is wanted, or a newer one, or one better than So-and-So's. Discontent, envy, dissatisfaction or pride of possession could easily be ours. Consider Jesus, and these things won't hold us.

Have you ever thought of the transport of Jesus' day? The ordinary folk, the working people, mostly walked. The rich and well-to-do would frown on the pedestrian from the camel or the ass. The poorest of the poor would frown on such transport in our day. How things change. If there is no tram we don't go; if it is a few minutes late our complaints are loud and nasty.

Jesus, despite all His ability to do so, never wrote a book. We, as soon as we begin to think we know something above our fellows, desire to rush into print. Some folk qualified in the art of writing are denied the privilege and others with no ability at all may both relax in that they have a good Exemplar in Jesus.

Some of us may appreciate music: Jesus wrote no symphony or concerto, so there is no need to be disconsolate on that score. Others may appreciate art, or sculpture (Jesus left us no Rembrandt or Michael Angelo masterpieces). Cultivate by all means your appreciation of these lovely callings, but not at the expense of character.

It is noticeable how the University folk covet the degrees and honours of their respective sciences. These honours are without doubt the reward of hard work, well merited, etc., and possibly in many cases fall short of the real reward for the price that has been paid to gain such honour or degree. Jesus had no degree.

Have you noticed how people like to boast that they have been here or there, or visited such and such a place, especially should it be a foreign country? This is an ever-green boast with many people. Take a compass and mark off on a map the farthest points that Jesus journeyed, the farthest points in which He had any particular interest. It will astound you the small radius of His travels. And what travelling He did indulge in was full of trouble and discomfort—no luxury that we look for, and complain of, if lacking. "The foxes have holes in the earth, the birds have nests, but the Son of man hath not where to lay his head."

"The fear of man bringeth a snare." How some folk "play up" to people of high social standing, or wealth, etc. Jesus had no partiality for the golden ring; He spoke the truth wherever He went, pleasing all and sundry far their good unto edification. "He went about doing good." Those who came to Him He did not reject, and many of those who did come were social rejects or outcasts. "Blessed are the poor, for they have the Gospel preached unto them." There is no need at all for you to feel inferior (or superior) to anyone. Our Guide and Companion welcomes us; who is he that rejects?

We are quick to bemoan our many ills and complaints. Let us endure hardness as good soldiers of Jesus Christ. Eyes off self; eyes on Jesus. The time is short; keep on. "Consider Him . . ."

Have we a duty to perform? With its repetition we begin to tire and make excuses to change for something different, or novel, or exciting. Jesus had a duty, and ceaselessly kept on keeping on. The Christian who follows Jesus will be let in on one of the most enviable secrets of life; he learns to turn duty into joy!

"Arm yourselves with the mind of Christ, who pleased not himself." Do dwell on these things—He pleased not Himself. Many times we do things just to please self, and how it pains us afterwards. Seeking to please God in all things, we can well afford to put our preference aside in many little non-essential matters.

"Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able."

Able to suffer, without complaining,  
to be misunderstood without explaining;  
Able to endure without breaking, T  
To be forsaken without forsaking;  
Able to give without receiving,  
To be ignored without grieving;  
Able to ask without commanding,  
To love despite misunderstanding;  
Able to turn to the Lord for guarding,

Able to wait for His own rewarding?

— “Herald of Hope.”

### Convention Notes.

Notes on the Adelaide Easter Convention have been prepared and are now available free to all applying for same to this office.

Tracts Available.

The article, “God’s Solution for the Formosa Problem,” which appeared in a recent “Peoples Paper” will be available shortly in tract form. Friends who can use these tracts to advantage are invited to apply for supplies. Other subjects also available.

“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 20/- post paid.

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## The Power of God.

*Luke 24:49.—“Behold I send the promise of my Father upon you, but tarry ye in the City of Jerusalem until ye be endued with power from on high.”*

POWER is one of the attributes of our Heavenly Father, all of which are equally essential in the carrying out of His great Plan of Redemption.

Without Power to act, Wisdom would fail to accomplish its designs, Justice could not be enforced, and Love would be helpless.

There appears to be two words in the New Testament, both of which are rendered by our word, “power.” The one refers to power in the sense of rule or authority ; the other speaks of ability, strength of will, power of character. It is the latter of these two words which is used in this passage. “Ye shall receive power, the holy spirit coming upon you.” Thus we see the connection between the baptism of the holy spirit and the promised power.

The Apostles had been with Christ, had seen His work, His miracles, and had been taught by Him. They had seen Him in His passion, His death, and resurrection, and were yet to witness His ascension. Yet with all this experience the Master said, “Wait until ye be endued with power.”

Our Lord had said, “It is expedient that I go away, for if I go not away the holy spirit will not come.”

Thus they were to tarry for the promise of the Father. They did not wait in vain. They were gathered together, a body of men, like ourselves, no doubt, in great expectation, wondering what was going to happen. There was the sound of a rushing, mighty wind (Acts 2: 1-3), and these fishermen and others received the holy spirit—the power of God. They went forth endued with power, as the Apostles of Christ, and faced the world with courage. How useless it would be to start out in Christian work, or as a follower of Christ, without the baptism of the holy spirit. Jesus Himself did not begin His ministry until He had received this promise of the Father, “I can do all things through Christ, which strengtheneth me.”—Phil. 4: 13.

“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.”

This gift of the holy spirit of power (2 Tim. 1:7) is a constant one (John 14:16, 17). Like the disciples we shall find that by tarrying together and waiting on God and in the study of His Word we shall be renewed in spirit and in power, and enabled to keep clear of the world and its snares.

Having received this power, Acts 1:8 informs us as to the use to be made of it, “Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” So each one who comes under the same anointing of our Lord Jesus Christ has a responsibility to witness to the truth according to opportunity.

“We wait, O Lord, Thy power to know,

Before we forth to service go,

Or else we serve in vain.

We trust not human thought or might,

Our souls are helpless for the fight,

Until that power we gain.”

“The Fire that cleanseth through and through,

Inspiring every nerve anew,

With energy Divine;  
The Fire that burns, its conquering way,  
Within, without, and every day,  
Doth keep us wholly Thine."

#### Used Postage Stamps.

Used postage stamps of all varieties can be sold to support the truth work. Friends willing to assist may forward all the Australian stamps they can procure, as well as other stamps, leaving at least a quarter of an inch of paper around the stamps; that is, do not remove stamps from the paper.

(Quite a number of friends have sent in used postage stamps; would all please accept sincere thanks for their efforts in this way.)

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## Strength and Peace.

(Psa. 29:11.)

(Convention Address)

ONE of the results of the fall of man into sin and the consequent death penalty (see Rom. 5:12) is that the strength of mankind, mentally, morally and physically, has become sadly depleted. In his weak and undone state, man becomes an easy prey to Satan and his subtle delusions and misrepresentations.

Sin, weakness and imperfection may all be grouped together; they are, so to speak, of the one family. On the other hand, holiness, strength and purity go hand in hand; they are related to each other; they are also of one family.

God is presented to us in the Scriptures as a God of strength. (See Exod. 15: 1-13.) Verse 2—"The Lord is my strength and my song." If we are weak and inclined to faintheartedness we do well to remember the precious promise,—"The Lord will give strength unto his people," and by our faithfulness we shall glorify God, who will deliver us from all our foes, both seen and unseen.

The Lord's people, like all others, need fortitude and patience, else they might soon become discouraged in the conflict with the world, the flesh and the Adversary. They need strength; they need encouragement. In our text, the word "strength" means, in large measure, courage. The Lord will give courage to His people. He encourages us in a variety of ways; He encourages us through each other, as we seek to build each other up in our most holy faith.

How important it is that each truly consecrated Christian should become "strong in the Lord and in the power of his might." (Eph. 6 :10.) We are assured that as a result of our full submission to the will of our Heavenly Father we shall indeed be "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." (Col. 1 :11.)

We are assured that we shall be strengthened in the "inner man" through the spirit of the Lord. None has this particular kind of strength, that of the "inner man," except those who have become new creatures in Christ, to whom "old things have passed away, and all things have become new." (2 Cor. 5:17.) With this particular spirit-begotten class all of the Lord's dealings are intended to develop Christ-like character.

"Desire the sincere milk of the word that ye may grow thereby," and become strong. (1 Pet. 2:2.) This milk of the Word of the Lord is given at first to His children, that the new nature may grow thereby and become able to digest stronger food and thus develop in character-likeness to our Lord. To all His own the Lord provides nourishment—milk for the babies, strong meat for those more developed. (Heb. 5 :12-14.) All who would grow strong in the Lord, and in the power of His might (courageous) will avail themselves of the Divine provision.

When God has a work for His servants to do, He first prepares them for it. There is an interesting example of this in the way Joshua was encouraged and strengthened to become the leader of Israel when Moses was about to relinquish his position as leader. (See Deut. 3 :28; 31 :7, 8; Joshua 1 :1-9.) Also in Gen. 28:10-15. What comforting and encouraging words in verse 15—"Behold I am with thee, and will keep thee . . . I will not leave thee until I have done that which I have spoken to thee of."

It is along this same line that Paul writes very assuringly to the Philippians, chapter:6,—"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (See margin, "finish it.") Also we note the Apostle Peter's words in 1 Pet. 5 :10. (See also Phil. 4:13.)

Strength and courage come from God. 2 Tim. 1 :7—"God hath not given us the spirit of fear, but of power (courage) and of love, and of a sound mind".



The Psalmist says in Psalm 18 :32—"It is God that girdeth me with strength"; and again in Psalm 27:1, "The Lord is the strength of my life"; Psalm 28 :7, "The Lord is my strength and my shield"; Psalm 46 :1, "God is our refuge and strength, a very present help in trouble"; Psalm 73 :26, "My flesh and my heart faileth, but God is the strength of my heart, and my portion forever"; Psalm 84: 5-7, "Blessed is the man whose strength is in thee . . . they go from strength to strength."

Is God really our strength? Do we rely upon God fully? Or do we turn to God only after we have tried all other avenues of help? We need to cultivate God's acquaintance more ; we need to "seek the Lord, and his strength; seek his face evermore," (Psa. 105:4) then we will be able to say with the Psalmist—"The Lord is my strength and song, and is become my salvation."

The prophet Isaiah assures us that "They that wait upon the Lord shall renew their strength." (See Isa. 40 :28-31.; also Isa 12 :2 ; 26:4.)

Let us, then, trust the Lord fully, casting all our care upon Him. Let us remember that our faith is the basis of both our strength and our peace. When the storms of life assail us fiercely we must never let go our faith, our trust in God, but always remember that "The foundation of God standeth sure," that "His truth is our shield and buckler," and "What he has promised he is able also to perform," notwithstanding our human imperfections and frailties ; that, covering these, we have the imputed righteousness of Christ, our Surety and Advocate ; that "the Father himself loveth us," and that "He knoweth our frame and remembereth that we are dust," and so has compassion for the sons of His love and is very pitiful and of tender mercy. Indeed, "what more could he say than to us he hath said," to assure our faith and to steady and strengthen our hearts to patient endurance in the midst of the trials and conflicts in the narrow way of sacrifice,

With great compassion and tenderness our Lord, on the last night of His earthly life, bestowed upon His beloved disciples His parting blessing, His legacy of peace. It was the richest legacy He had to bequeath, and was of priceless value. It was the promise of that tranquility of soul, that rest and ease of mind which He, Himself, possessed—the peace of God. It was the same peace which the Father has always enjoyed, even in the midst of all the commotion which the permission of evil has brought about. In Jehovah, this peace is self-centred, because He realises in Himself omnipotence and infinite wisdom ; while the peace of Christ was centered, not in Himself, but in God, through faith in His wisdom, power and grace. So also, if we would have the peace of God, the peace of Christ ("my peace"), it must, like His, be centered in God, by faith.

The peace promised is not the short - lived peace of the world, which is sometimes enjoyed for a little season, but "my peace," the peace of God which Christ Himself by faith enjoyed, who, "Though he was rich, yet for our sakes became poor," (2 Cor. 8:9) ; who lost friend after friend, and in His last hour was forsaken by all of the few that remained ; His peace endured through loss, persecution, scorn and contempt, and even amidst the agonies of the cross. This peace is something , which none of the vicissitudes of this life can destroy and which no enemy can wrest from us.

"There is no peace, saith the Lord, unto the wicked." - (Isa. 48 :22.) "The wicked are like the troubled sea, constantly casting up mire and dirt." Their hearts are not in accord with peace and righteousness, but are filled with selfishness. The wicked are self-seeking and grasping, filled with anger if they cannot always get what they want, with malice if they see someone enjoying what they cannot have. All of these things indicate a lack of peace.

To the extent that any of the Lord's people have any of these evil propensities they cannot have the "peace of God which passeth all understanding" — which passeth all description. It is a rest of heart by faith. In this peace lies a satisfaction for all the various qualities of the mind ; in proportion as the mind develops the ambition of pleasing the Lord, of communicating to others the knowledge of the truth and the blessed opportunity of salvation, it becomes our ambition to do good, instead of evil. So ambition, being turned into a right line, the peace of God, which none can comprehend save those who possess it, comes to the mind and heart.

It is not an outward peace, however, for the Lord's people, individually and collectively, have most distressing experiences. The church has always been persecuted, as Jesus forewarned us—"Marvel not, my brethren, if the world hate 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." (1 John 3:13; John 15:19.)

The peace promised is not such as the world can always recognise and appreciate, for the possessor of it, like the Lord and the apostles and prophets, may have a stormy pathway. They did not have peace outwardly ; they were beset, harassed on every hand ; they were persecuted and obliged to flee from place to place. Some of the saints of old were stoned to death, some were sawn asunder, yet the peace of God, abounding in their hearts, enabled them to endure all these trials joyfully. Indeed, that it must be so with all the faithful until all the purposes of God in the permission of evil are accomplished, we are distinctly forewarned, but with the assurance that through all the storms of life this peace shall abide. "In the world ye shall have tribulation," but—"In me ye shall have peace." (John 16:33.)

This promise, that God will give peace to His people, seems to apply only to a peace of heart. Our Lord and the apostles possessed it to such an extent that they could go on their ways rejoicing in spirit, even though outwardly they suffered severe persecution and opposition of those who were blinded by the god of this world. In proportion as we see matters from the Divine viewpoint, and appreciate the precious promises and let them inspire our hearts, we shall rejoice in those promises, and our hearts will be blessed. Even if we have trials and difficulties that we are not able to surmount, if these are working out for us the fruits and graces of the spirit, we may rejoice and give thanks for these evidences of God's love.

We see that the peace of God is compatible with great commotion and with sorrow and pain of various kinds, for it

is not dependent upon outward circumstances, but upon a proper balancing of the mind and the condition of a perfect heart. Such peace — the peace of God—was enjoyed by our Lord Jesus in the midst of all the turmoil and confusion of His eventful earthly life. This brings us to the consideration of our Lord's last legacy to His disciples, when He was about to leave the world, as expressed in His own words—"Peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14 :27.)

The promise of our text—"The Lord will bless his people with peace,"—seems to belong especially to this age, when all creation groans and travails in pain (Rom. 8:22). When the Millennial Age shall have been ushered in, there will be prevailing conditions of peace, and thus He will give peace to all people.

Let us, then, have for our watchword, Loyalty to God and to the principles of righteousness ; and let each of us write upon his heart the gracious promise—"The Lord will give strength unto his people." Let us be faithfully "His people" and let us earnestly desire and faithfully use the strength promised. "Faithful is he that calleth you, who also will do it." "He is faithful that promised." (1 Thes. 5 :24 ; Heb. 10 :23.)

So then, if we find ourselves lacking either the strength or the peace promised, the fault is ours, not God's. Either we have not the interests of His service closely enough at heart, or else we do not make use of the strength He provides. "The Lord will give strength unto His people—His trusting, faithful servants, who are using to His praise the talents consecrated to their Master, however many or few those talents may be—the Lord will bless His people with peace."

The strong right arm is only strong  
Because an active will  
Has made it serve. But were that arm  
Left idly hanging still,  
'Twould lose the hoarded strength of years,  
And lose more rapidly  
Than it was gained, by Nature's law  
Of inactivity.  
'Tis true of souls. They gather strength  
With every cross they bear,  
With every humble sacrifice,  
With every heart-felt prayer,  
With every conflict bravely met,  
And trial bravely borne;  
With every throb of anguish felt  
When tender ties are shorn.  
The tears and toils of His dear ones  
Are wisely, kindly, sent  
By Him who knoweth what they need  
For soul-development.  
The path of idleness is one  
By vagrant children trod,  
They grow in grace most rapidly  
Who labor most for God.

## Question Box.

Question.—In 1 Cor. 15 it shows that all who die in Christ shall arise in the first resurrection with celestial or spiritual bodies, immortal or incorruptible. With what kind of body will the wicked or vile arise, and when? For instance, the authors and perpetrators of the holy Inquisition and other villainies?

Answer.—We take it that in this chapter the Apostle first makes plain the wideness of God's mercy in that the death of our Lord Jesus as a ransom for all, provides that "there shall be a resurrection both of the just and the unjust"—Acts 24 :15. He shows that if there was no resurrection of the dead, then is Christ not risen, and all our preaching would be in vain. But Christ is risen, and is but the first fruits of the resurrection, for as by man came death, so by man (Christ) came also the resurrection. "For as all in Adam die, so all in Christ shall be made alive again." It is the same "all" in both cases, as is clearly shown in Romans 5: 12-21.

The Apostle then goes on to show that there will be a difference in the resurrection according to what has been sown. Every seed will receive a body accordingly. Some have sown to the flesh and others have sown to the spirit, and so some will be like father Adam, "of the earth earthy"; they are sown natural bodies and fleshly minds, and will again receive natural bodies in the resurrection. This was the hope entertained by Job, and also Abraham, who believed that though he should slay Isaac, yet God was able to restore him and thus fulfil His great promise. Stephen also, in Acts 7, points out that it will be in the resurrection that Abraham will receive the land which was promised him, of which he has not as yet had a single foot, excepting the small portion in which to bury Sarah, which he bought.

The reward of the worthies mentioned in Heb. 11 will be that they will have a better resurrection than the rest of

mankind, and that they will be princes in all the earth. (Heb. 11:35 and Psalms 45:16.) The Apostle in Hebrews 11, after speaking so beautifully of these noble characters, concludes by saying that they have not as yet entered upon their reward, but having passed their trial, it is sure for them, but God has first “provided some better thing for us” (the Church of the Gospel Age), who have the privilege of suffering with Christ that we may also reign with Him and be like Him.—Revelation 3:21; Romans 6:3-8; Romans 8:17; Hebrews 11:39, 40; 1 John 3:2.

So, then, it is clear that only those who are followers of Christ in this Gospel Age have the heavenly hope. How plainly the Master stated this when He said, “The Law and the prophets were until John, since then the kingdom of heaven is preached,” and again, “Of all that were born of women there hath not been a greater than John, yet he that is least in the kingdom of heaven is greater than he.” (Matthew 11:11, 13.)

So, then, the Apostle in 1 Corinthians 15, from verse 38, states that there is a difference in the resurrection; there are “celestial bodies or spiritual, heavenly bodies, there are also terrestrial bodies or natural, earthly bodies.” It is only those who have been begotten of the spirit that will be born spiritual and inherit the heavenly condition. All others will be like father Adam, “Of the earth, earthy.”

Your difficulty appears to be as to where the unsaved or the wicked and degraded come in. The Scripture reads that as a tree falls so it lies. There is no wisdom, knowledge or device in the death condition, and they will come forth in a similar body to what they went down. Each will be the same identity, the same character and disposition, and it will be the work of that day of judgment under Christ and the Church (1 Corinthians 6:2) to correct the sinful inclinations by punishments for wrongdoing and rewards for righteousness, until all the willing and obedient shall have been assisted up the highway of holiness (Isaiah 35; also Isaiah 52:10, etc.) back again into the image of God from which Adam fell and brought the whole race with him into sin and degradation. Ultimately then the “whole earth shall be as the Garden of Eden,” “Filled with the knowledge of the glory of God as the waters cover the great deep.” Then the prayer of our Lord will have had its full answer, “Thy kingdom come, Thy will be done on earth as in heaven.”

What a man sows that shall he also reap. The man who lives a good, honourable, kind life will rise with so much less to overcome than the man who has been so degraded through giving way to selfishness and lust. Surely, as the little hymn has it, “The heart of the eternal is most wonderfully kind.” How wise and just and true are God’s ways. The wicked or the most wicked of to-day are not those who are ill-born, and never know the good influences of a godly home, but, on the contrary, are born with such fleshly weaknesses that it would be wonderful if they were anything but sinful and depraved. It seems only the grace of God can lift such out of the mire and bring them to aspire to better things. The most wicked to-day are those who know how to do right, but do not do it. It is the will of man which determines the amount of culpability. How different are God’s ways from our ways. “His mercy endures for ever.” Not until a man has shown himself to be incorrigible will he be sentenced to the second death. God has no pleasure in the death of the sinner, but rather that he turn from his wickedness and live.

## Divine Paradoxes.

*“Because Thy loving kindness [favour] is better than life, my lips shall praise Thee.”—Psalms 63:3.*

THERE are two ways in which this text may be viewed, both of which are very proper. One way is to consider it merely from the viewpoint of the Psalmist and what he meant. The other is to consider it from the standpoint of prophecy. We understand the Prophet David to mean that to have God’s favour is more desirable than life: that is to say, he would rather die than live without Divine favour. The other way, of viewing it prophetically, is to suppose that here, as in many other places, the Psalmist represented The Christ, Jesus the Head and the Church His members.

Our consecration is unto death. God has invited us to present our bodies living sacrifices, holy and acceptable unto Him, and He has given us exceeding great and precious promises for the life to come. Therefore, because of our love for Him and for the principles of righteousness for which He stands, we are not merely willing to lay down our lives, but glad to lay them down. We are glad to lay down our human lives in doing the things that are pleasing to God.

Another of David’s Psalms gives us the thought that in God’s favour is everlasting life. (Psalms 30:5.) These paradoxical statements are in harmony with the other Divine paradox, that “he that loseth his life shall find it.” He that surrenders his earthly life shall gain glory, honour, immortality, the Divine nature. We are glad that we can appreciate these glorious things represented in the Divine favour extended to the Church; and we gladly lay down our lives. We have chosen the better part.

“Therefore my lips shall praise Thee.” The Scriptures declare “that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation.” (Romans 10:10.) We may say that to live righteously is one of the best ways of proving our obedience to the Lord. Yet there are some who try hard to live pleasing to the Lord, who might be restrained from making a confession of Him. There are reasons for the blessing which we receive by confession. One reason is that it is a witness to the world—showing forth the praises of Him who called us out of darkness; and a second reason is that this witnessing has a good effect on ourselves. We enlist our natural forces to support this witness, and thus bring into unison all the powers of our nature,

The preaching of the Gospel brings opposition. If our Lord had gone about casting out demons, healing the sick, etc., and had not told anything about the Divine Plan, He would probably have been looked upon as a fine character—as a man going about doing good. But because He preached differently from the Scribes and Pharisees, and His preaching of the Truth infringed upon the teachings of those about Him, it roused their ire.

So it is to-day. All the persecution comes about from the making known of the Truth. In no time that we know of has this not been so. In the Dark Ages and throughout the Gospel Age, the preaching of the Truth has brought upon those



telling the Good Tidings persecutions from those whose minds have been benighted by the Prince of Darkness. In proportion as we open our lips and tell of the Gospel of the Lord, we are opposed by Satan and those who are blinded by him. The lips of this class consecrated to God—those who are laying down their present life in His service—should be devoted to His praise, to showing forth the glorious character and loving kindness of our God, to telling forth the wonders of the Divine Plan, which is marvellous in our eyes.

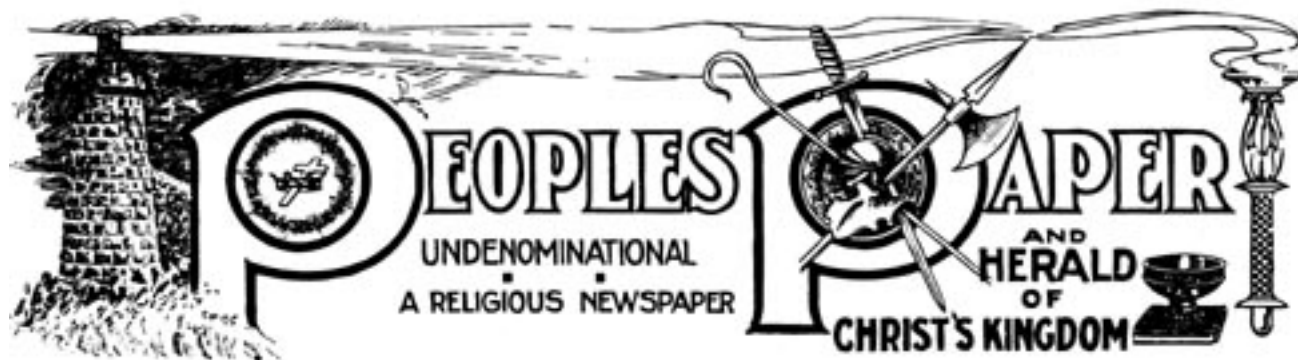
#### FRANK & ERNEST TALKS

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.



## Volume XXXVIII. No. 5 MELBOURNE, MAY, 1955

### Sanctify the Lord.

(Convention Address)

*“But sanctify the Lord in your hearts ; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence.”—1 Pet. 3 :15.*

THE word “sanctify” is very familiar to Bible students. The Scriptures apply it to those who are fully devoted to God, the elect. “Elect according to the foreknowledge of God the Father, through sanctification of the spirit.” (1 Pet. 1 :2.) It is applied to God,—“I will sanctify my great name, which was profaned among the nations . . . I shall be sanctified in you before their eyes.” (Ezek. 36 :23.) It is also applied to Christ, who said He would “Sanctify himself.” (John 17:19.) Again it is applied to inanimate things, as in Exod. 29 :36, 44. “Thou shalt cleanse the altar . . . and thou shalt anoint and sanctify it.” The tabernacle and all the vessels were sanctified, that is, ceremonially sanctified—Exod. 40 :10. Obviously, this word does not have exactly the same meaning in every instance it is used in the Scriptures.

The dictionary gives the meaning of “sanctify”—To set apart, or appoint to a holy or sacred or religious use ; to free from the power of sin. Professor Strong in his Exhaustive Concordance gives the meaning in the Old Testament—To be, make, or pronounce as clean, (ceremonially or morally). God sanctifies Himself or His name by vindicating His honor from the reproaches and misrepresentation of the wicked, and by manifesting His power and glory.

The English word “sanctify” first occurs in the Scriptures in Gen. 2 :3—“God sanctified the seventh day.” Then in Exod. 13:2 we read —“Sanctify unto me all the firstborn . . . both of man and of beast.” In the Old Testament the Hebrew word is translated by four-teen different English words. In the New Testament the word “sanctify” is first used in John 17 :17-18. “For their sakes I sanctify myself, that they (His disciples) also might be sanctified (devoted) through (or in) the truth.” The Lord used the Greek word earlier than this, but it is translated “hallowed” in Matt. 6 :9. He taught His disciples to pray—“Our Father which art in heaven, hallowed (sanctified) be thy name”. Obviously, it does not mean in this prayer, to make holy ; or as in John 17:19 that our Lord’s life needed perfecting in holiness ; what our Lord meant was that He had consecrated, or devoted His life to the truth.

The dictionary gives the meaning of “sanctification”—As the progressive conformity of heart and life to the will of God—as in 1 Thes. 5:23. “The very God of peace sanctify you wholly.” In its nature it is a divine work accomplished by the influence and power of His Word—“sanctified in the truth.” It is progressive; the endeavor is made to bring every thought and act into subjection to the obedience of Christ and the will of God. “And this is the will of God, even your sanctification.”

To be sanctified one requires a resolute and enthusiastic devotion to the will of God ; all other things and occupations are secondary to this one end. There is a transformation from the natural to the spiritual. “God has

delivered us from the power of darkness and translated us into the kingdom of his dear Son.” (Col. 1 :13) “God has blessed us with all spiritual blessings in the heavenlies in Christ Jesus,” (Eph. 1 :3)—spiritual blessings for a spiritual life.

The word “consecrate” is often understood as the meaning or substitute for sanctify. While the word “sanctify” does have in it the thought of definite, complete consecration, and this may be the decision of a moment, when We decide to serve God with our whole being, strength and life, but sanctification seems to take us further, and gives the thought of progressiveness, and refers to the entire process of transformation and maturity of character in preparation for our eternal union with Christ in glory.

In Heb. 10 :10, 14 we seem to get both these thoughts—of consecration, or setting apart, and in verse 14 progressive sanctification in holiness. Verse 10 reads—”By God’s will we are (Diaglott—have been) sanctified through the offering of the body of Jesus.” It is by our belief in the sacrificial death of our Lord for us that makes it possible for us to consecrate our lives to God, being accepted by the imputed merit of Jesus. -Then in verse 14 the Apostle says, “For by one offering he (Christ) has perfected forever (permanently ; the perfecting under the Mosaic sacrifices were not permanent, but were repeated year by year) , those being sanctified.” (Diaglott.) “Those being sanctified”—that is, progressive sanctification, continuing right to the end of our course.

Sanctification is not justification, but justified believers are urged to sanctify themselves. In order to be effective it must consist of two parts ; God’s part and our part. God’s part alone is not sufficient, and our part alone is not sufficient. These two parts make one whole truth. This is set before us in Lev. 20 :7, 8,—”Sanctify yourselves therefore, and be ye holy ; for I am the Lord your God . . . I am the Lord which sanctify you.” In Exod. 28 :41 ; 29:33 and Lev. 8, Aaron and his sons were instructed by Moses to consecrate and sanctify themselves. They were ceremonially made clean after being set apart, consecrated to the service of God.

We are urged to “sanctify the Lord in our hearts.” Here the word “sanctify” seems to be used in the sense of veneration. Why should we sanctify or venerate the Lord ? Firstly, He is our Creator and gives us understanding and supplies our daily needs. By nature we were children of wrath, and depend upon His mercy, and are undeserving of His favor. Secondly, He is our Heavenly Father, and has made known unto us His saving power, and shown Himself gracious, and He has not rewarded us according to our iniquities, but His loving kindness, Oh how great, prompted Him to provide a way and hope of life through His only begotten Son, that whosoever believes in Him should not perish but have everlasting life.

We hear His call, “My son give me thine heart, and let thine eyes observe my ways.” We, as consecrated Christians, are under special obligation to sanctify the Lord in a very special way, because He has condescended to arrange, and make known to us a very special salvation, not merely a reformation or restitution to that which was lost in Eden, but a special choice portion—a high or heavenly calling, an invitation to become members of His special, inner family circle—and given us promises whereby we, by embracing them and allowing their influence to sanctify us, will become partakers or participants in His own divine nature and joint heirs with His Son. And this is not an invitation and hope to become perfected glorified human beings in heaven. No, the Lord has revealed through the Scriptures that this offer of so great salvation, “the hope that is in you,” is nothing less than a change from human into a new creation—a distinct creation from all others, with the hope of glory, honor and immortality. “This mortal must put on immortality.” “If any man be in Christ, he is a new creature.”

Is not this something extraordinary to offer to mortals ? The Scriptures call it a good hope, and a blessed hope, which the human eye hath not seen nor human ear heard, and never entered the human heart, which God has prepared (in readiness) for those who love Him. (1 Cor. 2:9.) Is not this a good reason why each and all of the consecrated, the matured and the babes in Christ, should sanctify the Lord ? And does not the Apostle Peter urge us in our text “to sanctify the Lord in our hearts and be ready to give an answer to every one who asks you a reason of the hope that is in you, with meekness and reverence” ?

As we remember whose we are and whom we serve—what a great, pure, righteous and holy God we represent, as His ambassadors—will surely help us in our presentation and witness of the truth to others in the spirit of meekness and reverence, for He sees, hears and watches our conduct.

The sanctifying of the Lord is to proceed from the heart. The head and the, tongue may be always ready to give an answer to others, perhaps too ready at times, and it may be a greater mark of reverence for the Lord to let other members in the body of Christ give the reason for our hope, and the active and forward members in the body of Christ to cultivate meekness, modesty and restraint in this respect. We are all constituted differently; some have the talent of talkativeness and combativeness enlarged, while in others it is dwarfed. Would not a correction or improvement in either case come about by sanctifying the Lord in our hearts?

From Jer. 9 :23, 24 we read, “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.” The cultivation of ‘these delightful qualities in our own lives will show that we want to sanctify the Lord.

Further, the Lord has especially emphasised, through the prophet Ezekiel, the importance of sanctifying Himself. Ezekiel prophesied concerning the fearful and awe-inspiring events with which that age would close—that His great name would be sanctified among the nations as a result of His stern disciplinary judgments and rebukes. The need for this had arisen through a very sad and distressing state of affairs. The name of the Lord had been profaned among the nations by the very ones who professed great reverence for His name and His laws. The consecrated nation of Israel

was guilty of irreverence and a lack of knowledge and appreciation for the purity, holiness and righteous judgments and loving kindness of the Lord. Zeal they had ; tradition they had ; rites and ceremonies they had ; and very particular they were in the performance of these, but how sad, how searching the accusation—"My name is profaned among the nations through you." This was the result of the absence of heart sanctification.

A similar situation and condition exists now. The name of the Lord is not sanctified but profaned by men and women, many of whom claim some church connections. His truth is misrepresented and misconstrued, and a similar fearful judgment will overwhelm Christendom in these last days. However, in the midst of these evil days, what a wonderful opportunity for consecrated Christians to bear witness to the name of the Lord, and to sanctify the Lord in our hearts—to represent His spirit, the spirit of light, truth, purity, devotion and reverence. Although this light shines in a dark place, where the holy name of God and Christ is profaned and misrepresented, yet this ray of light emanating from you, "because the light of the knowledge of God hath shined in your heart," shall never be lost, never be darkened. It has been said, as a result of investigations, that sound waves fade and die out, but light waves never. As a poet has said "Our hope that sends a shining ray, Far down the future's broadening way."

The Apostle Paul urges in Phil. 2 :15— "That ye may be blameless and harmless . . . in the midst of a crooked and perverse nation, among whom ye shine as lights (luminaries) in the world, holding forth the word of life." Only as the light shines into our hearts can we truly and effectively sanctify or venerate the

Lord, and our own lives are thereby being sanctified.. If our readiness to give an answer for our faith proceeds merely from the intellect, then no doubt our relationship to the Lord would be similar to that of a gramophone to its maker—its chief function is to talk or make a noise. As the Apostle Paul says, without love we would be as a sounding brass horn, or a tinkling (clanging) cymbal. (1 Cor., 13:1,2.)

Let us make a resolution that we will sanctify the Lord in our hearts, that we will not forget all His benefits who holdeth our soul in life and suffers not our feet to be moved. "Bless the Lord, O my soul . . . and forget not all his benefits ; Who redeemeth thy life from destruction ; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's." (Psa. 103:1-5.)

## Question Box.

BINDING THE BUNDLES FOR BURNING.

Question.—What did our Lord mean in Matt. 13 :30 when He said "Gather ye together first the tares and bind them in bundles to burn them"?

Answer.—While the work of binding the bundles is evidently part of the Harvest Work in which the Lord's people would be the messengers or reapers, the Lord has not said that it is the duty or work of His people to "burn" the tares. Nor is it the privilege of the saints to decide who are "tares" and who are "wheat". The privilege of the reapers is to thrust in the sickle of truth, preach the message of the kingdom, proclaim the presence of the Lord of the Harvest, and this will accomplish both the gathering of the "wheat" into the garner of truth and the binding of the tares into bundles "for the burning" (Diaglott) . S.S., Vol. 3, page 140,—"The wheat was not to be bundled ; the grains were originally planted separate and independent, to associate only as one kind under similar conditions. But the parable declares that one of the effects of the harvest will be to gather and bind the tares in bundles before the 'burning' or 'time of trouble.' And this work is in progress all around us."

As the wheat class have been liberated from the sectarian bundles, the tares have become more tightly bound in the various denominations, and the time of trouble now impending upon Christendom will burn up these sects and parties, and all human theories, fancies, and delusions will be destroyed, and then the pure language (the true Gospel) will be turned to the people, and they shall all turn to the Lord with one consent. (Zeph. 3 :8, 9.)

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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.

## Convention News.

THE Easter Convention at Adelaide is now in the past and we have happy memories of helpful fellowship and association with the Lord's people in partaking of the good things provided by His grace. Just two days before the Convention one of our sisters died suddenly, and while this sudden passing of our sister brought to us a measure of sadness, yet we do not need to sorrow as those who have no hope. We can go on with confidence in the word of 'Him who said, "because I live ye shall live also." While our sister will be missed from our meetings, yet we can rejoice that she has reached the end of her earthly journey and has now gone to her reward.

In his words of welcome our brother expressed pleasure at being able to welcome a number of brethren and sisters from Melbourne and Geelong, Victoria ; it is indeed a privilege to be able to meet together with those of like precious faith, and endeavour to assist and encourage one another in the narrow way that leads to life. The Convention was held on each of the four days of the Easter period, and we feel that the Lord's blessing was with us as we met in His Name.

Each afternoon was • devoted to a Bible Study ; the portions chosen being Col. 1 :9-17 ; Rom. 6 :3-11; Rev. 5 :1-14.



The consideration of these portions of God's Word we found most helpful and encouraging.

The evening sessions were taken up with short addresses by various brethren ; the topics of the addresses were as follows—"A New Creation" ; "Considering Jesus" ; "Day of Judgment" ; "Strength and Peace" ; "I will never leave thee" ; "How may we best study the Bible ?" ; "Sanctify the Lord" and "Meditation". Each one of these addresses brought its message of hope, comfort and exhortation, and served to encourage us to faith and hope and endeavour.

Our Programme also provided for a Question Meeting, Praise and Testimony meetings, and the ever popular "Hymns we love, and why" session. The four Convention days seemed to go all too quickly, and came to a close with the usual Love Feast at which we bade each other goodbye, singing "Blest be the tie that binds", and "God be with you till we meet again."

During the Convention some messages were received from brethren in other states ; these were much appreciated, and to those who thus remembered us, and to the brethren generally, the Convention sent as a greeting the words of the Apostle Paul as found in his letter to the Colossians chapter 1, verses 9 to 12. The Convention closed with • a prayer of thanksgiving to God, the Giver of all good, for the many blessings from His loving hand, and for the privilege of being able to meet in this way in His name once again ; "Praise God from whom all blessings flow."

## **Convention Notes.**

Notes on the Adelaide Easter Convention have been prepared and are now available free to all applying for same to this. office.

## **Memorial Observances**

### **Melbourne.**

ON the evening of April 5th the brethren in Melbourne assembled to observe the Memorial of Christ's death with sincere thankfulness to God for the sacrifice of our dear Redeemer. There was a good attendance, and those who were regular at the meetings in previous weeks had appreciated the Class studies on the important subject of the Passover in type and antitype, thus preparing their hearts and minds for the Memorial observance, and for the days ahead.

The service of hymns (364, 280, 166, 2, . 414, in "Bible students Hymnal"), prayers,. Bible readings from Mark 14 :12-46 ; John 18 :12-40 ; 19 :1-30, an address covering the important features of the sacrifice of Christ and the privilege of the invitation to the Church to walk in His steps in hope of the heavenly inheritance, in which a number of the brethren assisted, was a means of much blessing preparatory to partaking of the emblems.

The brethren who were likewise remembering the Lord's death at this anniversary, and pledging themselves to continued devotion in laying down their lives in His service, were especially remembered in prayer. Asking for God's blessing upon the bread and wine, that the partaking of these emblems may give a deeper realization of the importance of Christ's death to us, and of our consecration to be dead with Him, the brethren thankfully partook and sang the concluding hymn-

" 'Tis finished!" so the Saviour cried  
And meekly bowed His head and died.  
'Tis finished! yes, the work is done,  
The battle fought, the vict'ry won.  
Geelong, Vic.

On the evening of April 5th the brethren in this centre were privileged once more to meet in a quiet room to comply with the dying request of our Lord to "do this in remembrance of Me." During the observance hymns (437, 2, 401 in "Bible Students Hymnal") were sung, and three Brothers read in turn the following passages—Matt. 26 :1-5, 14-30, 36-49, 57-68 ; 27:1, 2, 11-50—while another Brother gave a discourse suitable for the occasion, prior to partaking of the emblems.

As we partook of the emblems we thanked God for the sacrifice of our Saviour's life and the realization of what it accomplished for us, the Church of the firstborns. We humbly requested too that this appreciation may deepen as we continue in the way, so that a more intense love may prompt us to still greater joy and eagerness in the daily presentation of our bodies as living sacrifices in His service, laying down our little all, which is made acceptable to God by our dear Lord's sacrifice ; faithfully proclaiming our Lord's death, both in confession and practice, till He come.

Adelaide.

The Adelaide Class met on the evening of April 5th to keep the Memorial of our Saviour's death. We feel that it is a privilege to obey our Lord's request to "do this in remembrance of Me." It serves to remind us once again that all our hopes of future life and blessing are dependent upon the great sacrifice of Christ which began at Jordan and was consummated at Calvary.

The Memorial also serves to remind us of our pledge of consecration to be dead with Him to self and the things of the world. So we seek for renewed supplies of heavenly grace to enable us to press on in the footsteps of our great High Priest, and look forward to the time when, if faithful to the end, we shall be given the great privilege of sharing with Him the great work of uplift for the whole world of mankind. In our prayers we remembered the Lord's dear people everywhere who would be keeping the Memorial in remembrance of our dear Redeemer's death. Perth.

In memory of our Lord's supreme sacrifice a little band of thirteen adults celebrated the Memorial of His death. Remembering that on this very night many centuries before, our Lord had died on Calvary for us all, we again had

brought before our minds the great love of the Father in giving His Son, and of the Son that He should condescend on behalf of fallen man, and become “obedient unto death, even the death of the cross.” (Phil. 2:8.) Our hearts were lifted up in gratitude to such a loving Saviour.

Not only did we remember His death, His sacrificial offering, terminating at Calvary, but we renewed our allegiance and common participation with the Lord in sacrificing our earthly rights and privileges, having our bodies continually presented as living sacrifices, holy and acceptable to the Lord.

During the service we sang several appropriate hymns. The chairman dealt graphically with Israel’s type of Passover, then brought the thoughts forward to show that Christ is our Passover Lamb, and the Church constitutes the firstborns whose names are written in heaven. After partaking of the emblems we sang a hymn and quietly dispersed.

Tasmania.

Four of us gathered here at our home to again celebrate the Memorial and in obedience to our Lord’s desire “This do in remembrance of Me.” Our studies were in connection with type and antitype, also John 13. Helpful thoughts came from each participant as we meditated on these things, and again rededicated our lives to our Master and Head by solemnly partaking of the bread and wine, and appropriating all that it meant to each one of us individually.

Sydney.

There were fifteen brethren partook of the Memorial Supper on the night of April the 5th. We opened by singing “In Memory of our Saviour’s Love,” and a short prayer, not forgetting those who were meeting in like manner as we were. The chairman then read Exodus 12 :1-14, and the Brother who gave the address explained the antitype, also fully explaining the deep significance of the bread and the cup. Then the blessing was asked on the bread and wine, and after partaking, the closing hymn was sung and the friends quietly dispersed.

Canberra.

In common with others of like precious faith the small group at Canberra celebrated the Memorial as instituted by our Lord. Fast moving and radical changes in a disintegrating world emphasised the solemnity of the occasion. Loving thoughts concerned fellow pilgrims and sincere prayers ascended on their behalf.

The following lines seem appropriate-

O what, if we are Christ’s,

Is earthly shame or loss?

Bright shall the crown of glory be

When we have borne the cross.

“Poems of Dawn.”

Glenbrook, N.S.W.

Once again at Glenbrook we received a blessing as we partook of the Memorial on the evening of April 5th. Six were present and we realised how grandly comprehensive is the meaning of this divinely instituted celebration, and what a blessing comes to us with the observance of this Memorial. May God’s richest blessings rest upon all the dear Israel of God.

Queensland,

With four members present the service commenced with hymn 166. We saw that it was a great privilege to obey the Master and keep the feast in remembrance of Him and to understand what the emblems signified. We traced from the type in Exod. 12 :1-14, pointing out that for the firstborns to have the protection of God and to be spared alive, it was essential that they must be under the blood ; so in the antitype, if we desire to be of the Church of the Firstborn we must unreservedly place ourselves under the atoning blood of Jesus Christ.

Then we considered Isa. 53 to get the connecting link between type and antitype and to identify the Lamb, also to John 1 :29-36 for the Lamb of God, and Paul’s words in 1 Cor. 5 :7, 8 respecting Christ our Passover. Next we considered John 6 :29-35, 48-58 for Jesus’ words on the bread of life. We saw that He was our “unleavened bread”, for He was holy, harmless, undefiled and separate from sinners, and if we did not eat this bread we had no life in us. We then considered Paul’s words again in 1 Cor. 10 :16, 17 on the one bread, and saw that before the wheat can be made into bread it must be crushed and made fine ; so too, we must be crushed and be made humble before the Lord can make us into that one loaf.

Before taking the emblems we read 1 Cor. 11 :23-29, and saw that we should not partake carelessly, but we should examine ourselves very carefully. For the emblems we read Matt. 26 :26-30 and finished the service with hymn 42.

Here is the warlike trumpet;

There, life set free from sin;

When to the last great supper

The faithful shall come in.

--Bernard.

## Pilgrim Ways Ended.

THE majority of our Australian friends, as well as brethren overseas have known Brother R. E. B. Nicholson of Perth, Western Australia, for many years, and all no doubt will feel a sense of great loss in hearing of the passing of our dear Brother on the evening of 22nd March last.

Our dear Brother Nicholson, having reached the age of 84 years, had been in failing health for some time, and while the end of his earthly pilgrimage was expected at almost any time, yet the loss of one who has been such a great help in the truth cause in Australia for about fifty years is keenly felt by the brethren who have known him for various periods during this long time.

While quite a young man, and studying for appointment to a church ministry in England, our Brother Nicholson received the truth message through the volumes of "Studies in the Scriptures" about the year 1890. Warmly appreciating the message of the Plan of the Ages he was soon engaged in the service of distributing these helps to the study of the Bible, and in the years 1904-5 visited Australia with other brethren and engaged in the colporteur work with marked success. It was at this early time that some of our elderly brethren were found by the truth message. Returning overseas to Canada and U.S.A., Brother Nicholson was for a time at the headquarters of the work in America, and had often related incidents in connection with the happy experience at the Bible House in association with Brother Russell. In the year 1909 Brother Nicholson was sent out to Melbourne from the American headquarters to take over the Australian work in association with the brethren in this land.

During the next nine years considerable work was undertaken from the Melbourne office, and many brethren in Australia received the message of the truth during this time, when the Photo-Drama of Creation was also shown. It was during these years and onward that Sister McMahan (whose passing was reported in February's "Peoples Paper") was also closely associated with the work from the Melbourne office with Brother Nicholson. When the testing time came with the change in the teachings and spirit of the work from the headquarters in U.S.A., following the passing of Brother Russell in 1916, Brother Nicholson, in association with other brethren, including the late Brother Main of S.A., and the late Sister McMahan, formed the Berean Bible Institute in Melbourne in 1918, so that the truth message may still be proclaimed in its purity and in the spirit of tolerance and liberty, as in former years.

About the same time in 1918, the brethren in U.S.A., and England, who discerned the change in the teachings and spirit of the work from the American headquarters, also formed committees to carry on the truth work in their lands, and there has been co-operation between the Berean Bible Institute and the truth brethren overseas ever since, Brother Nicholson being of good assistance in this respect, as in 1922, and again in 1929, he visited England and America and associated with the brethren in those lands.

It was early in the year 1929 that Brother Nicholson, in leaving for his visit overseas, and apparently feeling that he could be of more service to the Lord by being free to travel amongst the brethren, made arrangements for the work at the Berean Bible Institute in Melbourne to be carried on as formerly.

After spending some time in South Africa with the few friends there, and arranging a translation of a pamphlet into the Zulu language for distribution in that land, Brother Nicholson continued on to England, and later to Canada, after which he visited the brethren in New Zealand and was, of good assistance to the scattered friends there.

For the next ten years our Brother Nicholson resided for periods in Melbourne, Sydney and Perth, and also often visited the Adelaide brethren, and in each center was always of much assistance and encouragement to the friends at the Class gatherings and in association with the Lord's work generally.

After so many voyages to different parts of the Lord's harvest field, during which our dear Brother was equally happy and zealous for the cause to which he had devoted his life—whether it was speaking at public lectures or Class gatherings, attending Bible studies in Class meetings or in homes, or visiting the isolated members of the Lord's family—in July 1939 he left Melbourne for the last time for Perth, Western Australia, where he had resided and associated regularly with brethren in those parts ever since.

The message of present truth was always foremost in the mind of Brother Nicholson, who also had the talent to explain the Scriptures in a very helpful manner, by the Lord's grace, and his good fatherly advice and encouragement will be greatly missed by the friends in Perth, and by others who were in contact with him through the mail. No doubt many of the brethren have happy memories of associations with our dear Brother over various periods, which would be up to half a century for odd members still walking in the earthly pilgrim way.

The desire to carry out the Apostle Paul's advice to Timothy—"Preach the word; be instant in season, out of season,"—was ever prominent in our Brother's thoughts. With very good reason he declared that it was not sufficient for the Lord's people to enjoy their own Bible studies, and seek to build themselves up by such gatherings, though such is important. His thought was that some of the Lord's people could not gather the same benefit as others from the studies, and the preaching of the truth also should not be neglected in the classes. Likewise, when the radio witness was made possible in Australia over the past twelve years, Brother Nicholson maintained that public meetings should still be continued whenever an opportunity offered, the object being, of course, to continue sounding forth the message by all means to hearing ears, so that the harvest work be not neglected at this end of the age.

We thank the Lord for the lives of His dear people who have labored in His vineyard as we believe our dear Brother Nicholson has for upwards of sixty-five years—with the one object of serving the Lord's cause and bringing honor to His name. Not many have the privilege of a life-long service, but no doubt the Lord chooses His servants at the right times, and places them where they are most needed, and undoubtedly the Lord's cause in Australia has been profited by this servant being provided for so long, to labor with other members who likewise have the Lord's interests at heart, in this part of the harvest field.

Over the years quite a number of helpful articles from the pen of our Brother Nicholson have appeared in the pages of the "Peoples Paper," of which he was editor for ten years, and also other publications previously, and his last contribution to the "P. Paper" was, aptly enough, his reference to the passing of our dear Sister McMahan and the esteem in which she was held by the brethren generally. Less than four months had elapsed between the passing of



these two members of the Lord's family who had worked together for twenty years in the Melbourne office in the truth service

While there is a feeling of sadness in the loss of our dear members in Christ, yet we cannot but rejoice that the long pilgrimage of our dear Brother Nicholson has been brought to a close, with all weariness and trials of the way in the past, and the glorious inheritance entered upon by the Lord's grace and strength. Sincere sympathy is extended to one sister in England and nephews and nieces who also are well acquainted with the Lord's wonderful plan of salvation, and so they will not sorrow unduly, but will give thanks to God, with us, for a life so well spent in the service of Christ.

Practically all the friends in the Perth area were present at the funeral on the afternoon of March 24th, when four brethren assisted with the service in the home and at the graveside. "As we have borne the image of the earthly, we shall also bear the image of the heavenly . . . Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed . . . O death, where is thy sting? O grave, where is thy victory?" "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."

In recent weeks two dear members of the Adelaide Class have reached the end of the earthly way. Sister McLean had been associated with the Class at Adelaide for over forty years, and will be missed greatly by the friends in Adelaide. Sister McLean was a very earnest and loyal follower of the Lord, and the manner in which she bore her sufferings, during a long and very painful illness, manifested her strong faith in the Lord and, the fulness of her devotion to His cause. One of Sister McLean's daughters, who is also a footstep follower of Christ, said that her mother had shown by her life how a Christian should live, and by her death how a Christian should die.

Sister McLean leaves with us many cherished memories. We think of her as one who was fully consecrated to God, and during the years of her pilgrimage had, by the Lord's grace, developed richly the graces of His spirit. Patient industry, meekness, gentleness, and the sweetness of the Master's own spirit pervaded the life and doings of this dear child of God. We mourn her passing, but we do not need to sorrow as those who have no hope, because we believe that our Sister was faithful unto death, and has now gone to her reward. "Blessed are the dead who die in the Lord . . . they rest from their labours, and their works do follow them."

Sister Beal also of Adelaide, was called "Home" suddenly on the morning after the Memorial Service. Our Sister had attended the Memorial of our Saviour's death on the evening of April 5th ; then about ten o'clock the next morning, suffered a seizure which resulted in her death a few minutes later. Sister Beal came to a knowledge of the truth as a result of the radio broadcasts about ten years ago, and, always manifesting a love for the Lord, the truth and the brethren, was zealous to get others interested in the precious truths which had brought such blessing to her own heart and mind.

Sister Beal will be missed by her friends in Adelaide, but it is good to remember that the Lord knows those who are His, and He is now "making up His jewels" in preparation for the great and wonderful work of bringing in the "times of restitution of all things." We want to be faithful to the Lord as we believe our Sisters have been, and to press on with zeal and diligence in the race set before us, looking unto Jesus, and laying aside every weight, so that we may be well pleasing to the Lord.

### **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—Sons of Temperance Hall, Ryrie Street Sundays, 3 p.m.

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

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**Volume XXXVII I. 4 MELBOURNE, APRIL, 1955**

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## **Christ Our Passover Lamb.**

WE meet on the anniversary of our Lord's death in accordance with His request that we should observe this memorial of His sacrifice for us and for all mankind. For 3 years Jesus laid down His life in bearing witness to the Truth. The prophet Isaiah had foretold that He would "pour out His soul unto death ; His soul would be made an offering for sin ; He would bear our griefs He would be wounded for our transgressions, the chastisement of our peace would be upon Him, and as a result of His stripes we would be healed."

How great was the love of God which prompted Him to send His well-beloved and only-begotten Son to be man's Redeemer. What a debt of gratitude we owe to Him who so loved us even while we were yet sinners that He gave the dearest treasure of His heart in order to effect our deliverance from sin and death. Do not our hearts go out in thankfulness to our loving Heavenly Father, and also to our Lord and Saviour, as we think of all that has been done for us, and will yet be done for the whole family of Adam in due time, as the result of the great sacrifice of Jesus Christ, begun at Jordan and completed at Calvary.

It is, then, with reverence before God, with humility as we realise our unworthiness by nature, and yet with deep gratitude and love in our hearts that we gather according to our Saviour's request to keep the Memorial in remembrance of Him.

The great men of this world are remembered because of some mighty deeds they have done. Great poets, writers, musicians, orators, doctors and soldiers, etc., are remembered because of their accomplishments. The thing which our Lord wished us to remember particularly concerning Himself, however, was His death. This does not mean, of course, that we will forget the life of Jesus, His teachings, His wonderful words of life, His acts of miracle and graciousness. No, but the Lord would have us realise fully the importance and value of His sacrificial death.

If Jesus had not died as our Ransom-price, we would not be able to derive any lasting benefit from His teachings, because we would still be under the sentence of death which rested upon us all in Adam. If Jesus had not died, there could be no hope of life for us or for mankind in general. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me." (John 14: 6.) This agrees also with Peter's inspired words on the day of Pentecost. (Acts 4 : 12.)

When Jesus presented Himself to God at Jordan, being baptised by John, there the redemption price for the sin of the world was laid upon the altar. It was revealed to John that Jesus was indeed the Messiah, and therefore John was able to say, "Behold the Lamb of God which taketh away the sin of the world." But in order to take away the sin of the world our Lord must die, as He Himself said : "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 types and shadows of the Law Dispensation all pointed to the necessity for the sacrificial death of the One who would be the world's Redeemer. The killing of the Passover lamb, the sprinkling of its blood on the houses of Israel, the eating of its flesh, the sparing alive of the firstborn of Israel and the deliverance of the people of Israel out of Egypt was all arranged by God to illustrate that the salvation of the church during this age, and the deliverance of the whole world of mankind in the next age, was dependent upon the fulfilment of our Lord's covenant of sacrifice even unto death.

In our studies on this matter we see that the Passover lamb represents our Lord Jesus. This is clearly shown by Paul's reference to it in 1 Cor. 5 : 7. He says : "Christ our Passover (Lamb) is slain for us ; therefore, let us keep the feast." We see how important it was for all the families of Israel to have the blood sprinkled upon the door-posts and lintels of their houses. Any Israelite who did not respect the divine command, and place the blood marks upon the front of his door would suffer the loss of his firstborn in the same manner as the Egyptians. It was the sprinkled blood which distinguished between those who were the Lord's people and those who were not His people.

What does this signify to spiritual Israel? Surely, the sprinkling of the blood symbolises an acknowledgment of faith in the merit of our Lord Jesus' sacrifice as our Passover Lamb. By faith in the atoning sacrifice of Christ, believers have their sins forgiven and are reckoned as having passed from death unto life.

The flesh of the lamb which the Jews were to eat, represented the humanity of Jesus, His perfect human nature given for us. Jesus said : "My flesh I give for the life of the world," and "except ye eat the flesh 'of the son of man, ye have no life in you." (John 6: 51, 53.)

The eating of the lamb, therefore, represents how the believer is to feed upon the righteousness of Christ and so grow strong in the Lord and in the power of His might. Also, the unleavened bread which the Jews ate with the lamb would represent the precious promises and truths by means of which the spiritual life of the antitypical Israelite is nourished. The lamb must be roasted with fire ; this would typify the fiery trials—the intense sufferings of Christ—and we are to walk in His steps, to share His sufferings. The bitter herbs would represent the bitter experiences of life which serve to give us an appetite for the spiritual things.

In the type the lamb was eaten in haste, with girded loins, and feet shod, and with a staff in hand, indicating that the antitypical Israelites were to be as pilgrims and strangers in this world, looking and waiting for the promised deliverance from this present evil world.

The Scriptures call the church of Christ, "the church of the firstborns," and "the firstfruits unto God and the Lamb." (Heb. 12: 23; Rev. 14 : 4.) These expressions imply that ultimately there will be others of God's family later born ; they imply after-fruits. Many Christian people have overlooked the significance of these Scriptures, and have come to believe that only those to be saved are designated in the Bible as the first-fruits—that there will be no after-fruits.

But the Passover type indicates that it was God's purpose to save all Israelites. We see in our studies that the nation of Israel represented all of mankind that will ever come into harmony with God and be granted everlasting life in the Land of Promise. The type shows that there were two Passovers—the one in which only the firstborns were passed over, and another one at the Red Sea when, by divine power, the whole nation of Israel was miraculously delivered and led across the Sea.

We are to celebrate the antitype of the passing over of the firstborns of Israel in the land of Egypt. Only the firstborn ones of Israel were endangered on that night in Egypt, though the deliverance of the entire nation depended upon the salvation, the passing over, of those firstborns. So, now, only the firstborns, the sons of God from the human plane, the Church of Christ, are being passed over during this night of the Gospel Age ; only these are in danger of the destroying angel.

The Church of the firstborns are those of mankind who, in advance of the remainder of the race, have had the eyes of their understanding opened to a realisation of their condition of bondage and their need of deliverance, and to God's willingness to fulfil to them all of His good promises. They are such as have responded to the grace of God, have made a full consecration of themselves to Him and His service, and in return have been begotten of the holy spirit. With these, it is a matter of utmost importance that they should remain in the Household of Faith—behind the blood of sprinkling. For this class to go forth from under the blood would imply a disregard of divine mercy. It would signify that they were doing despite to divine goodness. How we, as footstep followers of Christ need to rightly value our privileges as members of His body. Just as Noah and his family were saved from the flood only by entering into and remaining in the ark, so we are safe only as we abide in Christ by faith and obedience.

We notice that our Lord fully identified Himself with the Passover lamb. On the night of His betrayal, just preceding His crucifixion, He gathered His disciples in the upper room, saying, "With desire have I 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." The Master realised that He had come to the end of the way. On another occasion He said, "I have a baptism to be baptised with and how am I straitened until it be accomplished." The Lord knew that His sacrifice must be faithfully carried out, even unto death, and He must rise again from the dead and ascend to the Father's right hand before the benefits of His great sacrifice could begin to flow out toward His beloved followers on earth. No wonder the Saviour, with a great loving heart, earnestly desired to eat this last Passover before He suffered. The type was about to merge into its antitype ; the real Passover Lamb was about to be slain, and the long promised blessing of the Father would soon begin to reach the little band of disciples, refreshing their hearts with its Pentecostal influence of love and joy and peace. And so, we notice, that as soon as the requirements of the Law were met, by the eating of the lamb with unleavened bread, our Lord instituted a new memorial upon the old foundation, saying, "Do this in remembrance of Me."

We cast our minds back to the occasion of that first Memorial ; the blessing of the bread and of the cup, the fruit of the vine; and our Lord's declaration that these represented His broken body and shed blood, and that all His followers should participate, not only feeding upon Him, but being broken with Him; not only partaking of the merit of His blood, His sacrifice, but also laying down their lives in His service, in co-operating with Him in every and in any manner, that they might later share all His honor and glory in the Kingdom. How precious to us are these grand and wonderful truths.



How fitting is this symbol which our Lord left for us to keep. In giving to His disciples the unleavened bread as a memorial, Jesus said : “Take, eat ; this is my body.” The unleavened (pure, unfermented) bread, represents the spotless, sinless flesh of our Lord, His perfect human nature of which we may eat and gain life. (John 6: 33, 35, 51.)

Before giving the bread to the disciples our Lord gave thanks and broke the bread ; so, we see that before we can receive the bread of life it must be broken, our Lord must die before the benefits of His sacrifice can flow out to bless and refresh and invigorate.

Along with the bread was the fruit of the vine—the cup. The Master 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 need of the ransom-sacrifice of our Lord Jesus Christ, in order that we, and ultimately all the willing and obedient of mankind may be delivered from sin and death.

By faith, then, we partake both of the “bread,” the broken body of our Lord, and also of the “cup,” the blood, the sacrificed life. In addition to this, the holy spirit through the writings of the Apostle has shown us that there is for us a deeper significance in this Memorial. Consecrated believers who eat and drink, i.e., partake of the merits of our Saviour’s sacrifice, are counted in with Him as “members” of His body. We are being broken together with Him, our lives are sacrificed in His service. By God’s grace and under the supervision of our Lord and Head, and by the help and assistance of His holy spirit, the true church, the body members of Christ all down the Gospel Age, have been counted in as a part of His sacrifice. In 1 Cor. 10: 16, 17, the Apostle explains this matter.

How important it is that we see clearly both aspects of this Memorial. It is essential first of all, that we should see our justification through our faith in and acceptance of Christ as our Saviour from sin and death. Then, it is proper that we should realise that the entire Christ, the whole consecrated and anointed company, is from the divine standpoint, a composite body of many members, of which Jesus is the Head (1 Cor. 12: 12-14), and that this body, this church as a whole, must be broken. We see how our Lord Jesus must be broken before we, His body members, could receive the benefits of His sacrifice; and so also the whole Christ, Head and Body, must be broken before the benefits of the complete sacrifice of the Christ can begin to flow out to mankind, under the terms of the New Covenant.

What helpful lessons there are for us in the observance of this Memorial. As we approach the occasion with earnest hearts, prepared by prayer and meditation, we surely cannot fail to be richly blessed, and draw nearer to our Lord and to our Heavenly Father.

In the type we remember that the eating of the Passover lamb was followed by the feast of unleavened bread which lasted for seven days. The Jews were commanded to put away all leaven out of their houses ; they must have nothing leavened in their homes. This would represent how the spiritual Israelite is to feed upon the unleavened bread of truth—the precious truths and teachings of the Word of the Lord—and he must put away the leaven of the old nature, the tendencies of the flesh toward self-will, selfishness, etc. So the Apostle exhorts us, “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.” Seven being the symbol of completeness, the seven days feast of unleavened bread would typify the complete feast of the Christian. The feast begins when we come to the Lord in full consecration, and it continues right throughout our earthly way, until we finish our course in death. We are to feed daily and continually upon the pure truths of the Word of the Lord, and so grow strong in the Lord and in the power of His might.

The question arises as to who may partake of the Memorial. In the type it was only the circumcised who could partake of the Passover lamb. So, it is appropriate that those professing full consecration of heart to the Lord should partake of the emblems. It is a matter for each one to decide for himself ; each should ask himself — have I fully accepted Christ as my Saviour from sin, and have I fully given my heart to Him in consecration. Those who have taken these steps will surely be glad to observe this Memorial, in harmony with the Lord’s request, “Do this in remembrance of me.”

We notice that in the Master’s case, the trials seemed to be more severe and intense as He got nearer the end of the way. We do well also to remember His words—”The servant is not above his Master.” Let us not “think it strange concerning the fiery trial that is to try us,” but let us remember that we are called to suffer for righteousness sake. “If we suffer we shall also reign with Him.” “He that endureth unto the end the same shall be saved.”

It is helpful for us to consider the manner in which our Lord met the difficulties and trials which came to Him as a result of His faithfulness to the will of God. His faith stood the test of all those trying hours which He knew to be so near the time of His apprehension and death. The fact that He tendered thanks to the Father for the bread and cup is indicative of a joyful acquiescence in all the sufferings through which the Father permitted Him to pass. Already he was satisfied with the Father’s arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found, thus far, grace sufficient for His need.

In considering the events of those solemn hours which followed the Memorial Supper, let us follow the Redeemer to Gethsemane, and behold Him, “with strong cryings and tears,” praying unto Him, “who was able to save him out of death”—expressive of the Master’s fear, lest in some particular He might have failed to follow out the Father’s plan, and therefore, be thought unworthy of a resurrection. We note that our Lord was in some way comforted with the assurance that He had faithfully kept His consecration vow, and that He would surely have a resurrection as promised.

• We behold how calm He was thereafter when before the High Priest, Pilate and Herod, and Pilate, again, “as a lamb before her shearers is dumb, so He opened not his mouth”—in self defence. We see Him faithful, courageous to the very last, and we have His assurance that: He could have had more than twelve legions of angels for His protection.. Instead of petitioning for aid to escape His sacrifice, He petitioned for help to endure it faithfully. What

a lesson is here for all His footstep followers. On the other hand, we recall that even amongst His loyal disciples, the most courageous forsook the Master and fled ; and that one of them, in his timidity, even denied his Lord.

What an occasion is this for examining our own hearts as respects the degree of our own faith, our own courage, and our willingness to suffer with Him who redeemed us. . What an opportunity is thus afforded for us to buttress the mind with the resolution that we will not deny our Master under any circumstances or conditions—that we will confess Him not only with our lips, but also by our conduct.

As each year goes by we are approaching nearer the end of our course, and the great importance of our heavenly calling, its responsibilities and privileges, should be impressed more and more upon our hearts and minds. We are living in momentous times ; all the indications point to the very near approach of the Kingdom of God, in power and glory. Soon, all opportunities to sacrifice and suffer for the cause of Christ will be forever ended, the number of God's elect will be complete, and the due time for the blessing of the world will have come. Let us, then, redeem the time, earnestly striving to make our calling and election sure. Let us walk with great carefulness, with soberness and watchfulness, yet with joy and rejoicing in our hearts, knowing that our deliverance draweth nigh ; and that if faithful unto death, we shall soon partake with our Lord and Head of the wine of joy in His Kingdom and be forever with Him.

### **The Cup my Father pours**

Shall I not drink ?  
And precious, holy thoughts  
Shall I not think ?  
And if His Love doth send  
Less joy than pain,  
And if all my friends forsake,  
Shall I complain ?  
If foes misrepresent  
And work me woes,  
Shall I not rest content  
Since Father knows ?  
If where once friend  
I had I Judas find,  
Still Jesus holds me in  
His love entwined.  
He knows the love and loss  
Of faithless friend;  
He'll know each step  
I take Unto the end.  
His love enfolds me fast—I  
cannot fall.  
The Cup my Father pours—  
I drink it all.  
—Hattie O. Henderson.

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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 expression used, either in the correspondence or in the sermons reported.

## **John the Baptist's Ministry**

(Luke 3: 15, 22.)

*"Behold the Lamb of God which taketh away the sin of the world."*—John 1: 29.

SEVERAL points in this familiar narrative are worthy of special notice—(1) The deep and wide influence of John's preaching. The prepared instruments of the Lord are powerful in His hand. The whole nation was aroused, the multitudes were baptised with the baptism of repentance (Mark 1: 4, 5) and the expectation of the immediate advent of the Messiah was everywhere manifest.

(2) The humility and sincerity of John, which was not changed in the least by the popular favour, is seen in his denial of the suggestion that he might be the Messiah. Had he made the claim, how readily would the people have accepted it! But this prepared vessel of the Lord was so established in righteousness as to be superior to any such temptation.

In disclaiming this honour for himself, John compared his own work and the work of the coming Messiah, and

showed them the difference. Referring to himself, he claimed great inferiority. And his own work he described as only a preparatory work: "I indeed baptise you with water, but . . . he shall baptise you with the holy spirit and with fire." It is very manifest that all of the multitudes who were baptised with water were not baptised with the holy spirit. The baptism of the holy spirit came at Pentecost after the Lord was glorified, but only upon a small minority of the Jewish nation. The baptism of fire came later—in the end of the Jewish harvest (A.D. 70), when Jerusalem was destroyed and their national existence terminated in the midst of a great time of trouble. Verse 17 is in reference to the great separating work of the Jewish harvest, and the gathering of the worthy remnant into the garner of the Gospel Age, and the fiery judgments upon the unworthy chaff.

In the baptism of Jesus we see that the ordinance received a new significance. His baptism was not unto repentance; for He had no sins to repent of. "He was holy, harmless, undefiled, separate, from sinners." (Heb. 7: 26.) With the accustomed view of baptism, John declined to baptise Jesus in whom there was no sin; nevertheless, though he could not understand why He should desire it, John complied with His request—"Suffer it to be so now ; for thus it becometh us to fulfil all righteousness."—Matt. 3: 15.

The righteousness of God's law which could by no means clear the guilty (Exodus 34: 7) without a satisfaction of the claims of justice by the sacrifice of a life for a life (Exod. 21: 23; Lev. 24: 17-21; Deut. 19: 21), He was about to fulfil by the sacrifice of Himself. He was about to give His flesh for the life of the world—giving His life for the life of Adam, in whom we were all condemned, that as all his posterity were included in the condemnation, so they might likewise have a share in the redemption. And all who desire to follow in the footsteps of Christ must likewise present their bodies living sacrifices, holy and acceptable through Christ. Thus it becometh us (the Christ, Head and Body) to fulfil all righteousness.

With the baptism of Christ, then, the ordinance received the new signification of entire consecration to God as living sacrifices, even unto death. And in this new view of the matter some of the Jewish converts were baptised again. See the baptism of John and the baptism of Christ and His Body, the Church, contrasted in Acts 19: 3, 5.

## **Passover Memorial, 1955.**

The anniversary of the institution of the Memorial of our Lord's death falls this year on the evening of Tuesday, 5th of April; after sundown on this date will therefore be the appropriate time to observe the Lord's Supper by the true followers of the Master.

### **Memorial Services.**

Melbourne.—Tuesday, 5th April, at 7.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Tuesday, 5th April, at 7.30 p.m., at Stow Hall, Flinders Street, Adelaide.

Perth.—Tuesday, 5th April, at 7.45 p.m., at Literary Institute (upstairs), 547 Hay Street, Perth.

Sydney.—Tuesday, 5th April, at 7 p.m., 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 of Boulevard, only 10 minutes walk, or the 4th bus stop from the station.)

## **Freedom of Will.**

THE Freedom of the Will is an expression evidently brought forward in contradiction of the thought that humanity are mere machines, acted upon by certain influences ; for instance, that God would act upon a person so as to oblige him to do, or to will, or to think in a certain way, or that Satan could control the will of anyone for evil, against his desire.

The Bible gives us to understand that when God created man, He made him in His own mental image ; that is to say, with freedom of will to choose his own course of action—ability and liberty to reach a mental decision for himself. The Bible indicates that God similarly created all the intelligences of the spirit world —angels, cherubim, seraphim, etc., all of whom are said to be in God's image, possessing full liberty of will.

As God can choose that course or this one, so can we. We can be obedient to God or disobedient to Him, just as we will. But by reason of the fall and its curse, or penalty of death, and the blighting of human powers by the dying processes, the human will often finds itself in difficulty. The Apostle Paul says, To will is present with me, but to perform is not always possible. (Rom. 7: 18.) We should will to do perfectly, although none is able to do perfectly. On the other hand, one might will to do wrong, but might be more or less hindered in executing his will. In either case, the will is free.

There is such a thing as a dominated will. By yielding their wills to occult influences, some persons are mastered by evil spirits. Such practically lose their wills, and we call them deranged, insane. It is said that more than half of all the inmates of insane asylums are there, not because of any functional derangement of the brain, but because of being possessed by evil spirits.

God's people are given to understand that the only way in which they come into relationship to God is by full submission of the will to Him. Such a submission of the will would be unwise except to the Lord ; or, in the case of minor children, to their parents, or teachers.

A child might properly reason, I have a will of my own, but I will ignore it and do the will of my parents. This is the proper attitude for a child in the hands of good intelligent parents. The child should be taught to realize that its will is uneducated, and that it should, therefore submit itself fully to its parents and look to them for guidance and direction. But every parent, while recognizing his responsibility as the supervisor of the child, should treat the child from the



standpoint of its free will, and seek to show it the reason why a matter should be thus and so, controlling it as far as possible by the intelligent exercise of its own will.

And so with those who are in the family of God. It is a primary requisite that they first submit themselves to God—give up their own wills. They are first to recognize that they are unholy, born in sin ; that they have imperfect, fallen tendencies, which if pursued, would be injurious. Therefore they should seek to make the will of the Lord their will. They should give themselves fully up to His guidance ; His will concerning them is only for their good. The Lord teaches His followers that they are to reason for themselves ; they should read between the lines in their study of the Bible, to gain the instruction which He there furnishes. They will thus be better enabled to know His will, and will come more and more to see how much better God's will is than their own, and thus will come more fully into heart-harmony with Him, and with the Lord Jesus.

The freedom of the will is contrasted with the bondage of the flesh. We may will to go to the uttermost parts of the earth ; but we may be sick, or lame, or may lack the money or the means of conveyance. While the will may be there, there is not always the power to put it into operation. So also in respect to sin and righteousness, and the will to do one or the other. Each one is hampered more or less by his own imperfections and by the imperfections of others who are under the dominion of Satan, the prince of this world. But when the will is fully yielded to God, He gives us more and more of the spirit of a sound mind—we become more conformed, from day to day, to His likeness.

## 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 7/12/6.

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## The Mount of Olives the Kingdom of Blessing.

*"And his [Jehovah's] feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east ; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south."*—Zechariah 14: 4.

The text refers to the closing of the Day of Trouble and the manifestation of God's Power in connection with that trouble. The literal Mount of Olives may have, and probably will have, somewhat to do with the matter. It is referred to here as experiencing a great earthquake. No doubt the Israelites will be gathered at Jerusalem at this time, and no doubt the Lord's favour will be manifested to them there. This will be at the close of "Jacob's trouble," from which the Lord will be present to deliver them. Our thought is that this will be after the Church shall have passed into glory. The execution of what is here described seems to be a part of the work of the glorified Church.

We understand that the Ancient Worthies will then appear, and that God's favour will have returned to the Jews, and that Israel's temporal blessings will there begin. This would imply that the Jews will then be under the New Covenant arrangement, and hence that the Church must have been completed.

Symbolically, a mountain represents a kingdom. The Scriptures elsewhere declare that Jehovah will make the place of His feet glorious. The word "olive" always associates itself in the minds of the people of the Orient with the thought of light and nourishment. The olive oil they use regularly instead of butter. As the olive furnishes both light and food, the Mount of Olives would represent the Kingdom of God. Olive oil was poured upon the head of the Jewish kings and priests, and symbolised thus the holy spirit. God's Kingdom will be for the blessing of mankind. It will be of two phases—the heavenly and the earthly — and all people may eventually come under its blessed condition.

See "Studies in the Scriptures," Vol. 4, pp. 649-656, for further elucidation of this passage.

"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.

## Life in Israel.

One of our brethren has sent along the following interesting report on life in Israel which appeared in the Geelong (Vic.) "Advertiser," towards the close of last year. Mr Murray Crawcour had returned to Geelong after several years in Israel, and spoke at a Rotary Club luncheon ; the report is as follows :

Mr. Crawcour spent a good deal of his time overseas working on a banana plantation of a collective settlement in Israel, and spoke of the activities of the group and the problems faced, particularly in agricultural development, and the absorption of Jewish refugees from Europe.

He outlined a way of life entirely foreign to Australians, in which all workers on the settlement carried out the multifarious duties without monetary payment, and lived a simple life in simple surroundings. Each settlement was almost entirely self-contained, with every basic need supplied, thus obviating the use of money.

Crops of tobacco, bananas, vegetables, fruits, wheat, barley and sugar beet were being produced, while other activities such as dairying, beef production, poultry and mushroom cultivation were carried out on the settlement. Most settlements commenced operations with the barest essentials, often starting by living in tents, and gradually building up their assets. One-roomed houses were established on the settlement on which Mr. Crawcour worked, with two-roomed houses, considered a luxury, in the course of construction.

All marketing receipts were banked in a central fund, from which was drawn the money to finance various development projects and purchase of farm machinery and other equipment.

Emphasising that the communal life was in no way forced upon the workers, Mr. Crawcour said that everyone was allowed to leave whenever they chose, and that because people were there of their own free will, and were almost always working for an ideal, the system of collective settlements in Israel was a success, and helping tremendously in establishing the future of the country.

### **Adelaide Easter Convention.**

The friends of the Adelaide Class wish to announce that their usual Easter Convention is to be held this year, D.V., commencing on Good Friday, 8th April, and continuing till Easter Monday evening, 11th April. The assemblies will be held in the Builders and Contractors' Rooms, Weymouth Street, Adelaide, and a cordial invitation is extended to all friends able to attend this Convention. Further information is obtainable from the secretary — Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

## **Question Box,**

Question : How could justice allow the innocent to suffer that the guilty might go free?

Answer : God did not in any way compel Jesus to become the bearer of sin. Justice could not demand that the innocent should take the place of the sinner and relieve him from the just condemnation. The Bible view would appear to be -that the Son ever delighted to enter into any project of the great Creator, and volunteered even to become flesh to become a perfect man for the purpose of yielding that perfect human nature to death as a ransom price for man. The whole matter was thoroughly foreknown by the Heavenly Father. The Divine purpose was to have an intelligent human family to fill this earth. That intelligence must ever be exercised along right lines, in perfect loyalty to God and the principles of love and justice. Divine wisdom foresaw that the creation of such intelligence with the faculty of freewill would very generally, for lack of experience, result in sin. Instead, therefore, of producing the whole race in perfection, wisdom and love, in accord with justice, arranged a plan whereby the whole race, though still unborn, could be represented in Adam. God knew Adam would sin, and that he must consequently be condemned to death. All Adam's posterity then are born in sin, both under sentence of death. The whole race has thus been experiencing the results of sin and disobedience to God. None of Adam's family had any choice ; they were born sinners, not through any fault of their own. It would have seemed unjust that we should have all been sentenced because of our father's fault if the matter had simply stopped there. The balancing of justice comes in when we perceive that God had arranged with Christ, the Logos, the only begotten, to have the just penalty of death paid, in order that Adam and his family might be redeemed and given an opportunity of choosing righteousness and regaining the perfect life lost by Adam. We read, in harmony with this, and according to God's plan, of "the Lamb slain from the foundation of the world."

While it was indeed a wonderful example of love, both to God and man, on the part of our dear Redeemer, the Heavenly Father has given Him a great reward, "Because he hath poured out his soul unto death," "I will divide him a portion with the great" (with Himself).— Isaiah 53: 12. See also Phil. 2: 6-9 (Revised), Col. 1: 13-23.

No injustice was done to the Lord Jesus Christ. His was a willing sacrifice; He delighted to do the Father's will, but also, we read, "His delights were with the sons of men." He had been the Great Master Workman in preparing this earth for habitation, and also in the creation of man. He appreciated the loving wisdom in the whole arrangement. He could see that had all men been brought forth as perfect as Adam, that, like Adam, most would have sinned through lack of experience. He could see that by the plan adopted, all would have the necessary experience, and being redeemed and given a favourable opportunity of life, they will profit by the experience, and will choose righteousness and live.

Regarding the first Advent, we read that the "Son of Man came to give His life a ransom for many," or, as stated 1 Tim. 2: 5, 6, "a ransom for all to be testified in due time." At the second presence of Christ the object is to assist all the willing and obedient back into harmony with God and righteousness and the reward of everlasting life.

During the 6000 years of human history there have been terrible sufferings, terrible injustices, awful crimes, the innocent continually suffering for the guilty ; but these conditions exist not under God's throne, but because man departed from the protection of God's throne and obeyed Satan, who has been permitted as prince of this world ever since, and justice is not the foundation of Satan's throne. However, the time of Satan's dominion is about running out. Soon Christ's Kingdom will take control and He will rule in righteousness and justice, and stamp out evil.

When Christ's reign shall have accomplished the "restitution of all things" (Acts 3: 20-22) it will be recognised by all that God's ways are just and equal, and that even the permission of evil will be thoroughly recompensed by the lessons learned and the subsequent rewards of life.

*Get the habit—a glorious one—of referring all to Christ. How did He feel? Think? Act? So then must I feel, think, and act. Should I please myself? “For even Christ pleased not Himself.”*

—F. W. Robertson.

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

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

Longreach, 4LG, 273 M: , 9.15 p.m.



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## **God's Solution for the Formosa Problem**

VERY great prominence has been given in the world's press and radio broadcasts to the Formosa problem. So important a trouble-spot has this locality become, that the greatest of the world's statesmen, representing the biggest and most powerful of the nations today, are engaged in conferences and deliberations of various kinds to try and find a peaceful solution to this problem which is readily acknowledged as a grave menace to world peace, and obviously, to earnest thinkers, world civilization.

It is not necessary to go into details of how the Formosa problem developed ; anyone who takes a passing interest in the headlines of the press knows that the Chinese Communists, who control the mainland of China today, have vowed that they will conquer Formosa, the last stronghold of the former Nationalist Government of China. On the other hand, the United States of America in particular, and other nations as well, feel that the Communists have already swallowed up far too many countries and brought the inhabitants of those lands under strict control. Therefore, the President of the United States and the government of that great nation behind him, say—So far and no farther, to the Communists on the mainland of China. From the standpoint of natural, worldly men, we can well understand the policy of the United States, when the leaders of that country feel they are standing for the freedom of other nations as well as themselves, in their decision to defend Formosa.

If the Communists of the China mainland persist in their vow to conquer Formosa, all thinking people well know that a major conflict could result in a very short time, and which could develop into another global war, which the statesmen of the world are rightly seeking to avoid with all the diplomacy at their command.

However, looking at the Formosa problem from another angle, all observant people know that this is just one of a continuous string of world incidents which flare up from time to time in various parts of the earth. Following the close of the Second World War, Berlin was the main danger spot, and it seemed impossible for the powers to avoid a conflict there ; then, of course, Korea was the centre of an actual conflict for years and which was limited in its scope only by the slightest margin; more recently, Indo-China was the trouble-spot and which was relieved by a compromise on the part of the anti-communist governments and now the problem area is Formosa.

Any of these trouble-spots could have produced a major conflict but for one important thing. Many onlookers have recognised the able administration and careful tolerance of various leaders in the troubled areas and have given them the credit of preserving peace, or mainly peace. Men of ability who have assisted in this way are to be appreciated and commended, but the one important thing that has enabled a conflict between the great powers to be avoided, in recent years, is the fact that in God's Plan of the Ages, His time for such an upheaval has not arrived.

Some people may say, The main cause of the First World War was the aggression of the German Kaiser, and that which produced the Second World War was the ambition of Hitler for world power. While this is true to a certain extent, yet the main reason that there have been two World Wars, is because God's Plan can be carried forward by their permission, and men like the German Kaiser, Hitler, Mussolini and others are allowed to use their ambitions, even in aggressive wars, when God sees that such conflicts will serve His purposes and ultimately bring honour to His name.

In Psalm 76:10 we read—"The wrath of man shall praise thee; the remainder of wrath shalt thou restrain." How



comforting and consoling it is to those who love the Lord and His Word to know that any conflict of the nations can take place only by the Lord's permission; and when God does permit such things, even the wrath of men will work out His plans, and He will restrain that which cannot be turned to good account.

It is helpful, also, to remember that the present generation is not responsible for all that takes place in the world today. We read in Jeremiah 31:29—"The fathers have eaten a sour grape, and the children's teeth are set on edge." From Numbers 14:18 we also read--"The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation." So we have in the world today the accumulation, so to speak, of generations of "sowing to the wind," and the Formosa problem is an example of the complications which arise amongst those who are to "reap the whirlwind."

What, then, is the solution, God's solution, for this trouble-spot of Formosa ? Is it that the American 7th Fleet is the answer—to protect this island from invasion? God could, and may use that fleet to work out His purpose, but we could not agree that any armed force, however great, is the solution for any of earth's problems. God's solution for the Formosa problem is the same as His solution for every other international, and national, problem, and that is the Kingdom of Christ.

But how will Christ's Kingdom solve earth's problems? It will solve them by taking over earth's management ! We often see a notice in business premises — "Under New Management"—and the New Management of earth's affairs is certainly God's solution, the only solution, for man's mismanagement of this world's affairs for the past nearly 6,000 years.

Reviewing the history of the human race, we see how mankind, in the persons of our first parents, took themselves out of God's care and protection, when they disobeyed their Creator. God, in His wisdom, allowed mankind to taste the fruits of their own action, their own disobedience ; as though He said, See how you can manage the world in your own way, and for about 6,000 years generation after generation has been learning the hard way, that "the wages of sin is death." What we see in the world, with the Formosa and other great international problems on hand, is the result of man's mismanagement.

How different it would have been had the human family remained obedient to God—with His protection and guidance over all of earth's affairs, and every member of the human race living on in perfect health forever. There would have been no Formosan problem, or any other problems to mar the perfect harmony and peace amongst the human family.

Does it surprise us, however, to know that God purposes to restore the human race to what might have been, if sin and death had not entered in? The Apostle Paul explains this in Hebrews 2. Paul is here quoting from Psalm 8:4-6 where the original perfection of man in the Garden of Eden is described,—"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." Then, coming down to his own day and looking upon the fallen state of man, the Apostle continues in Heb. 2 :8—"But now we see not yet all things put under him (under man)." No, indeed ; man is not yet fit to have control of earth's affairs ; he is fallen, and under sentence of death. But, says Paul, what we do see, or behold in God's plan, is—"We see Jesus, who was made a little lower than the angels (the same nature as Adam in the beginning) for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man."

This is the most important turning point, so to speak, in the history of mankind; this is God's solution for the unsatisfactory state of , fallen man, because, "Jesus, by the grace of God tasted death for every man," so that all the human family may be fully redeemed from death and the power of death, in due time, if they obey the laws of Christ's Kingdom.

However, how do we understand the statement from the Psalmist—"The wrath of man shall praise thee"? Many people may say, How could such a terrible thing as war, the outcome of the wrath of man, praise God? We can think of many ways in which good may come to people, who, humiliated and suffering as a result of war, may learn the full lesson that of themselves they can do nothing, and must turn to God for help and lasting salvation. Also for those who have died as the result of war, whether soldiers or civilians, the resurrection to so much better conditions — to peace and happiness in the Kingdom—in contrast to the strife and tumult of man's inhumanity to man, will indeed bring lasting praise to God. And mankind, looking back upon the chaos and ruin that the wrath of man produced (the memory of such an unhappy state), will no doubt provoke such a dislike for the sinfulness of sin, that the majority of mankind will never wish to taste the sour grape again. How encouraging are the words of Jer. 31:29, when the Kingdom blessings are benefiting all mankind "They shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge." No, things will be different then.

How many people today have their teeth set on edge, not only by inheriting life's effects of the sour grape eaten by their forefathers, but also by the wrong-doing, or wilfulness of children and others, and also by their own personal shortcomings. Even the Lord's people to some extent have their teeth set on edge at times ; they feel the weights and pressure of this "present evil world," but how favoured they are in comparison with the world at large. They know the solution for all earth's problems is bound up in the Kingdom to come, and better still, they know and feel assured that all their personal problems and difficulties are solved as they commit their way, their whole lives, into the hands of their Lord now, in full faith and trust.

How beautifully the Apostle states the matter in Heb. 6 :18—"We have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." This, then, is the solution for all the trying experiences of God's people—fleeing to the Lord for His refuge—for all things that would "set their teeth on edge." In Psa. 91:1, 2 we have

this happy condition of the Lord's people shown also,—”He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress ; my God ; in him will I trust.”

We note also, from Heb. 6, that those who have fled to the Lord for refuge at this time, also “lay hold upon the hope set before them,” Which is the heavenly hope of joint-heirship with Christ, as Paul goes on to declare—”Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the fore-runner is for us entered even Jesus.”

Likewise, in Heb. 2: 10, 11, after explaining the wonderful hope for the world of mankind returning to the control of the earth, when “all things are put under man,” the Apostle Paul goes on to explain the greater and more excellent glory to which the “many sons” of the Gospel Age are called. It seems that Paul could not refrain from leading on to this highest of all subjects of the high calling, almost every time he dealt with the hope for the world at large. “For it became him (God), for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren.”

Surely the knowledge of God's wonderful plan for the whole world, now “groaning and travailing in pain,” with their “teeth set on edge,” is intended to have the same effect upon us as it had upon the Apostle—to draw us fully and whole-heartedly to the Lord, that we may delight to serve Him now, yielding ourselves fully to His service, if haply we may prove faithful unto death, by the Lord's grace. Then will follow, in association with Christ, the glorious Kingdom work of lifting mankind up to perfection on the restored earth, when—”They shall say no more, The fathers have eaten the sour grape, and the children's teeth are set on edge.”

What a privilege it is for God's people to know assuredly, that God's solution for the Formosa problem, and every other problem of earth, will be fully adequate, and highly satisfactory for the lasting peace and happiness of the human family, or as many of mankind as will gladly co-operate in the Kingdom laws for their eternal welfare.

The island of Formosa may, or may not be invaded ; the 7th Fleet of America may, or may not come into action, but God's Plan for the deliverance of mankind from their fallen state does not take into account the insignificant proposals of men; God will use even the wrath of man to praise Him, to work out His purposes, and the remainder of the wrath He will restrain. There must be a complete overthrow of all man's plans and governments, to make way for the establishment of Christ's Kingdom. How clearly did the Psalmist describe the Lord's hand in world affairs to accomplish His purposes—”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. He maketh wars to cease unto the ends of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. 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.)

Also from the prophet Haggai we read in symbolic terms of the passing of this present order, and the setting up of Christ's Kingdom —”For thus saith the Lord of hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the desire of all nations shall come.” (Hag. 2:6, 7.) What a blessing to know “the desire of all nations shall come,” and all mankind worthy of life will praise and thank the Lord for the great redemption and salvation from the curse of sin and death, all made possible through the sacrifice of God's dear Son. What a joy it will be for the faithful followers of Christ to be associated in the grand work of the kingdom, because they willingly walk in the steps of the Master during the present life.

### **Adelaide Easter Convention.**

The friends of the Adelaide Class wish to announce that their usual Easter Convention is to be held this year, D.V., commencing on Good Friday, 8th April, and continuing till Easter Monday evening, 11th April. The assemblies will be held in the Builders and Contractors' Rooms, Waymouth Street, Adelaide, and a cordial invitation is extended to all friends able to attend this Convention. Further information is obtainable from the secretary — Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

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Notes on the Melbourne Christmas Convention have been compiled by one of our brethren, and copies are available free from this office.

## **Passover Memorial, 1955.**

The anniversary of the institution of the Memorial of our Lord's death falls this year on the evening of Tuesday, 5th of April; after sundown on this date will therefore be the appropriate time to observe the Lord's Supper by the true followers of the Master.

Friends desiring the unleavened bread and wine may procure 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, 5th April, at 7.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Tuesday, 5th April, at 7.30 p.m., at Stow Hall, Flinders Street, Adelaide.

Perth.—Tuesday, 5th April, at 7.45 p.m., at Literary Institute (upstairs), 547 Hay Street, Perth.

Sydney.—Tuesday, 5th April, at 7 p.m., at 87 The Boulevarde, South Strathfield. (Visitors should leave Strathfield Station on the left side coming from the city, and 87 is on the right of Boulevarde, only 10 minutes walk, or the 4th

bus stop from the station.)

“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 20/- post paid.

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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 expression used, either in the correspondence or in the sermons reported.

## Study on Rom. 5:12-21

THE difficulty which some have in understanding this Scripture may probably arise from the fact that they have failed to notice that verses 13-17 are parenthetical, and that the main line of the Apostle’s argument passes from verse 12 to verse 18, irrespective of the parentheses, which is introduced to offset a misapprehension on the part of the Jews to the effect that their law covenant conflicted with the gospel of Christ, of which Paul was a minister. It was difficult for the Jews to accept the fact that there was now no difference between Jew and Gentile, but that “the same Lord over all is rich unto all that call upon him.”—Rom. 10:12.

In verses 12, 18-21, the Apostle is showing that by one man sin entered the world, and death as the penalty for sin; and that this sentence of death passed upon all men, because all had sinned—not all individually, but as represented in Adam, in whose loins we all were. “Therefore,” he adds, verse 18, “as by the offence of one (Adam) sentence came upon all men by condemnation; even so (by the same law of heredity) by the righteousness of one (of one who gave His life a ransom), the free gift came upon all men unto justification of life; for as by one man’s disobedience many were made sinners, so by the obedience of one shall many (all of the race who will accept it) be made righteous.

In other words, Adam, the head or progenitor of the entire human race, could only bequeath to his posterity the remainder of the ever declining inheritance which he himself possessed, namely, a spark of life under condemnation to death; but our Lord Jesus, by the payment of the penalty upon Adam, thereby gained the legal right to restore him to life, and in so doing gained the right also to restore all his posterity. And when the “appointed time” for thus restoring life to all the race has come, He, instead of Adam, will be the father, life-giver, or head of the new race, as it is written, “He shall be called the everlasting Father.”

(Isa. 9:6.) And the birthright of the race under this head, Christ, unlike that under the first head, Adam, will be life instead of death. And that birthright can never be taken away unless forfeited by individual, wilful transgression against the known righteous law of God, with full ability to keep it.

Thus we see that the Apostle’s argument is to prove that by the law of legal heredity the race which, by the working of this law, inherited death from its first head, Adam, will by the same law inherit life from its second head or regenerator, Christ, and that the remedy is co-extensive with the curse. This being the substance of his argument, it is, of course, presumable that his parenthetical remarks are not in opposition to, but in harmony with it. Thus we read:

Verse 13: “For until (previous to) the law (of Moses and the law covenant with Israel) sin was in the world; but sin is not imputed when there is no law.” Consequently there must have been a law, and a covenant based upon that law, previous to the law of Moses. What law was that? It was the law of God originally inscribed, not upon tables of stone, but upon the heart of the first perfect man, and which was gradually more or less effaced in his posterity, because they did not like to retain a knowledge of it. (Rom. 1:28.) That law, whether ignored or recognised, has always been in the world, and sin against that law has always been imputed to men.

Verse 14: “Nevertheless (although the Mosaic law had not yet come, to revive in the Jews the knowledge of God), death reigned from Adam to Moses (just the same), even over them that had not sinned after the similitude of Adam’s transgression (i.e., to a degree wilfully; for it reigned over infants as well as over those capable of personal sin), who is the figure (type) of him that was to come (of Christ, the second head of the race).” Thus it is manifest that all mankind were born under original law, the authority of which was never disannulled, and under which all were condemned representatively in Adam, the first head of the race, but who, thank God, in this office of headship was a type of a second head, through which our deliverance should come.

Verse 15: “But not as the offence, so also is the free gift. (The results of the offence and the free gift are entirely different.) For if through the offence of one (Adam), many be dead (under the condemnation of death) much more the grace of God, and the gift (of life) by grace (divine favour), hath abounded unto many.” From the one head we inherit death; from the other, the regenerator, we shall inherit life.



Verse 16: "And not as it was by one that sinned, so is the gift ; for the sentence was by one (offence) to condemnation, but the free gift is (the forgiveness) of many offences, unto justification." Note the contrast of the one and the many here, the object of which is to increase our estimation of the value of the free gift.

Verse 17: "For if by one man's offence death reigned by (that) one (Adam), much more they which receive abundance of grace and of the gift of righteousness (the righteousness of Christ imputed to us by faith) shall reign in life by one, Jesus Christ.

Thus by these parenthetic remarks, which are seen to be in perfect harmony with the main argument, the Jews were shown that their law covenant did not in the least interfere with the original sentence of death of the entire race (all in Adam), nor with the consequent gracious provision of life for all mankind, through Christ, and not for the Jews alone.

## Love As Brethren.

LOVE for the brethren is set forth in the Scriptures as one of the indisputable evidences of our having attained membership in the body of Christ. This love may be of varying degrees, but it must be ours in some degree if we are the Lord's for "if any man have not the spirit of Christ, he is none of his." (Rom. 8:9.)

But this flame of sacred love for the brethren kindled in our hearts is not sufficient ; it must blaze, burn, and produce in us not merely a warmth of love, but a consuming love — love which will not only overlook various weaknesses and imperfections in the brotherhood, and will carefully note every good quality, but love which is ready to lay down life on behalf of the brethren because they belong to Christ, because they are of His consecrated ones, however much they may need to strive against sin and weaknesses.

The Gospel message fails to attract many of the noblest, least-fallen members of the race because they have a self-satisfied feeling, and do not realise their need of a Saviour, but think of Him as necessary only to the more degraded of the race. On the contrary, the less known, more depraved, realising to some extent their miserable condition, are more likely than others to respond to the invitation—"Come unto me all ye that labour and are heavy laden and I will give you rest." (Matt. 11: 28.) The sin-sick and heavy-laden, therefore, constitute the majority of true believers. And in harmony with this we have the words of the Scripture that not many wise, not many noble, not many learned, not many great according to the flesh have been called of God to the privileges of His Church, the elect class. Consequently, when any of the more noble minded or better educated or more talented accept the Lord's grace, it becomes somewhat of a trial to them to find amongst those whom they must recognise as brethren (because of faith in Christ and desire for the higher things) some of the ignoble, whose company and fellowship, according to the flesh, they would have scorned. This is another reason why not many great, wise, learned, and noble will not make their calling and election sure—many such will allow their fleshly instincts to govern, and repudiating the humblest member of the body of Christ, they are to that extent repudiating the Head, who has accepted that member, and who demands of all who would be His members that they shall love one another as He loved them.

True, the Lord does not say that we should love all the brethren with the same degree or intensity of love ; on the contrary, He showed by His own conduct that we may indeed more highly esteem those who have most of His spirit, those whose hearts are most in accord with the divine will. Thus our Lord, while He loved all of His disciples, had some special favourites, Peter, James and John. His special love for these was doubtless because of their special interest and zeal for Him and for the cause He served. So, therefore, may we, followers in the footsteps of Jesus, have special love for all who are specially zealous and true hearted. But this love ignores wealth, education, earthly standing — ignores the flesh, and takes cognizance of the spirit, the will, the heart.

Tested by this love for the brethren, many who had a loving respect for the Lord as their Redeemer have apparently hindered their own spiritual development, slackened in their race for the prize—running the risk of losing the great reward because of their failure to come up to this divine requirement, "Love as brethren." The proper course for all such is to think of the matter soberly from the Scriptural standpoint, and to decide that the humility requisite to an acceptance of some of the naturally less noble is undoubtedly a necessary element of character for them to develop.

Amongst the fruits of the spirit, the Apostle names meekness. The proud are not in the condition of heart for the Kingdom and the higher stations of life, intellectually, morally and socially, are unfavourable to meekness, humility and long - suffering, with the weaknesses and failures of others. We see, then, that while the weaker brethren, the naturally more impaired, have more to struggle against, more to overcome in one sense of the word, the others of more noble birth and talents have a harder battle along other lines. Let both classes be encouraged, for although the lessons they must learn are considerably different, the results to be obtained are the same, and the instructor, the great Teacher, is the same. He is able to assist the ignoble to gradually overcome their natural meanness and depravity, and to war more and more a good warfare in His name and by His assistance, and He is likewise able to assist the more noble minded to exercise patience, sympathy, toward the less reputable. They have an illustration in Himself. He who was rich in every sense of the word and beyond all compare, perfect in every element of character, talented, noble — He for our sakes became poor, He humbled Himself on our behalf, He took the bondman's place, He suffered in our stead, He died the just for the unjust. He has therefore set us an example that we may walk in His steps, and the more nobility we may have, naturally the more readily we shall be able to do this, and to appreciate and exercise the fruits of the spirit, and grow up more and more accordingly, in sympathy, in likeness to Him.

Whatever we may do for any member of the body of Christ, for any consecrated believer, the Lord tells us He will esteem as though it were done unto Him. Hence, as it would be our duty and our privilege and our joy to lay down our lives in the service of the Lord, we must attain to such a love for the brethren, because they are His, that we will delight to lay down our lives for them as a means of demonstrating to the Lord our loyalty to Him and His cause.

This does not necessarily mean the laying down of physical strength and health and life in the physical services and ministries to the brethren, though these may be and are, in many instances, very profitable. It is not according to the flesh that the Lord's followers are brethren, but according to the spirit, and hence the injunction to lay down our lives for the brethren would more particularly signify the laying down of our physical health, knowledge, talents, and means in the service of the spiritual interests of the Lord's people. As, for instance, in the preaching of the Truth, if there be sacrifices or self-denials, loss of strength, etc., in connection with this service, it is the laying down of that much of one's life for the brethren, for the fellow-members of the body of Christ.

These brethren for whom we are to lay down our lives are not merely those who are with us in fellowship of spirit, in the enjoyment of Present Truth. Perhaps we may have fewer opportunities for laying down our lives for such than for other brethren. For instance, there are brethren, true believers in the Lord, truly consecrated to Him, who are yet in Babylon—in bondage, in darkness. These especially need that we should devote some of our time or influence or means for their aid, for their deliverance. True, the Lord Himself could deliver them, because all things are in His power, including all the gold and silver and the cattle upon a thousand hills. But He has graciously left opportunities for us, that we may use the time, talents and means put within our control, and which we have consecrated to His service. How much it would be to our disadvantage were we so situated that we had no opportunities for exercising these talents in the service of our King; how much we would miss of the spiritual exercise and the growth which this exercise assures. God, therefore, has left open before us doors of opportunity for service to the brethren, and the degree of our love for the brethren is measured in His sight by the zeal which we endeavour to use the talents in our control.—Let this thought of our love, zeal and devotion for the brethren, which testify to the Lord our love and zeal for Himself, nerve us to greater energy and faithfulness in His joyful service.

As we grow in grace and knowledge—as the love that is of God, that is inspired by His spirit, grows in our hearts and fills us, being “shed abroad in our hearts” (Rom. 5 :5)—we are led to still wider love—beyond the household of faith, for whom we delight to lay down our lives. We learn to love all mankind, yea, even those who misunderstand us, and are therefore our enemies — we learn to love all these as brethren. Not as brethren in Christ --that is a very special, very dear relationship—but we learn to love them as brethren, of the one family of Adam, redeemed by Jesus, and hence by purchase the family of the second Adam.

As we grow in grace and knowledge, we are able more clearly day by day, year by year, to appreciate the fact that the whole world was born under sin and are children of wrath, blinded by ignorance and superstition, mentally and physically unbalanced through the fall, and really in a terrible state, as the Apostle declares, a “groaning creation.”

In proportion as we are able to take God's standpoint in looking at the poor, fallen world, we are able to sympathise with them, even as the Scriptures declare that God looked down, and heard the groans of the prisoners —prisoners of sin, in captivity to death, going down to the tomb. (Psa. 102: 19, 20.) We realise that they were born in sin, shapen in iniquity, that in sin their mother conceived them; that, in addition to this, their associations with evil have all tended to drag them downward, and that, furthermore, Satan, the great adversary, a wily foe to our race, is continually exerting his powers to blind the minds of their understanding and to misrepresent the divine character and plan.

With all this before our minds, what sympathy it gives us for our brothers according to the flesh, sinners, strangers, aliens, foreigners, yet redeemed, and in God's gracious plan en route for the glorious blessings of the Millennial Age. We say to ourselves, if God so loved these, if Christ died for them as well as for us, why should not we be very merciful, very compassionate, very sympathetic with them, and do all in our power to assist them out of darkness into God's marvellous light, out of the ways of sin into the ways of righteousness, out of bondage to Satan into the liberty wherewith God has made us free—the liberty of the sons of God, which He has promised shall be available to all peoples, kindreds, nations, and tongues in the sweet by-and by.

## **The Glad New Time.**

There are coming changes great  
In the glad new time;  
Trust in God, and watch and wait  
For the glad new time;  
Mountain fears shall prostrate lie,  
Vales of hope be lifted high,  
Trembling earth embrace the sky,  
In the glad new time.

There shall meet the great and small  
In the glad new time;  
Love shall be the Lord of all  
From the mountains shall descend  
Hearts of old that could not bend,  
And the poor shall have a friend  
In the glad new time.

We shall lift oppressions' load  
In the glad new time;  
We shall bear the cross of God  
In the glad new time;  
We shall seek the valleys deep  
Where the weary strive or sleep,  
And convey them up the steep  
To the grand new time.

There shall be a joy in heaven  
In the glad new time;  
And God's resting shall be given  
In the glad new time;  
For His Sabbath shall be found  
When the skies have touch'd the ground,  
And the valleys shall resound  
With the glad new time.

These lines were by George Matheson, who, during his college career, suddenly became blind ; he, however, studied on, and became a distinguished Scottish preacher. He also wrote the beautiful hymn "O love that will not let me go."

## Question Box.

Question: Please explain Phil. 1:21-24. "To die is gain . . . to depart and to be with Christ which is far better," if the Apostle did not expect to receive his reward at death.

Answer: The Apostle does not imply that he could be present with the Lord before the resurrection. He makes no dogmatic statement regarding the condition of those who have died in faith ; he only expresses his wish. In 2 Cor. 5:4 we read, "We that are in this body do groan, being burdened ; not for that we would be unclothed (in the state of death), but clothed upon with our house which is from heaven." There were three possible conditions : (1) to remain in the earthly tabernacle, (2) to be unclothed, (3) to receive his heavenly garment. The last he could only receive in "that day"—the day of the Lord (2 Tim. 4:8).

We should remember that death is a profound sleep. The dead are unconscious of the lapse of time ; the moment of awaking will seem to be that which immediately succeeds death, although centuries intervene.

The word "depart" in Phil. 1:21-24 is not a correct translation of the Greek. In Luke 12:36 the same word is rendered "return," but neither does "return" express the meaning of *anulusai*. The literal translation is "the loosing again." St. Paul was in a strait betwixt two things—whether to live or to die. Both had advantages, and he did not know which he would rather choose but to be "loosed again" from the prison-house of death by the Lord at His second coming was indeed far better than either of these two things, and this is what the Apostle "earnestly desired" above all else.

Question: "Nay, in all these things we are more than conquerors, through him that loved us."—Rom. 8:37. How is it possible for one to be "more than a conqueror" in the good fight of faith?

Answer: In the Divine arrangements there are two divisions of the one spiritual class in process of development throughout the Christian era, from the time of the Lord Jesus' first advent down to the time of His second coming. These two divisions are mentioned in Rev. 7. One of these is represented as being "a great multitude, which no man could number," and they are before the throne of God and the Lamb. The other division are the 144,000 that were sealed, and these are on the throne of God and the Lamb, as was promised by the Lord Jesus (Rev. 3:21, 22). Those who voluntarily sacrifice and cheerfully endure the hardships of the Christian course, as good soldiers of the Lord Jesus Christ, overcoming the foes of righteousness, are, indeed, "conquerors," and not only so, in the sense of being victors, but also in the sense of being crowned as such. The great company before the Throne will be conquerors likewise, but they will not receive the crown of life, because they did not overcome in the way the 144,000 did. These, therefore, will be the servants who will minister before the Throne. The Kingly conquerors will be honoured more than the mere conquerors.

Question: Please explain Luke 22:31, 32. Are we to understand that Peter was not converted at this time ? If so, what was the significance of his having left all to follow the Lord?

Answer: Peter was one of the most prominent and active of the Apostles, and by his seal and energy he naturally became a leading one, as he himself probably realised in a measure, and the others doubtless conceded. In the 24th verse of this chapter is set forth that the Apostles strove among themselves, as to which of them should be accounted the greatest. Peter, no doubt, took a leading part in this altercation. Because of this disposition of self-exaltation he was especially exposed to the attacks of the Adversary, and, therefore, the Lord Jesus prayed for him that he might be delivered from the snares of Satan. Knowing that His prayer would be answered, He could say to Peter: "When thou art converted (from this disposition of desiring prominence and exaltation over others of the Apostles, to a condition of humility and meekness, then) strengthen thy brethren."





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## **The Babe Born to be King**

WHY were all men in expectation of Him at the time of His birth? What was to be peculiar about Him to lead Israel to expect His birth? The answer to this question is that God had made a certain promise centuries before and the promise had not been fulfilled. This promise contained the thought that a holy child would be born and that in some way, not explained in the promise, this child would bring the blessing the world needed.

The promise behind the expectation was that which God made to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed." From that time onward, all the Israelites were waiting for the birth of the child that should bring the blessing.

But why was a Messiah necessary? Why wait at all for the birth of the child? The answer to this question is that sin had come into the world; that God had placed our first parents—holy, pure and free from sin—in the glorious conditions of the Garden of Eden with every favourable prospect and everlasting life at their command if they continued in harmony with God. But by reason of their disobedience they came under Divine displeasure and sentence of death. This sentence of death has brought in its wake aches, pains, sorrows, tears, sighing, crying and death — all of these experiences as the result of sin.

Our Heavenly Father said to our first parents—and this was the first intimation that He gave them of a deliverance—that "The seed of the woman shall bruise the serpent's head." The serpent in this expression means Satan—all the powers of evil, everything adverse to humanity, everything adverse to the blessings which God had given them, and which they had lost by disobedience. But the promise was vague and they understood little about the "seed of the woman" and "bruising the serpent's head." It merely meant in an allegorical way a great victory over sin and Satan, without explaining how it should come.

So mankind continued to die; they continued to have aches and pains and sorrows; they continued going down to the tomb. They realised that what they needed was some Saviour to come and deliver them from the power of sin, to deliver them from the death penalty of sin—a Saviour who would be, in other words, a Life-giver. They were dying and needed new life. This is the meaning of the word Saviour in the language used by our Lord 2nd the Apostles. They were hoping and expecting that God would send a Life-giver.

It was on this account that they were so greatly concerned regarding the promise made to Abraham—"In thee and in thy seed shall all the families of the earth be blessed"—they shall be granted a release from sin and death. In no other way could mankind be blessed. It would be impossible to bless mankind except by releasing them from sin and death. Hence, the Scriptures tell us of God's sympathy; that God looked down from His holy habitation; and beheld our sorrow, and heard, figuratively, "the groaning of the prisoners" humanity—all groaning and travailing under this penalty of death—some with few aches and pains, and some with more aches and pains; some with, few sorrows, and some with greater sorrows, but all groaning and travailing in pain.

But God's sympathy was manifested; and we read that, "He looked down and beheld that there was no eye to pity and no arm to save" and with "His own arm he brought salvation." This is what was promised to Abraham—that one should come from his posterity who would be the Saviour of the world; and because this promise was made to Abraham and to his seed, they were marked out as separate from all other nations and peoples. To the Jewish nation alone belonged this great honour—that through them should come this salvation. Hence, from that time onward the Jews spoke of themselves as God's people, the people whom God had promised to bless, and through whom He would bring a blessing to all others. Therefore, all other people were called heathen. Israel was thus separated because God's Covenant was with them, and not with the others. But God's Covenant with Israel was for the blessing of all the others: "In thy seed shall all the families of the earth be blessed." Now, we have the "Why" of this wonderful babe being born.

How could He be a Saviour? In what way could He be different from any other babe? Why not use some other babe as the one through whom salvation should come? The answer of the Bible is that salvation could not come to mankind unless there should be a satisfaction of justice on account of original sin. That must be the first consideration. The penalty, "Dying, thou shalt die," pronounced against the first man, must be met before the world could be blessed.

Why not let any man die? Because all were under the sentence of the original condemnation, and none could be a ransom-price or a substitute. Hence the necessity for a specially born babe, different from any other babe. In what way

was this One differently born? The Bible explains to us very distinctly that He was not begotten of an earthly father. Although Joseph was espoused to Mary, yet this child was not the child of Joseph. The Bible explains that this child was specially begotten by Divine power, in the mother, though she was still a “virgin” when she brought forth the child.

This is the Scriptural proposition; and while it may not seem clear to some, yet the Word of God standeth sure. If the Redeemer was not perfect then He could not be the Saviour of the world. The promised redemption implied that Jesus would be perfect; it implied that He would be as the first man was before he sinned. “For since by man came death, by man shall come also the resurrection of the dead”: “As all in Adam die, even so shall all in Christ be made alive.”

So this one must be, as the Apostle declares, “holy, harmless, undefiled and separate from sinners.” (Heb. 7:26.) He must be entirely distinct and separate from humanity so far as sinful features were concerned. If we had time it would be interesting to go into the scientific features—of how a perfect child could be born from an imperfect mother. If we can have a perfect life germ we can have a perfect child from an imperfect mother. And so, if we had perfect fathers, we would soon have a perfect race. But there is no father who can produce a perfect child. Hence it was necessary in this case (and the Scriptures declare it was accomplished) that God should beget this Son by power from on high. Therefore, that which was born of the “virgin” was separate and distinct from all humanity. His life came not from an earthly father, but from His Heavenly Father.

It is written that before He became flesh Jesus had an existence; as He declared, “Before Abraham was, I am.” Again, in one of His prayers, He said, “Father, glorify thou me with the glory that I had with thee before the world was.” The Revelator tells us that “He was the beginning of the creation of God,” and Paul says that “by Him all things were made.” And so our Lord Jesus was not only the beginning, but also the active agent of the Father in all the creative work in the angelic world and in the creation of humanity, and in all things that were created.

The whole matter is summed up by the Apostle John. We will give a more literal translation of “In the beginning was the Word.” This expression, Word, in the Greek is Logos. The thought behind the word Logos is that in olden times a king, instead of speaking his commands directly to his people, sat behind a lattice work, and his Logos, or messenger, or word, or representative, stood before the lattice work, and gave the message of the king to the people in a loud tone of voice. The king himself was not seen by the people—the Logos was the one seen. So this is the picture the Scripture gives us of how Jesus was the express representative of the Heavenly Father, the One through whom the Heavenly Father made Himself known—the Word, or the Logos. So we read in the first chapter of John, “In the beginning was the Logos, and the Logos was with the God, and the Logos was a god. The same was in the beginning with God. By Him were all things made, and without Him was not anything made.”

In other words, Jesus was the direct Creator of all things. He was the Divine Power, Agent, Word, Messenger, the Logos of Jehovah. He did all the great work of creation; but He Himself was the first of God’s direct creation the First-born of all creatures, that in all things He might have the pre-eminence—the first place.

When the time came that our Heavenly Father made known His great purpose that He would bless the world: He gave opportunity to this First-begotten One—this One begotten of the Father—to be the servant in this great work He intended to accomplish for mankind. Consequently, the Scriptures state that “for the joy set before him he endured the cross, despising the shame.” And now He has sat down at the right hand of the Majesty • on high. He has this great reward because of His obedience even unto death, the death of the cross.

The Apostle speaks of Him as having been rich, but for our sakes becoming poor, that through His poverty we might be made rich. He tells us how, He left the glory which He had with the Father and humbled Himself to the human nature. Why? Because, as already stated, it was necessary that some one should become man’s Redeemer; an angel could not redeem man, neither could an animal redeem man. The Divine law is “an eye for an eye; a tooth for a tooth; a man’s life for a man’s life.” This was to teach us a great lesson that perfect human life having been condemned to death, it would require a perfect human life to redeem it. It was therefore necessary that Jesus should become the “Man Christ Jesus,” in order “that he, by the grace of God, might taste death for every man.”

The results that have followed have been that He Himself proved His own faithfulness. “Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross” — the most ignominious form of death. It pleased the Father thus to prove Him, not only by death, but by the most ignominious form of death—dying as a culprit, being crucified between two thieves. What a terrible ignominy to die thus!

It would be ignominy enough for us in our imperfection, but for Him, perfect, “holy, harmless, undefiled and separate from sinners,” it must have been a cause for deep and poignant sorrow. Having completed the laying down of His life, at the end of the three and a half years, He cried, “It is finished!” What? Not His work, for much of that lay before Him! He merely finished this part of the work, finished laying down His life a ransom-price.

What next? After His death came His resurrection; and we read that “God raised him from the dead on the third day.” According to the Scriptures He was raised up from death a glorious being—“Sown in corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spirit body”; “Wherefore God hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, those in heaven, and those on earth, and those under the earth; that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”—Phil. 2:10.

But we see not yet all knees bowed to Him, Why not? The Scriptures tell us that before He begins His great work for the world of mankind, He first does a work for the elect, the Church, those who desire to walk in His footsteps, to gather out of the world a Bride, to be co-workers with Him in all the great work of the Father. This is the only work yet in process of accomplishment, and this has been going on now for over nineteen centuries. We see how he

gathered out the saintly ones from amongst the Jews, "Israelites, indeed, in whom there was no guile." Not finding enough to make the desired number, He proceeded to gather them from all nations, kindreds, tongues and peoples.

The Apostle tells us that when this Bride class is united with Him they shall be parts of the Seed of Abraham; as we read, "And if ye be Christ's then are ye Abraham's seed, and heirs to the promise." (Gal. 3:29.) This statement relates to the promise made to Abraham, that through him and his seed all the families of the earth shall be blessed. Thus we see the work that Christ is accomplishing now.

The invitation to become the Bride of Christ is a very special invitation and those who would be His must walk in the -narrow way." If they will sit in His Throne, they must suffer with Him. If they suffer with Him they shall also share His glory. So "the sufferings of Christ, and the glory that shall follow," were not only to be accomplished in our Lord Jesus, personally, but He was an example for all the Church who are justified through faith in His blood. They have a share with Him in His sufferings, and will share in His glory; they have a share in the First Resurrection, as the Revelator declares, "Blessed and holy is he that bath part in the first resurrection, on such the second death bath no power; but they shall be priests of God and of Christ, and shall reign with him for a thousand years."—Rev. 20:6.

The Apostle says, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," "that I might know him and the power of his resurrection" (the special resurrection) to the divine nature. How? By being made conformable to His death; for "If we suffer with him we shall also reign with him."

All the families of the earth are to be blessed, as originally promised in Eden: "The seed of the woman shall bruise the serpent's head." Also, as Paul states in the 16th chapter of Romans, "The very God of peace shall bruise Satan under your feet shortly." So, then, the next thing in order in the outworking of God's Plan will be to bruise Satan and destroy sin.

When will Satan be bound or restrained? Just as soon as this Age shall end; because this Age is merely for the development of the Bride class; then will come the promised Free Grace to all the families of the earth. Messiah's Kingdom shall come. He has promised that when He shall reign, all His faithful shall reign with Him: "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." All the Church will be associated with Him in His great Messianic Kingdom; and "He shall reign from sea to sea, and from the river to the ends of the earth"; and "Unto him every knee shall bow and every tongue confess, to the glory of God the Father"; "The knowledge of the glory of God shall fill the whole earth" "The whole earth will become as the Garden of Eden. Paradise Lost will be Paradise Restored. The divine image lost in Adam will be restored to man. Human nature will be brought to perfection. But the glorious reward to the Church will be the divine nature, to be like her Lord, to sit at His right hand, and to bless the world of mankind. Man will become not only perfect, having all that Adam had, but will have additional knowledge and character; and there is every evidence that this shall be an eternal blessing.

However, the Scriptures tell us that some will be lost, and that the loss they shall sustain will be loss of life, and therefore all the pleasures of life. "They shall be as though they had not been"; "They shall be destroyed from amongst the people." Peter says, "They shall be destroyed as brute beasts."—Acts 3:23; 2 Pet. 2:12.

When? When the eyes of their understanding shall have been opened to see the Lord and to understand His glorious character, and they shall have had opportunity to appreciate and enjoy His blessing. When such intentionally reject the grace of God, they shall die the Second Death, from which there is no resurrection, no hope of recovery. But, thank God, there shall be no knowledge of suffering for them; they shall be destroyed as brute beasts.

In proportion as we believe in this Babe of Bethlehem shall we rejoice to-day. In proportion as we believe He was manifested on our behalf; in proportion as we believe He' died for our sins; in proportion as we recognise Him as the glorified Saviour; in proportion as we have surrendered our hearts to Him and seek to do the things well pleasing to Him shall we have the peace of God.

Our hope on behalf of mankind in general is that in God's due time His blessing shall reach all—not the same as that for the Church, but as Peter tells us in Acts 3:20, 21, "He shall send Jesus Christ, who before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets."

### **Booklet for January's "Peoples Paper."**

The booklet, "Why We Observe the Lord's Supper Annually," is taking the place of January's "Peoples Paper," and is being posted with this issue of the "Paper" to all subscribers.

### **Bible Studies.**

Copies of the following books are expected to arrive by the time this issue of "Peoples Paper" reaches our readers. Prices on application

"Hymns of Dawn"—music.

"Divine Plan of the Ages"—cloth and paper covers.

"New Creation."

"Atonement Between God and Man." "Most Holy Faith."

"Everlasting Gospel."

"Chosen People."

"God and Reason."

"Hope Beyond the Grave."



## Christian Character.

*"Brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."—Phil.: 4:8.*

MANKIND in general does too little thinking, and what it does is more or less not on right lines and built on false bases and premises. Nevertheless, all will agree as respects human welfare there is a power in thought second to no other one in the universe. Few, perhaps, realise to what degree their own happiness and well-being is dependent on right thinking, to what extent whole communities and nations owe their happiness or misery to their right or wrong thoughts on the important problems of life. Words are a power in the world. Truly did the wise man say, "As a man thinketh in his heart so is he" (Prov. 23:7). If he thinks justly, he will speak and act justly; if his thoughts are selfish and ignoble, his words will be deceitful, and his conduct dishonest.

The teacher appeals to the power of thought, also the preacher, politician and financier appeals to it, as well as the sociologist. Thousands of books, magazines, pamphlets and newspapers published in every land are all appealing to thought. It is the great engine which is moving the whole world. The difficulty is that few are of logical and discerning mind, the fall having affected and disordered our reasoning faculties, and self-seekers frequently take advantage of the weak mental state of humanity to delude with sophistry, and thus to hinder and obscure correct thinking and reasoning. Against the great force and weight of selfishness does humanity labour, as well as the wiles of Satan, and so it is not surprising that generally it is misled and deceived because also it must struggle against its own inertia and inaptitude.

The Lord also appeals to the power of the mind through His Word, and urges upon His people that they be "transformed by the renewing of their minds" (Rom. 12:2). Indeed, it may be said that the cultivation of the power of thought began with the Lord's people, and that insofar as religious matters it has in no degree left them. Heathen religions seek to restrain the intellect and appeal chiefly to passions, prejudices and fears. The Lord, on the contrary, calls to His people saying, "Come, let us reason together." (Isa. 1:18.)

Nominal Christendom have not responded in any great measure to our Lord's invitation, and therefore have not had their "senses exercised by reason of use," and are not in the Lord's family. (Heb. 5: 13, 14.)

Thinking also may be a dangerous practice in the absence of absolute knowledge upon which to base and exercise our reasoning faculties, but the Lord has protected His faithful ones. The Scriptures lay down certain broad lines, and invite God's people to reason within these lines of revelation, and thus to taste and see that the Lord is gracious, and come to a clearer knowledge of Him, a better understanding of His character and plan. Many who are awakened to independent thinking are careless of the limitations of Divine revelation, and therefore the influence of the Divine Word upon them is a mental liberty which, lacking the Divine control, is very apt to go to the extreme of license, self-conceit and infidelity. Wherever the Bible has gone it has been the torch of civilisation; millions have profited by its enlightening influence, though only a few have walked close to its light, and these few are the true Christians, the "wheat" of this age, "the first fruits unto God of his creatures" which He is now harvesting. (James 1 : 18. )

Thought can be controlled just as words or actions can; the will is at the helm, and it is necessary first of all that it be rightly directed and strong in curbing those thoughts which it recognises as evil, and encouraging those which are helpful and beneficial. The will in Scripture is called the heart, and is always appealed to by the Lord as He seeks amongst men for His "peculiar people." The message, "My son, give me thine heart," thy will, is to those who have been brought into harmony with Him through forgiveness of sins by faith in Christ Jesus the Redeemer. It is for such if they would go on to perfection to the full attainment of His gracious purposes for them, to give their hearts and wills to Him in consecration.

The heart given to God thus seeks to know the Divine will, to catch the Divine thought, and obey it in word and act; in proportion as this is attained will there be a newness of life in every respect. It is for this reason that the revelation of the Divine will and plan is furnished to believers, that by growing in the knowledge of it the transforming influence may extend to every avenue of life. Our text is addressed to the saints, not to sinners, evil doers and evil thinkers. The entire epistle to the Philippians is addressed to "all the saints in Christ Jesus who are in Philippi" (1:1) , and applicable to all the saints everywhere, not to the worldly, but only those who have consecrated their will and heart to God.

The context proves our assertion, for after speaking of prayer and thanksgiving to God and the peace of God, which passeth all understanding, Loping their hearts and minds, the Apostle sums up this advanced position of grace with the words of our text as the finish of the argument and of the process of character development, "Finally, brethren Whatsoever Things Are True."

Love for the truth lies at the very foundation of saintship, and the apostle declares that those who will be rejected in this harvest time are such who receive not the truth in the love of it (2 Thess. 2:10). With our imperfect brains we are in danger of being misled, and hence the Word of the Lord appeals to us with force that we should not even touch that which we realise is untruth. To tamper with error after we see it is error, to "see how it would reason out anyway," is to lay a trap for our spiritual feet. If we are following God's admonition in this text it will mean an avoidance of fiction, of novels, of unrealities. This will mean an increased reverence for whatsoever things are true and more devotion to

them, an increase of time to study, and an increase of the spirit of truth in our hearts.

“Whatsoever Things Are Honest.”

Who does not know that there are dishonourable and dishonouring thoughts the pondering of which not only wastes valuable time, but instead of bringing a reward, a blessing, entails a loss, a disadvantage, a stain upon our minds unworthy of us as new creatures in Christ Jesus. These true but dishonourable thoughts that present themselves at the bar of our minds are usually in connection with others, the errors, weaknesses or follies of our friends; the sooner we discern the matter and dismiss them, the better, and our hearts will become more noble.

“Whatsoever Things Are Just.”

We are not to be continually meditating over grievances and injustice; we are living in this present evil world, hereunto we were called, even to endure it for righteousness’ sake, to lay down our lives for the Lord and His Word, and yet to be evil spoken of and to have all manner of evil spoken of us falsely for Christ’s sake. Remembering our consecration, we are to take it as it comes, not grieving specially. Thus doing we will have more time to think of the more strengthening and elevating things that are just an; in harmony with righteousness.

”Whatsoever Things Are Pure.”

The Lord’s people must maintain purity of heart, and then purity of speech and action will follow; the mind is the one first attacked by impurity. The Apostle James declares: “Lust, when it has conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death” (James 1:15).

“Whatsoever Things Are Lovely.”

The saints must have kind, gentle and lovable thoughts. These, in turn, will gradually develop into graces of character. Shun vindictive contentious thoughts, as they are enemies of the new creature.

“Whatsoever Things Are of Good Report.”

Some may argue that since the world hateth the light and rejoices in iniquity, that therefore the things that would be reputable with it would not be so with the children of the light. But not so; the world does recognise a right standard, even though it does not follow it or pretend to do so, even though it call us hypocrites, as it did our Lord.

Many would think, if they divested their minds of all untrue, unworthy and impure thoughts, that their minds would become quite vacant, and that they would have no topic whatsoever to engage them. This is true with many, but by the time they would be in this attitude they would have such a hunger and thirst for righteousness that they would be in just the right condition to receive the spiritual food the Lord has prepared for them. There is only one thing which demonstrates itself to be the thing true, honourable, pure and lovely, and that is the Divine character and plan, whose length, breadth and height and depth no man can measure; only the saints can comprehend by the holy spirit, and in proportion as they possess the spirit, do they obtain the holy mind, replacing and displacing the unholy thoughts of the natural man (Eph. 3:18). Such a ruling of the mind, such a self-mastery is a conquest. “He that ruleth his spirit is better than he who taketh a city” (Prov. 16:32), and they shall have a share in the kingdom. Oh! then “let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author of our faith” until He shall have become the finisher of it” (Heb. 12:1, 2).

Well do the Scriptures emphasise the importance of guarding the heart, the mind, the will, saying, “Keep thy heart with all diligence, for out of it are the issues of life.”

***He who for Christ’s sake shares his own loaf with the hungry, casts more into the treasury than they who, out of their abundance, scatter hundreds and thousands they never miss.—Hare.***

## Church Membership.

THE matter of membership in any church gathering THE of course, be on the basis of the truths of God’s Word, and that only. We do, not think that any sincere Christian who has come to a knowledge of Bible truth would desire membership in any gathering where the theories of immortality of the soul, trinity, and confused teachings respecting the Lord’s return, kingdom, and the harvest work, etc., were taught. Inasmuch as the Lord is calling His people out from the church systems where such errors are taught (Rev. 18: 4), it would not be pleasing to Him for any one knowing the truth to remain in such associations.

In the case of funeral services, when any of our brethren were not available to take the service, some of our friends in the past, feeling- that the usual burial service of the various denominations would not be pleasing to the Lord, have approached a minister and suggested certain Scriptures be read at the graveside, and in some cases a prepared statement by the bereaved relative in the truth has been passed on to the minister with the request that it be used instead of the church service. The necessity for this is evident to the brethren, because the usual church burial service allows no distinction between a Christian and an unbeliever, and it is most inappropriate, even to relatives around the grave, to hear Scriptures read and statements made which refer only to the Lord’s followers being applied to their departed loved ‘one, who may have been a good person, but not at all a believer in the Lord in this life. As a funeral service should in no way be considered an occasion for proclaiming any particular church doctrine, but rather the simple statements from the Scriptures, it is felt that almost without exception ministers would be ready to comply with the wish of bereaved relatives respecting a funeral service.

With reference to weddings it should be remembered that the authority to perform marriages is granted by the government of the land to certain individuals, which includes officials of registry offices and ministers of most denominations. It is therefore appropriate to procure the services of registrars for marriage ceremonies where the parties feel this to be the best and proper course. A number of our brethren have been married by the government

registrars after which functions in keeping with the truth have been held with others of the Lord's people, and the occasions have been helpful and a blessing to all concerned.

### **Melbourne Christmas Convention.**

The Melbourne brethren wish to announce that their Annual Convention will be held again this year (D.V.) over the Christmas season, for the four days December 25th to 28th, with additional gatherings on January 1st and 2nd. These assemblies will be held in the Masonic Hall, 254 Swan Street, Richmond, and a cordial invitation is extended to all friends able to attend these gatherings in the Lord's name. A helpful season of refreshing is confidently anticipated, by the Lord's grace. Further information is obtainable from the secretary, Mr. J. B. Hiam, C/o Berean Bible Institute, Kew, E.4, Victoria.

## **The Refiner's Fire.**

He sat by a fire of seven-fold heat  
As he watched the precious ore,  
And closer He bent with a searching gaze,  
As He heated it more and more.  
He knew He had ore that could stand the test,  
And He wanted the finest gold,  
To mould as a crown for the King to wear,  
Set with gems of a price untold.  
So He laid our gold on the burning fire,  
Tho' we fain would have said Him -Nay":  
And He watched the dross that we had not seen.  
As it melted and passed away.  
And the gold grew brighter, and yet more bright,  
But our eyes were so dim with tears,  
We saw but the fire—not the Master's hand—  
And questioned with anxious fears.  
Yet our gold shone out with a richer glow  
As it mirrored a Form above,  
That bent o'er the fire, unseen by us,  
With a look of ineffable love.  
Can we think that it pleases His loving heart  
To cause us a moment's pain?  
Ah, no! but He saw thro' the present cross  
The bliss of eternal gain.  
So He waited there with a watchful eye,  
With a love that is strong and sure,  
And His gold did not suffer a whit more heat  
Than was needed to make it pure!  
—Unknown.

### **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 1 7/12/6.

"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 20/- 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 Divine Plan of the Ages".—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4/6, post paid.

"Christ's Return".—This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2/3, post paid.

"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.

Revised Standard Version Bible,-1952. Copies of this Revised Bible Are available, and will be found helpful for comparison in Bible study. Bound in strong cloth covers 50 / - ; in red rexine 60/-.

A New Picture Bible.—A Cambridge Bible, containing 30 coloured illustrations, with marginal references, and strong, black, cloth cover. A very good child's Bible; price 15/6.



## Radio Sessions on 4LG.

Arrangements were completed last month with the manager of Radio 4LG, Longreach, Queensland, to broadcast a series of our Frank and Ernest sessions through that station, at 9.15 p.m., on Sundays. Commencing date was 21st November, and the wave length is 273 metres. It is felt that 9.15 p.m. will be an appropriate time, when people, especially in the outback parts of the country, may be more relaxed and perhaps able to give more attention to the radio than at other times of the day. We pray for the Lord's blessing upon His message of truth as it is sounded forth in this new area as well as in all other parts, that all may be to His praise in the harvest work of these last days of the age.

## Correspondence.

Berean Bible Institute, Dear Folks—Loving Christian greetings in the name of our loving Lord. It has been some months since I wrote you; not knowing the date when my subscription to "Peoples Paper" expires, am sending herein check for 3 dollars to cover cost of renewal for one year, the remainder to be put in general funds, etc.

My papers after reading are forwarded to another state for an invalid sister who wrote me that she so enjoyed them, so kindly accept double thanks for your little paper which is greatly appreciated by both of us.

If you have leaflets dealing with the unprecedented time of trouble now spreading throughout the whole globe, I would like to be favored with some, as am entirely isolated — no class, no fellowship, excepting through the magazines and few correspondence with truth friends.

May God's richest blessings be yours as you daily walk the narrow way of sacrifice, and often via the "fiery furnace" route, and thanking you in advance for the leaflets herein asked for. I am, Your elderly Sister.

Berean Bible Institute, Dear Sirs—Many thanks for literature received some time back. "Our Lord's Great Prophecy" cleared many texts I did not understand; as usual my daughter and I marvel how you are able to explain everything to our satisfaction. As soon as anything arrives in the mail, everything else is forgotten; then in no time I'm looking for more. I don't seem to be able to get enough. Of course I go over everything you send me many times; if only it were possible to join a study group! I have been blessed with so much, I suppose I must be patient; but it really amazes me when I think I have found some one that is searching, and pass on some thing that I expect to capture their interest, and it is usually handed back without comment, or else they fail to understand it. I cannot help feeling sorry they do not grasp it. I remember I read only one article in the "Peoples Paper" to capture my attention. . . .

I know you are against church membership, but it often puzzles me what one should do in the case of a death in the family, or even a wedding. Is it out of order to obtain the services of a minister when one is not in harmony with his teachings?

Are you having a Christmas Convention? If so, I would appreciate a report on the sermons. Although I go over and over the papers and books I receive I'm always wanting more. I will make a list of what I would like you to forward—"Daily Heavenly Manna," 1 dozen Greeting Cards, "Some of the Parables," the last three broadcasts if possible. Have you anything dealing plainly with the errors of the Roman teachings; they are numerous, I know, but should I ever get the opportunity, I would like to be able to prove beyond doubt to others, the errors of this system.

I often come across texts which are puzzling, and although I may understand, I cannot explain to others. For instance, a person said there are such strange things in the Bible, like Matt. 23:9, and also the text that reads, "The barren have many more children than she which hath an husband," or something similar. Many texts that I did not understand in Matt. 24 were answered in the book, "Our Lord's Great Prophecy." How I loved it and marvelled at the wealth of wisdom contained in it. From verse 16 to 22 was made beautifully clear.

I am enclosing postal note for literature as convenient. Asking for your prayers that we may one day in the future have the great privilege of meeting some of the brethren at a convention; my time is fully occupied at presents but I am not giving up hope. Once again thanking you for the books received some time back. I am, Yours sincerely.

(A short article "Church Membership" appears in this issue of "Peoples Paper" in which reference is made to funeral services and weddings. Some thoughts on Gal. 4:27 will also appear in a later issue of "Peoples Paper," and literature on the Roman Catholic system is available. --B.B. Institute.)

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Frank and Ernest, Dear Sirs—I was very interested in your broadcast from station 2KY. I have never heard anything quite like it before. I am very interested in Dispensational Truth, and would like a copy of these talks and booklets on the second coming. So few Christians seem to be aware of these great truths and I would like something I could place in their hands. Yours truly.

Berean Bible Institute, Dear Sirs—Received your literature which I appreciate very much. . . . I have to stand at a machine all day and I get very weary, but these glorious truths help to sustain one as we look forward with anticipation to the part we have in the kingdom.

I am enclosing 10/- for subscription to "Peoples Paper" and some back copies of Frank and Ernest Biblical Dialogues, as I feel the question and answer is a most helpful method of imparting knowledge. Later I would like "Our Lord's Great Prophecy" and "Divine Plan of the Ages." When you forward the "Peoples Paper" would you please let me know cost of the books and any others dealing with prophecy. With grateful thanks; Yours in Christ.

Frank and Ernest, Dear Sirs—When able to do so, I like to listen to your session "Frank and Ernest" and to-day I liked it very much, so I am asking if you will please send me a copy of "Prepare to meet thy God," also "Hope Beyond the Grave," for further reference.

I have been an invalid for a number of years and any talks regarding answered prayers are of interest to me, because I have learned to understand such a lot. Wishing your session much success in its popularity. Thanking you; Yours sincerely.

Frank and Ernest, Dear Friends in Christ—I am writing to tell you how much we enjoy your broadcasts; I find them of great assistance to me in my Christian life. Would you please send me all the literature you have available, as it would be a great help to me. Thanking you very much. Yours sincerely in Christ.

Dear Frank and Ernest—We have just received the October and November copies of “Peoples Paper.” I’ve loved God and Jesus since childhood, but not really properly. Now, recently, I’ve come to a greater, richer appreciation of truth and I think I’m getting a passion for righteousness . . .

I cherish the booklets and past issues of “Peoples Paper,” Dialogues and literature you so generously sent us through the years. I almost became a \_\_\_\_\_ this year, but I re-read, and studied all the Berean literature, and I’ve come back to the truth. I want to collect as much truth literature as I can get; I want to be one of the Lord’s dear people, but it would be extremely hard. I love the fruits of the spirit, but I’m just a “babe” in Christ yet.

Enclosed please find a donation of 7/6; I would like to subscribe to the “Dawn” magazine; also I’d be grateful for booklets and any past reports and notes of Christmas Conventions. Are the six volumes of “Studies in the Scriptures” available? What is the price, please? I hope to send another donation later. Meanwhile, assuring you that now I’m beginning to love God and His beloved Son Jesus really and truly, and hoping to hear from you. I remain.

P.S.—We do enjoy the Frank and Ernest dialogues, now we have the radio. , .. We would love the broadcasts to be larger.



## Volume XXXVII MELBOURNE, NOVEMBER, 1954 Price-Fourpence Halfpenny

### Lovest Thou Me?

(John 21:17.)

(Translated from the West German truth paper—"Christliche Warte.")

THE question of our Lord's—"Lovest thou me?" comes to His people from the Gospel of John like an urgent, reminding call. It is weighty and important, and blessed is the man who aims to make this call a guide to all his actions. Woe unto them who are of the opinion that they may attach little importance to this deep meaning question; there is great danger therein that may cause the careless to stumble, and under some circumstances the promised crown may even be lost. We must lend wings to our spirit and soar upward to find true, precious, everlasting love in wonderful harmonizing perfection. Since unprobeable ages we find embodied in the majestic personality of Jehovah, our Heavenly Father, the holy, original principle of all-embracing love for the world.

This boundless love is one of the costliest blooms which adorn all the beautiful characteristics of our Almighty God, the lovely fragrance of which lends a beautiful odour to His entire workmanship. All His works are crowned with love. We may look about in all directions—down to the diminutive beetle which, full of the joy of life and bathed in golden sunshine, moves up and down the waving stalk of grass; or up to the firmament at night, where numberless heavenly bodies travel their everlasting way in silent majesty, and there we see the starry hosts in their sparkling beauty; or at the restless, rolling waves of the ocean; the white, shining glaciers of the mountain ranges; the solemn, rustling forests; the flaming red of the sunset; or at the enrapturing colours and forms of the flowers of summer. Everywhere in these beautiful things we seem to perceive the undying voice of the Creator—"Lovest thou me, Oh heart of man?"

Men should be thankful, endlessly thankful, for God's providence, for His faithfulness, for His world-wide love;

they should open their hearts to this warm, living stream of love, and let it fully enter into themselves; and yet, how far are they still away? Selfishness rules more to-day than ever before — very little can be noticed of love towards God or neighbourly love. At the present time, gross egoism and cold lovelessness have become so established as to cause us to fear the worst, and which is also confirmed in the Scriptures. That the fall of mankind is a hopeless one is becoming increasingly clear, so far as regaining, in their own strength, that which was lost.

A master of love is required to awaken the stony hearts of fallen men, to change them to fleshly hearts with the balsam of that godlike love which can conquer the most stubborn opposition. In the coming age, long centuries will be at our Redeemer's disposal to accomplish this world-wide work. All men will be brought back to a state of perfection in love, and in all eyes will the wonderful words be lit up—"Lovest thou me?" Glorious time!

When these deep-meaning words are held in remembrance at every step and stride of humbled men, selfishness will be conquered; truly, if the distracted world is to be recovered, complete self-denial will be necessary. This way will mean following Jesus, and slowly but surely adopting the noble characteristics and costly virtues which our dear Master possessed so richly at the time of His human perfection.

The essence of God is love in its most glorious and perfect state. Besides His exalted wisdom, it was God's boundless love which moved Him to create all His wonderful beings; and this love rules and embraces the universe and finds ways of reaching man when he is in despair. We have the most positive proof of God's boundless love in that He gave His dear Son, His most precious possession, in order to pay the ransom price for the lost and fallen human race. We now understand the important words of the Psalmist, in Psa. 77:13— 'God, thy way is holy.' (Luther's translation.)

As we all know, "holy" means "selected for a purpose," and this is also true of the way which the Lord's wisdom chose for His Son in the flesh —that He became the Lamb of God which taketh away the sin of the world. (John 1.29.) We note the wonderful wisdom of God, whereby He harmonized His unbending righteousness with His world-wide love. No human brain would have discovered this way of God, which is so unendingly exalted, and yet so very plain.

The attitude of our Saviour towards the burning question of mankind's redemption is no less marvellous. As God made known His purpose to. His dear Son, that in all things He might have the pre-eminence (Col. 1 : 18 ), Jesus was, in love, fully prepared to do the will of the Father. "I delight to do thy will, O my God; yea, thy law is within my heart," (Psa. 40:8), was His answer to the Father's question, "Lovest thou me?"

We have a pattern in our Lord's unconditional surrender, in His willingness to sacrifice, in His great love. The spotless, Holy One gladly left the blissful, heavenly surroundings to become despised, rejected and persecuted, in fulfilling His mission in this world which was hostile toward Him, He fulfilled the written law and the will of the Father so conscientiously and faithfully that He will be recognised as the luminous morning star into the remotest ages, and will let His saving light shine, not only in this world, but throughout the entire universe.

Many of our Lord's precious teachings were laid down in the New Testament by His disciples who had the privilege to walk in closest companionship with Him. Our beloved Master was the greatest teacher the world has ever seen. His godly teachings, which breathe the spirit of righteousness and unbounded neighbourly love, will, when, they become operative in the Millennium, renew the world and humanity. They accomplish the washing of regeneration (Tit. 3:5), in which the sins, faults and weaknesses of mankind will ultimately come to naught, in order that the holy principle of true love may shine forth for all time.

As the Lord at that time spoke to His disciples, He still speaks to you, to me; and to all whom He will still call, He will also speak—"Lovest thou me? then follow me." His kind soul-searching eyes are turned toward us, full of love and goodness; who could withstand Him? "Thou hast the words of eternal life." (John 6:68.) For Him called and chosen class, His own people, the little flock, which He drew out of the darkness of sin into His wonderful light of truth, Jesus left a number of teachings and guiding principles which, if followed, will bring us ever nearer the heart of the Father.

Besides all other virtues the principle of love in every form naturally takes first place in our character development. It is a precious way, this pathway of love, this following in the footsteps which our dear Master left for us. He who earnestly strives to follow will not only receive much quiet joy and rich blessing now, but to him it will be more clearly revealed that "love is the fulfilling of the law." (Rom. 13:10.) "And now abideth faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13:13.) Love for God and His everlasting truth; love for our Lord, for the brethren, for our neighbour, for our enemies; this is the sum of God's law which we must obey as much as possible, if we wish to stand before the Master when He asks us, "Lovest thou me?"

It is sometimes very difficult to conquer the opposing desires of our own selves, the world, and Satan's wily influences. At the same time the Scriptures give us a sure answer for any and every difficulty—"Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate." (Isa. 34:16.) As regards our attitude towards the world, we find the instructions in 1 John 2:15 and 1 John 4:16—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," and "He that dwelleth in love dwelleth in God, and God in him." It is so very important for the consecrated followers of Jesus to walk strictly in the way set forth by the Lord, as then they are in the least danger of stumbling. "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14 : 21 . ) Added thereto, a constant searching of the precious depths of God's Word is necessary, because only thereby are we able to withstand Satan's methods of deception in the present "evil day."

Again we hear the Lord speak, "Lovest thou me?" if so, then "Keep thy heart with all diligence, for out of it are the issues of life." These are very important words, and may we always keep them in mind. In following Jesus there is so very much of which to take heed, and many lessons to be learned in humility, in loyalty, and in faith.



In order to gain brotherly love—that beautiful virtue of character—often much tact is required, much fineness of feeling, and the spirit of the Lord exhorts us to practise forgiveness, instead of desiring to judge hastily in a false heart condition; and herein we all fail without exception. Our Lord certainly recognised the great importance of this point in the character development of His followers. He knew that our brotherly love could be strained and ensnared in a web of self-assurance, which in many cases would make clear discernment difficult. However, our brotherly love must be proven and tested, and by such the new creature demonstrates how much has been learned in the school of Christ. Even when, in our opinion, we are absolutely in the right, we could be especially tested respecting our readiness “to lay down our lives for the brethren.” ( 1 John 3 : 16. ) In such moments the question may well arise in the heart of a brother or sister—“Lovest thou me ?”

While our Master desires to preserve us from unnecessary conflicts, He impressed upon His disciples, and us also, such loving, thoughtful words —“A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” The Lord’s words remind us, as those of the truest friend we ever had, “Lovest thou me ?” then, “follow me” ;—this is the way, walk ye in it. Our Master calls to us continually live according to my maxims and commandments, which are dictated by love.

It is so very necessary that we practise wholeheartedly brotherly love in this time of testing, while divisions and factions are permitted to thoroughly sift us, in order to reveal the fully consecrated ones. We wish to quote an example from life, in order to emphasize the danger of many testings, and that all hasty judging may be far from us, and that we become constantly more cautious. There was a certain beloved, old, grey-haired brother whose calling took him on many journeys to foreign lands in tropical climates, so that he was often absent from home for years. Recently, he went on his last great journey; namely, to the other side of Jordan. Although his rugged profession naturally made a strong impression on him outwardly, he possessed some noble qualities within. His whole life was a continuous chain of difficulty, misery and mistakes; yet this little one of the Lord’s proclaimed, with wonderful faithfulness, the love of the Master to those, with whom he came in contact. He had a firmly fixed faith of being a child of the Father, and his unshakeable love for his Lord Jesus was really touching; and yet, this beloved brother had an imperfection, an evil habit, which he could not leave because he inherited it from his father, as he often expressed with bitter tears—he drank, not always, but periodically—and he fought very hard against this evil. However, this matter was sufficient for another certain brother to refuse to recognise him as a brother, to avoid him, and no longer to have fellowship with him. The old brother was laid on a sick bed, from which he was never to rise again.

Another brother came who looked at the situation from a different angle. He decided within himself that love must be supreme, as long as there was still living faith in the ransom price; and besides, it is not for a man to judge another. He supported the old brother, and comforted him with the consolation which we all have had, and went to visit him until shortly before his death, and both were richly blessed. As he was with him for the last time and took his thin hand in his, a look of joy entered the eyes of the old man, and he whispered words which fill the heart with joy and can never be forgotten—“You are the only one that still comes to see me.” He had several times pleaded with the other brother who avoided him, and if he would have been present, he could have read in the tired eyes of the dying one, the silent question—“Lovest thou me?”

Yes, dear brethren, there was a very important lesson to learn in this matter. Blessed is the person that learns it thoroughly, and stands the test connected with it. May we never adopt any self-considered theory of brotherly love, because all human theory is darkening and misleading like a thick fog. What is so very necessary is the practical, unconditional, active living of precious love which will not be prevented from showing its wonderful strength by any weakness in a brother or sister.

Does not this cause us to think deeply? And now “Lovest thou me ?” Then not only take up your cross, but deny yourself; lay your life down for the brethren, and follow in the Master’s footsteps. “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” ( Isa. 30 : 21. ) You know the way; I know the way; why do we hesitate? Let us go, for the way of Jesus is also our way. Who, while hearing this little story would not have brought to mind the fitting verses of Scripture in Luke 6: 36, 37, 41, 42. “Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother’s eye.” “Lovest thou me?”

Now, another example taken from reality, in which we can so clearly see how easily we are inclined to set up conditions in the practise of brotherly love, and to judge, and how the Lord permits these things for our testing. Two brethren in the Lord met on the way, and their conversation turned to a debated question which to the one seemed very important, but the other could not consider it so. So important did the first brother consider this question, that in his opinion all that would not understand it as he did were in danger of judgment. At the end of the conversation this brother said, “We could love you much more if you could come to the same understanding as regards this important point as we have.” This is about as much as saying, Up till now we love you 90 per cent., but if you had the same opinion as we have, we could love you 100 per cent. The fullest, whole-hearted love would then depend on the acceptance, or rejection, of various man-made theories and view points. Let each one judge for himself whether this is showing true, unselfish brotherly love.

Did the Lord, in John 21:17, say to Peter, whose weaknesses had become manifest, “Simon, son of Jonas, lovest

thou me 90 per cent,” or did He simply say—”Lovest thou me?” Then in verse 19 we have the Master’s invitation—”Follow me.” Yes, if we wish to practise this “following” in all particulars, it becomes difficult indeed. We still fail so very much; and always, only because we do not sufficiently heed the guidance of the Lord—Let all things be done in love.

Let us call to mind the words of the Apostle Paul—”But with me it is a very small thing that I should be judged of you, or of man’s judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God” (1 Cor. 4:3-5.) The leaving of things to the Lord is the lesson we must learn; nothing more and nothing less.

The imperfections of His disciples caused even our beloved Lord to utter those well known words in Matt. 17:17 and Luke 9:41—”How long shall I suffer you?” Quite apart from their lack of faith mentioned here, the perfect, delicate, tender feelings of Jesus must often have suffered painfully, as He observed the weaknesses of His first twelve followers. But just herein He demonstrated, as a far-reaching example, an all-embracing and atoning love. Our Master bore their weaknesses in love: therefore, let us do likewise. We must bear with each other reciprocally, in spite of our great variety of characteristics. “Not that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.” (2 Cor. 1:24.)

A beautiful thought by the well-known poet Klopstock reads—”Seed sown by God, to ripen for the harvest day.” God has also sown His seed in our one-time obstinate heart, when He permitted us to see the wonderful depths of His elevated wisdom. He has sown seed, whereby love, that indefinable power which permeates the entire universe like a refreshing breath of life, must come to the fore. Love originates from God. If, in the day of harvest, when the Master gathers the wheat into His barn, the God - sown seed is to be thoroughly ripe, love in every form must become sufficiently developed in the New Creation.

The alabaster box must be broken now, and its precious contents be spread over the brother and the sister, as in Israel the high priest, Aaron, was so richly anointed with the holy ointment that it flowed over the whole body, right down to the feet. Lovest thou thy brother? Then break your alabaster box of love; the best is just good enough for him. We must lay down our lives for the brethren; therefore, do not hesitate to break it. Our Lord permitted Himself to be broken for the wellbeing of the entire sin-sick humanity. And now, prove yourself—”Lovest thou me?” Do you wholeheartedly love your brother and your sister? If so, then forget entirely and unconditionally that which is past. Stretch out both hands; let your eye shine with pure, rich love, because the heart shines forth from eye. Sweep the last of the leaven out of the hidden depths of your heart, out of the depth of your mind, and say, without hesitating, joyfully say, “I love Thee.” Then will you be acceptable to your Lord and Master, and the countenance of the Father will smile kindly upon you. O, let us learn more and more to keep ourselves in the right heart condition, and to gain the hearts Of opposing brethren with the wonderful, deep question—”Lovest thou me?” Let us Jive according to the meaning contained in His own words—”Then follow me.” This is the way, the way to life. Forget not, that we find ourselves on the highway to our Heavenly Home.

### **Melbourne Christmas Convention.**

The Melbourne brethren wish to announce that their Annual Convention will be held again this year (D.V.) over the Christmas season, for the four days December 25th to 28th, with additional gatherings on January 1st and 2nd. These assemblies will be held in the Masonic Hall, 254 Swan Street, Richmond, and a cordial invitation is extended to all friends able to attend these gatherings in the Lord’s name. A helpful season of refreshing is confidently anticipated, by the Lord’s grace. Further information is obtainable from the secretary, Mr. J. B. Hiam, C/o Berean Bible Institute, Kew, E.4, Victoria.

***When we are judged, we are chastened’ of the Lord.***

***1 Cor. 11 : 32.***

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

R. C. Chapman.

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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 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,

# Let Not the Sun Go Down.

*"Let not the sun go down upon your wrath."-Eph. 4:26.*

IN his epistles to the various churches the Apostle Paul was careful to include instructions to cover all manner of shortcomings likely to affect every member of the assemblies to whom he ministered. The Apostle seemed to have a complete understanding of the deceptions of the adversary, and sought to warn, exhort and encourage the followers, of the Lord not to be deceived by the wrong influences of the evil one. As we have the same great opposer in our midst to-day, it is not surprising to find that the same difficulties encountered by the saints in Paul's day are also now present amongst the Lord's people.

One of the most encouraging features of the Apostle's instructions to the churches is the recognition of shortcomings in a way that gives hope to those who know and feel their weaknesses and are ever striving to overcome in the Christian way. For instance, in our text in Eph. 4: 26, Paul does not say that a true follower of the Master would never give way to wrathful feelings, wrathful words, or wrathful actions; he admits the possibility of some being overtaken in these faults, and then seeks to present the remedy for the correction and overcoming of these difficulties by all who are truly teachable in the school of Christ.

This same helpful approach to the subject of shortcomings was presented by the writer of Proverbs, in chapter 24:16—"A just man falleth seven times, and riseth up again." The main point in this text is that the just or honest one that falls is not discouraged, to become weak-hearted and give up trying. No, the "rising up again" shows that the shortcoming that produced the fall is dealt with in accordance with the Lord's instructions, and can be overcome. While, then, there may be numerous falls, recovery is attained on each occasion by the just or true-hearted of God's people, and so strength is gained for final victory, by the Lord's grace and strength.

So the Apostle in our text seeks to encourage the brethren who may be overtaken with a feeling of wrath, or who have spoken or acted unbecomingly in any manner, that recovery is possible and should be sought without delay—"Let not the sun go down upon your wrath." This clearly implies that the sins or shortcomings of each day should be corrected before a new day begins, and the way to gain recovery is, of course, to seek forgiveness before the Lord in prayer. Failure to seek forgiveness for "wrath" in feelings, words or acts would be most detrimental; hence, the Apostle's exhortation to get right with the Lord while each day is with us, for "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.)

Further, if any of the Lord's people feel that they have been wronged by another, there are also very clear and definite instructions in God's Word as to how to act in such circumstances, in harmony with the words of our text—"Let not the sun go down upon your wrath." In Matt. 18: 1 5 we have our Lord's words—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother,"

It is at once apparent that the "gaining" of the brother or sister who has supposedly trespassed against another member in the Lord's family is of greatest importance; therefore, the "telling him of his fault" must be done kindly, in view of possible misunderstandings, and also in private—"between thee and him alone"—without any previous conversation or gossip with others respecting the supposed trespass. Thus, with love in the heart and a desire to gain a brother or sister to restored harmony and unity of the spirit, the Lord's help also being invoked in prayers, the outcome in most cases would surely be productive of lasting good, in the strengthening of the ties of brotherly love in the Lord's family, to His praise.

On the other hand, if the Lord's instructions are ignored or overlooked, and the real or supposed trespasses are held against another over days, weeks or months, a very sad condition of heart would be the outcome, for the spirit of the adversary could quite easily take control, which would result in "grieving the holy spirit of God, whereby we are sealed unto the day of redemption." No wonder, then, the Apostle continues—"Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 30-32.)

How important it is, then, that the hearts of God's people be kept pure and tender, kindly affectioned one toward another, and indeed toward all men, that in their minds, intentions and ambitions they may become copies of God's dear Son, our Lord and Redeemer. How quickly, then, should evil thoughts be put away, and kept away, so that the spirit and love of God may be shed abroad in our hearts by the holy spirit which is given unto us. As the Apostle Peter also declared --"Above all things have fervent love among yourselves; for love shall cover a multitude of defects." (1 Pet. 4:8.) Yes, indeed, love does not notice the unintentional shortcomings of others, for "love thinketh no evil." Therefore, "let not the sun go down upon your wrath."

## Greeting Cards.

One of our brethren in the printing trade has kindly produced some Greeting 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.

## Tracts Available.

The article—"Is There a Second Chance for Salvation After Death?"—has been appreciated by the brethren, and is now in tract form. Quite a number have been forwarded to various friends, and further supplies are available for all who can place them to advantage.

"The Divine Plan of the Ages".—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding,



handy pocket size. Price 4/6, post paid.

“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.

“Christ’s Return”.—This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2/3, post paid.

## The Christian’s Joy.

*“Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore.”—Psa. 16:1•.*

WHEN we consider how much is said in the Scriptures about joy and rejoicing among God’s people, we are deeply impressed with the thought that our Heavenly Father is very solicitous for the happiness of His children even in the present life. The worldly minded cannot see this ; they look upon the lot of God’s children as a hard and joyless one, and upon God as a hard Master, without concern for the happiness of His children. This, however, is only because the natural man cannot receive the things of the spirit of God, because they are spiritually discerned. But the spiritually minded have meat to eat of which the world knows nothing; and their hearts rejoice, and their joy no man taketh from them.

How strange it seems, says the world. Why, there was Paul a man of great talent and opportunity, who might have been somebody in the world; he wasted his talents, was a poor man all his days, homeless, friendless, knocked about and persecuted, a sort of religious fanatic. But Paul, viewing the matter from the standpoint of his spiritual discernment, said, “I am exceeding joyful in all our tribulations” (2 Cor. 7 :4. ) ; for he was one of that anointed body who, like his Lord and Head, could say, “I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad” (Acts 2: 25, 26) .

So the Psalmist bids all the anointed body rejoice, saying, “Rejoice in the Lord, O ye righteous, for praise is comely for the upright” (Psa. 33 :1) . And Isaiah, speaking for the same class, says, “I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels” (Isa. 61 :10. )

This blessed joy which so wonderfully lifts the soul above all the vicissitudes of the present life is, as the prophet expresses it, joy in the Lord, not a joy in earthly possessions, or earthly hopes or ambitions. These earthly things are all so transitory and so changeable that a single blast of adversity may sweep them all from us; but not so is it with those whose hearts are centred in God, and to whom He has shown the path of life. These have learned to estimate the things of this present life according to their true values; they see that all of its joys are both transient and unsatisfactory, and that the only real value in it is in the opportunities it affords for experience and discipline and education in the things of God, and for hearing the call of God and making our calling and election sure. In thus making the proper use of the present life—walking in the path of life which God shows us through His Word—we have the present joys and hope and faith in the things unseen, but sure and eternal, knowing also that by and by in the immediate presence of God we shall have fulness of joy and pleasures for evermore at His right hand—the chief place of favour.

But while the fulness of joy in its widest sense is reserved for that blessed time when we shall be like the Lord and see Him as He is (1 John 3: 1, 2), and be in His presence and at His right hand (in His chief favour) , there is a fulness of joy in the presence and favour of God, which is the privilege of every Christian now. Our capacity for joy now is not what it will be by and by, but it is possible now to have our earthen vessels as full as they can hold of the joy of the Lord. And day by day it is our privilege to realise the presence and favour of God, if, by walking in the path of life, the path of obedience, - and loving service, we draw near to God. “If a man love me,” said our Lord Jesus, “he will keep my words, and my Father will love him, and we will come unto him and make our abode with him” (John 14:23.).

In such company as this, can any Christian fail utterly to realise some measure of joy in the Lord? No, it’ his faith grasps the promise and holds it, the realisation of joy in the Lord is sure to follow, and the more firmly his faith lays hold upon the promise the more he will realise its fulfilment, and the more fully will his joys abound, for in the presence of the Lord is fulness of joy, no matter what may be the conditions and circumstances.

In the blessed realisation of this experience, and the assurance of faith which it gave, in the midst of all his labours, Paul exclaimed, “Who shall lay anything to the charge of God’s elect? ... Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:33-39.)

It was this strong persuasion, this confident faith of the Apostle, that gave him such joy in the midst of all his tribulations. His faith laid hold upon the promises of God with a strong and steady grasp, and love and gratitude impelled him to prompt obedience to the will of God and ardent zeal in His service, and evidently the Lord’s promise was fulfilled in the abiding presence of Father and Son with him at all times and under all circumstances.

This blessed privilege is ours also if by faith we enter fully into the Lord’s will and favour. And with a blessed realisation of the abiding presence of our Heavenly Father, and our Lord Jesus at all times, and of their love and favour, and a faith that lays hold of all the exceeding great and precious promises of God, what soul may not rejoice and be glad, even in the midst of deep sorrow or great tribulation? In the Lord’s presence, no matter where we are, is

fulness of joy. Let us cultivate the Lord's acquaintance more, drawing near to Him in prayer, in the study of His precious Word, in meditation upon all His goodness, His providential care, the marked manifestation of His grace in our own individual experiences, and His precious promises which are all yea and amen in Christ Jesus. Thus "draw nigh to God. and he will draw nigh to you" (James 4:8) ; He will manifest Himself to you and take up His abode with you.

It is indeed the will of God that all His children should be happy in Him, that they should be always rejoicing; and if any one lacks this blessing he is living below his privileges. Let us appreciate the favour of God to the extent of seeking for it more and more diligently, remembering the exhortation, "Seek and ye shall find; knock and it shall be opened unto you." All the riches of Divine favour are ours if in faith and humility we claim them and place ourselves in the position to receive them as directed through the Word of God. "Ask and receive, that your joy may be full." And your joy can no man take from you, so long as you abide in Him who is our life, our joy, our rest, our hope.

"Why should the children of the King

Go mourning all the day?"

"Children of the Heavenly King,

As we journey let us sing!"

## The Right Motive.

*When Andrew Fuller went into his native town to collect for missions, he was accosted by an old acquaintance. who said, "Well, Andrew, I'll give you five pounds, seeing it is you."*

*"No," said Mr. Fuller, "I cannot take anything for the cause, seeing it is me."*

*He handed the money back to his friend.*

*The man saw the point, and said, "Andrew you are right; here are ten pounds, seeing it is for Jesus Christ."*

*It is not the amount that we give towards helping on the Lord's work—it is the motive that He looks at.—"Sunday Circle."*

**Let us plant and rear all tender thoughts, knowing surely that those who sow in tears shall reap in joy.—Hare.**

## St. Paul's Valuable Counsel

*"The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness, instructing those that oppose themselves."-2 Tim. 2:24, 25.*

THE Apostle is here addressing his much loved I fellow disciple, Timothy, and after exhorting him to continue in the faith and to hold fast the form of sound words, guarding well that which was intrusted to his care, he goes on to counsel son Timothy as to what are the requisites of an overseer in the Church and the responsibilities attached thereto.

The context shows the Apostle relating the sad position of some of the brethren, inasmuch as they had become led away from the pure teachings and had allowed themselves to be mixed up in erroneous doctrines through their carnality and neglect to keep the body under and bring same into subjection. This class is referred to by the Apostle in our text as opposing themselves, and who concerning the Truth had erred.

Well should all Christians, and especially those having the oversight in an Ecclesia, mark well and appreciate the importance of the above words if they would seek to have Divine approval. First of all, strife, argument, or contention, only savour of the fleshly mind and lead to confusion and every evil work, and is the outcome of a wrong condition of heart.—"Let all strife and bitterness and anger be put away from you, with all malice, and be kind one toward another," says the Apostle. Furthermore, in endeavouring to so demonstrate this Christlikeness, all can see the necessity of gentleness in dealing with the shortcomings of others and the patience that is ever required if we would be used as a blessing to such in saving them from the error of their way.

Regarding Timothy and his responsibility as an overseer, the Apostle Paul well knew the necessity and importance of exercising patient, gentle reproof along right lines. Not only should Timothy be able to teach and instruct through the medium of the infallible Word of God and know the Scriptures which are profitable for doctrine, but also in order to be an able teacher of the Word there must be associated the manifestation of its spirit with faith and power: In so doing, the Apostle reminds Timothy of the great necessity of exercising the quality of meekness in order that he might be guided in judgment at all times, and under every circumstance, in the Church.

No doubt, the Apostle Paul had learned in his experiences how necessary were the qualities of gentleness, patience and meekness, without which no servant of the Lord could possibly be used of God as a blessing, especially to those of the brethren who had gotten away from the teachings as suggested in the words of our text.

"Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer."—Rom. 12:11, 12.

These verses contain some very necessary exhortations embodying many important features which should characterise the daily life of the Christian.

The first few words call to mind the statement in Prov. 18:9 that, "He that is slothful in his work is brother to him that is a great waster." Here, too, it is necessary that we should exercise the spirit of a sound mind. We are to be neither neglectful of our duties, nor should we go to the other extreme and allow our temporal affairs to take up an undue

proportion of our time.

Then, again, another phase of the subject is brought to our attention in Heb. 6:11, 12. We realise that since we have consecrated our all to the Lord our chief interest is in the Lord's service, and it is for us to live up to our privileges and responsibilities in this respect.

We are to be "fervent in spirit." As we are told in Rev. 3: 15, the Lord would have us either hot or cold, but He finds no pleasure in those who are satisfied to remain in a lukewarm condition. We, too, with our Lord, should be able to say, "The zeal of thine house hath consumed me." (John 2:17.)

Our service to the Lord should be willingly and joyfully rendered. We should "rejoice evermore" on account of the knowledge that we have of God's plan and wonderful hope set before us. We are told in Hebrews that "no chastening for the present seemeth to be joyous," yet when we understand our place in God's great plan we can be "patient in tribulation," and so be rightly exercised by it. (1 Pet. 1:7-9; Rom. 5:1-5).

In order to be faithful and fully appreciative of the Lord's goodness, it is necessary that we should obey the final injunction in verse 12. "Be instant in prayer," or as in I Thess. 5:17, "Pray without ceasing"; see also Eph. 6:18.

#### 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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## **Thy Kingdom Come.**

MOST people are very well acquainted with the words of our Lord's model prayer, in which He taught His disciples to earnestly desire the Heavenly Father's kingdom to come, but do we wonder how much thought is placed upon these words—"Thy Kingdom come ; Thy will be done on earth, as it is in heaven,"—by multitudes of people who repeat this prayer over and over again, week by week, month by month, year by year?

It is good, of course, that a great number of people do have these words of our Lord's prayer before their minds, but unless these is a sincere desire to understand the real meaning our Lord intended, when giving this model prayer to His disciples, those using the prayer will not benefit very much.

In the first place, when our Lord declared—"After this manner pray ye; Our Father which art in heaven, Hallowed by thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven,"—He desired to lift the minds of His sincere followers to the Father's presence, in the deep realisation that only the great Eternal One, the Father of mercies, could supply the desire of their hearts, as they communed with Him amidst all the adverse circumstances of this "present evil world." As though our Master would imply—There may be times, many of them, when outwardly it may seem that God's Kingdom will never come, when you may be tempted to think that the Heavenly Father had even forgotten you and all mankind, by the way things are happening on earth; or you may have the thoughts presented to you that God is powerless to interfere in world affairs, by the way things are getting out of hand. But, despite all the temptations to the contrary, our Lord would say—Keep on praying to the Heavenly Father in sincerity of heart, "Thy kingdom come; Thy will be done on earth, as it is in heaven."

Thus, our Saviour would have His disciples grasp the important truth—Even if the kingdom does not come in your lifetime, you will, by so praying, have your minds and hearts brought into line with the plan of God, which is, that



God's kingdom in "due time" shall bring about the deliverance of mankind from sin and death, so that God's will may be done on earth, as it is in heaven.

It will be noticed also that in referring to the kingdom as the only means of accomplishing that deliverance, our Lord presented this subject from two distinct standpoints. For instance, in Matt. 4:17 we read the words of Jesus—"Repent; for the kingdom of heaven is at hand." John the Baptist had also used the same statement previously. And we may ask, What did our Lord mean by those words? Did He really think at that time that the kingdom was about to come—over nineteen hundred years ago? The following verses—in Matt. 4:18-22—give us a guide to our Lord's meaning. To His invitation—"Follow me, and I will make you fishers of men"—we read that four disciples gladly left their fishing business and followed Jesus.

Thus, when our Lord declared, "the kingdom of heaven is at hand" in His day, He was undoubtedly referring to the opportunity for His disciples to become members in the kingdom of heaven class; and His whole ministry was devoted mainly to this most important work of finding those who were worthy of being invited to share in the kingdom of heaven with Him. How Jesus encouraged His disciples to appreciate and meditate upon the truths of the kingdom is shown by His words to them, as recorded in Matt. 13:11—"It is given unto you to know the mysteries of the kingdom of heaven." This was in contrast to our Lord's treatment of the multitude—He spoke to them in parables because they were not worthy of the deep and precious truths of the kingdom—but to His true-hearted followers the mysteries of the kingdom of heaven were revealed. And so, as those devoted disciples prayed, "Thy kingdom come," they would do so with much more understanding as they progressed in the knowledge of the mysteries of the kingdom—allowing the Lord's spirit to bring them into line with this wonderful feature of God's Plan, the preparation of the kingdom of heaven class.

The Apostles, of course, carried on this great work which Christ began in their hearts, as they preached and proclaimed the invitation for the heavenly kingdom. How beautifully did Paul express this matter in Col. 1:12, 13—"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." What a thought is this—that here and now the Lord's dear people are translated in their minds, hearts and devotions, into the company of their Lord above, together with other members in Christ who are likewise energized by the spirit of God.

The question that we could well ask ourselves is—Do we feel that we have been delivered from the power of darkness, and have been translated into the kingdom of God's dear Son? Perhaps no one of the Lord's people feels that way fully, but if there is progress in that direction then we can pray, "Thy kingdom come," with confidence and trust, knowing that our development in the school of Christ is all part of the preparation for the kingdom to come to the earth, so that God's will may be done here, even as it is done in heaven.

The words of the Apostle Paul in Phil. 3:20 are in full agreement—"For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Our hearts, our minds, our ambitions are centered there, during the time of our earthly sojourn, to the intent that our new minds may be fully transferred to that heavenly kingdom at the time of the spirit birth, in the first resurrection. What meaning, then, is contained in the words "Thy kingdom come," as we meditate upon the first or spiritual phase of God's kingdom? Of those who shall inherit that heavenly kingdom, the Apostle declared—"And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

While then, our Lord encouraged His true disciples with the words—"The kingdom of heaven is at hand"—that they may give diligence in their preparation as members of that kingdom of heaven class, yet how differently did Jesus answer respecting the kingdom of God when this subject was put to Him by the Pharisees, those who did not in any way appreciate the Lord nor seek to understand the heavenly phase of the kingdom. We read—"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation (with outward show—margin) : neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you (among you—margin)." (Luke 17: 20, 21.) Our Lord was here referring to the time when the kingdom of God would be operating in the world, when its rule and authority would be felt by mankind, including the Pharisees, who would be resurrected and required to obey the laws of that kingdom, if they were to receive its blessings. The Pharisees had really sought to, ridicule the idea that Jesus would ever have a kingdom; they would reason—He is so insignificant, with no visible support, no army of soldiers to ever establish a kingdom, having only a few, lowly followers of little reputation in their eyes. Jesus' answer that His kingdom would never be established with great, outward show, so that it could be located or pointed out in any particular country, but rather that its effect would be felt worldwide, no doubt astonished the Pharisees, but is a very helpful and important guide to all who are worthy of understanding the establishment of the kingdom on earth, as well as the setting up of the heavenly phase of the kingdom.

Jesus gave a similar answer to Pilate to that which He gave to the Pharisees, when He declared in John 18:36—"My kingdom is not of this world; 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." "My kingdom is not of this — this order of things, this present evil world. No, our Lord would imply. My servants will never need to fight for the establishment of My kingdom. Rather, when Christ's kingdom comes all• adverse rule and authority in the world will have been subdued, Satan will have been bound, and the knowledge of the glory of the Lord will cover the earth, as the waters cover the sea." (Hab. 2:14.) Truly the kingdom of God will be "among" or "in the midst" of all nations, and all mankind shall know the Lord from the least unto the greatest. (Jer. 31:34.)

We also have the same truth respecting the kingdom of God in its two phases presented by various of the prophets in

the Old Testament. Of particular interest is the prophecy of Daniel. In chapter 2 we have the record of God's revelation to Daniel of the dream of Nebuchadnezzar, king of Babylon. Daniel was given a wonderful interpretation of a great image of which Nebuchadnezzar had dreamed. This image of a man, comprised of various metals—gold, silver, brass, iron and clay—represented the four great empires of earth from the time of Babylon, to Medo-Persia, Greece, and finally Rome, each empire being pictured by a portion of this image from the head down to the legs, feet and toes. There can be no doubt that the important lesson which Daniel was instructed of God to give at that time was especially recorded for the instruction and guidance of God's people of this Gospel Age.

Quoting from Daniel 2:44, 45, we read—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest (see verses 34, 35) that the stone was cut out of the mountain; without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." It is of special interest to note that the stone (verse 34) smote the image upon his feet. Therefore, "In the days of these kings," represented by the toes of the image—the divisions of the Roman Empire which exist in the world today—"shall the God of heaven set up a kingdom." The members who will comprise this heavenly phase of the kingdom have been selected from all nations since the time of our Lord's first advent, as we saw from our Lord's words—"The kingdom of heaven is at hand." However, the actual "setting up" of this kingdom, takes place in the closing, days of this Gospel Age, in "the harvest, which is the end of the world" (age); Matt. 13:39, the time in which we are now living and have been for some considerable time.

From Mal. Chap 3:17 we read—"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." The "making up" or gathering to the Lord's "jewels," or special treasure, as the margin states, is described by the Apostle Paul as the resurrection of "the dead in Christ" and the "change" of the last living members beyond the veil in the first resurrection, during the period of the harvest of the Gospel Age. (1 Thes. 4: 15-17; 1 Cor. 15: 51, 52.)

In Daniel 7 we have the same picture of world empires depicted as four beasts, and the outcome with the establishment of God's kingdom is clearly revealed. In verse 22 we read—"The Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. This follows the complete overthrow of the Papacy which sprang up within the fourth kingdom, the Roman Empire, which is pictured by the "fourth beast, dreadful and terrible and strong exceedingly." (Dan. 7:7.) The power of the Papacy began to be broken in 1799, when Napoleon took the Pope prisoner to France, and verse 26 of Daniel 7 indicates the "consuming" of this Papal system is to continue unto destruction.—"The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Then follows the description of the complete "setting up" of God's kingdom,— "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27.)

The question may be asked—When does God's kingdom really come? In the first place, it will be when the kingdom of heaven class is complete and with their Lord in the heavenly inheritance. Further, with earth's turmoil and distress over, then will follow the fulfilment of the prayer—"Thy will be done on earth, as it is in heaven," as expressed by the Psalmist—"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is governor among the nations . . . All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." (Psa. 22: 27, 28; 145: 10-13.)

The manner in which God's kingdom will come and how its power will be exercised in the world is also of great importance. It will be realised that the gathering of the kingdom of heaven class to the inheritance above will be unknown to the world at large; to the majority of mankind the Lord's people finish their earthly lives as do others of the human race. It was prophesied by the Psalmist concerning the saints—"Ye shall die like men, and fall like one of the princes." (Psa. 82:7.) While people generally fall into death like prince Adam, the Lord's true people finish their earthly course like prince Jesus. Our Lord's death on the cross was an ignominious one and in apparent weakness, but His resurrection was in great power and glory. Likewise it is recorded of His followers:—"Sown in dishonour; raised in glory; sown in weakness; raised in power: sown a natural body; raised a spiritual body." (1 Cor. 15:43, 44.)

With the completion of the body members of Christ, the heavenly phase of the kingdom will be fully "set up." Then, out of the earth's travail will come the order of the new birth for humanity, as pictured by the rising sun which sheds its warmth and healing rays over the whole globe. Our Lord gave this beautiful illustration to show that the kingdom of God will not be isolated in any one locality, so that no one could rightly say—"Lo here; or lo there. . . . See here; or see there." Rather, it will be—"As the bright shining, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." (Luke 17: 21, 23, 24.) The prophet Malachi gave the same testimony respecting the shining forth of the kingdom blessings to all humanity worthy of that favour when God's kingdom has come, and His will is done on earth, as it is in heaven—"The Sun of righteousness shall arise with healing in his wings." (Mal. 4:2.)

Thus, with the kingdom established in heaven and in earth, it will be truly manifest that "the tabernacle of God is with men, and he will dwell with them, and they shall be (become) his people, and God himself shall be with them, and be their God." (Rev. 21:3.) The "tabernacle of God" here mentioned will be those in whom the Lord can fully dwell, the glorified church, with Christ as its Head. In verse 2 of this 21st chapter of Revelation this same Gospel

Church in glory and kingdom power is termed “the holy city, new Jerusalem,” and is said to “come down from God out of heaven.” Yes, indeed, the holy influence and power from God’s exalted “new heavens,” the “first fruits unto God of his creatures,” will descend upon all the families of the earth for their lasting blessing as they co-operate with the laws of the kingdom in sincerity of heart. This will truly be the fulfilment of the “earnest expectation of the creation waiting for the manifestation of the sons of God,” (Rom. 8:19.) “Thy kingdom come. Thy will be done on earth, as it is in heaven.”

### **Melbourne Christmas Convention.**

The Melbourne brethren wish to announce that their Annual Convention will be held again this year (D.V.) over the Christmas season, for the four days December 25th to 28th, with additional gatherings on January 1st and 2nd. These assemblies will be held in the Masonic Hall, 254 Swan Street, Richmond, and a cordial invitation is extended to all friends able to attend these gatherings in the Lord’s name. A helpful season of refreshing is confidently anticipated, by the Lord’s grace. Further information is obtainable from the secretary, Mr. J. B. Hiam, C/o Berean Bible Institute, Kew, E.4, Victoria.

## **Lord, Increase Our Faith.**

(Luke 17.5-19)

OUR Lord’s teachings were contrary to the spirit of this world, and so adverse to its policy that His disciples felt that to adopt His methods and principles and discard their own really involved a revolution of their former ideas. And in yielding themselves as true disciples, they felt the need of a stronger, firmer faith than they had yet been called upon to exercise. They were quite persuaded from the purity and nobility of His character and from His miracles and His teachings, that He was indeed a teacher sent from God; yet, remembering the requirement of discipleship, “Whoso forsaketh not all that he hath (all his own ideas and will and possessions and earthly prospects) , he cannot be my disciple,” they felt that to continue in this attitude of acceptable discipleship would require a growing faith which would rise to every emergency of His requirements. Hence their request, “Lord, increase our faith.”

And they were quite right in their reasoning; for the Lord also clearly shows that the true disciples make progress in the school of Christ toward the full overcoming of the spirit of the world. And this progress can be achieved by faith only—by such full, implicit confidence in His teachings and training as will keep them continually as earnest, diligent pupils under His guidance and instruction. “This is the victory that overcometh the world, even our faith.” (1 John 5:4.) This, by the way, is very suggestive of what it signifies to be an “overcomer,” to whom pertains all the exceeding great and precious promises of the Gospel of Christ. It is simply this: That day by day we attentively heed and patiently carry out the instructions of our infallible Teacher and Guide in full, unquestioning faith in His wisdom and love, no matter how heavy will be the daily cross or how severe the discipline. It is indeed a tedious, life - long process, but the end will be glorious, and even the daily discipline, patiently and meekly borne, will bring the present rewards of conscious progress in the great work of overcoming and of a nearer approach to the goal of a ripened Christian character. All of this is implied in the beautiful words, so expressive of the faith and fervent devotion of true discipleship

“Nearer, my God, to Thee, nearer to Thee,  
E’en though it be a cross that raiseth me.”

We observe that the Lord made no direct answer to this request of His disciples, but that He dwelt upon the power and desirability of faith. He showed that even a weak, but genuine faith could so lay hold upon the power of God as to instantly root up and replant a tree, and on another occasion He said it could remove mountains into the midst of the sea. Is the suggestion preposterous? No, not to faith; for, bear in mind, faith is not imagination, nor self-will, nor ignorance, but it is a reasonable thing, founded upon good and substantial evidence; so that our Lord’s teaching here implied what on another occasion He clearly stated; namely, that the request be made according to the will of God (John 15:7) . Thus, for instance, if the least disciple were assured, on good evidence, that the removal of such a tree or mountain would be a part of the Divine will, and that it was his duty to do the commanding, he should have equally strong faith in the results. Thus it was when the Lord caused the barren fig tree to wither. This, observe, was not to satisfy mere idle curiosity, but, like all of His miracles, which God wrought by Him (Acts 2:22) , it was for a definite and wise purpose, to teach an important lesson, and also to convince His disciples of His Divine recognition and authority.

Verses 7-10 show that it is in the Lord’s service we are to look for rewards of faith, the special manifestations of Divine favour, in the removal of obstacles and difficulties found to be in the way of our progress in His service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of Divine plans. We may not expect these rewards of Divine favour, except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe Him the full measure of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. We have merely done our duty; but God, with exceeding riches of grace, has prepared, for those who lovingly serve Him, rewards far beyond what they could have asked or hoped for. We can do no meritorious works; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work of Christ.

Verses 11-16 show how the rewards of faith, which are of God’s free grace, and by no means earned by our faith,



should be gratefully received. The examples given illustrate the fact that rewards of faith are not always gratefully received. Here were ten lepers cleansed, and only one returned to give thanks and worship. So also of the many who receive justification by faith, the forgiveness of sins and have peace with God through Christ, how few return to present themselves living sacrifices, thank-offerings to God, their reasonable service.

## 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 would'st 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 hast asked all joys in one,  
In whispering forth, "Thy will be done!"  
—F. R. Havergal.

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

## Prayer--How and for What Should We Pray?

(Matt. 6:5- 13.) (Address Contributed.)

ALTHOUGH prayer is essential to true Christian living, nowhere in His Word has God commanded His people to pray. In many places we are invited to do so, and told that it will bring blessings, and particularly do the Apostles exhort us to pray; in fact, they would impress that it is an absolute necessity, but God's Word does not say that you must pray.

It is good to reflect on that. God apparently does not want to compel anyone to pray to Him —considering it as a duty to be performed. Quite a few people grow up with this thought that prayer is a duty, because as children they were trained at their mothers' knees to lisp their prayers to God. That is good surely, and every Christian can appreciate the good endeavours of mothers to train up their children in the way they should go. But later in life it is possible for such children to continue their prayers mechanically—merely "saying their prayers."

While, as Christians, we would not discourage even this, yet it is clear to us that the real essence of prayer is much more than this. One cannot but question the sincerity of many who merely repeat written prayers; the prayer books of the nominal churches have never appealed to us, nor the chants set to music with the same object in view. In remonstrating with some on this point they have sought to impress the beauty of these prayers; we would not question the beauty of words (except where doctrinal points may enter in) , but the fact that the words are written and often learned off by heart, they are not always (we would be inclined to say, rarely) uttered in real sincerity. A little poem is of interest and to the point:—

I often say my prayers,  
But do I always pray ?  
And do the wishes of my heart  
Go with the words I say ?  
I may as well kneel down  
And worship gods of stone,  
As offer to the living God  
A prayer of words alone.  
For words without the heart  
The Lord will never hear.

Nor will He to those lips attend  
Whose prayers are not sincere.

The old saying, "Familiarity breeds contempt" is very true in many respects, and even applies to Jesus' model prayer, which is commonly referred to as "The Lord's Prayer." Rather, in this case, we would say, "Familiarity breeds indifference," for the words are uttered so often that little thought is given to their significance. In fact, the manner in which the Lord's prayer is often recited is repulsive. One wonders if our Lord ever intended that it should be a prayer uttered word for word throughout, as is the custom in the so-called Christian world. The thought has been advanced (and it seems reasonable) that the Lord gave it to His followers as an illustration, or example of the things for which we should ask our Heavenly Father, leaving the choice of words in our petitions to us. This thought seems strengthened by our Lord's words—"After this manner pray ye."

Both in public and private prayer it is essential that we mean what we say, and that we remember that we are actually speaking to our Father in heaven. In private prayer, the fact that there is no one else to hear us sometimes promotes the tendency for the mind to wander. Every Christian knows something of the distractions that occur to the mind while engaged in prayer. In public prayer it is the opposite. The fact that there are others to hear, sometimes presents a temptation to pray so as to impress them and to forget that we are praying to our Heavenly Father.

To lead in public prayer is not always easy: in fact to do so for the first time or two is often a real ordeal. The advice of one has been of much help—"Forget everything but the fact that you are praying to God; thank Him for those things which personally you recognise as His good gifts to you, and request of Him for those things that you personally desire and of which you feel in need, and you will find that you have voiced a prayer to which every earnest soul present can utter a fervent Amen." Be not worried over much about a prayer of many words; remember the Lord had little time for those who thought they would be heard for their much speaking. In public prayer two things appeal—sincerity and brevity.

Our Lord's model prayer can and should give us much help regarding that for which we should pray, and the manner in which we should do it. First seems the thought of deep reverence—"Our Father which art in heaven; hallowed be thy name.- Only those who know the true character of our God can approach Him with the proper reverence. "Thy kingdom come; Thy will be done on earth as in heaven." Only the Lord's true people can pray in such a strain, for one must have at least an elementary knowledge of how the kingdom is to come that will mean God's will done on earth, before he can pray thus with sincerity. Thousands utter these words who know little and believe less of Christ's personal return with the object of fulfilling the prayer; they pray for the extension of Christ's Kingdom through the enlargement of their particular denominational system; they pray uninstructed by the Word of God. Many others who utter these words are more patriotic than they are God-fearing; so long as Christ establishes His kingdom through their nation it will be all right.

Those who pray these words intelligently and sincerely know that the best of earthly kingdoms are still incomparable with that which will operate when the prayer is fully answered, but the child of God who prays sincerely is no agitator. Though he prays sincerely for God's kingdom to come, he does not desire to hasten it beyond God's appointed times and bounds. A true Christian is a most law-abiding subject and is sympathetic to every endeavour by nations and governments in their herculean task of trying to better the conditions of their people. Because their failures are so manifest, the Christian prays for the One Kingdom that can usher in lasting "Peace on earth, and goodwill toward men."

"Give us each day our daily bread." While the thought of our temporal needs, in the way of food, etc., may be included in this request, it apparently should not be the uppermost thought. Rather should we view it as a request for the supply of spiritual food that nourishes and builds us up as "new creatures in Christ." To agonize in prayer for temporal blessings would put us with the unconsecrated, for -all these things do the Gentiles seek after." (Mat. 6 : 3 1 -3 3. )

-And forgive us our trespasses as we forgive those who trespass against us." Perhaps this aspect of sincere prayer is more carelessly passed over than any other. Many times are these words uttered without due thought to their significance. Just how freely do we forgive those who trespass against us? Do we no- allow wrongs done to us to rankle in our minds, so that for days, sometimes months, and even years, a grudge or unforgiving spirit is exercised? Would we like to think of God forgiving us our trespasses that way, holding against us the things we do wrong? That is what we ask every time our lips frame the prayer—"Forgive us, as we forgive others." If we would pray this prayer sincerely, we must search first our own hearts to see that no lingering animosity and bitterness against any remains there. God has pardoned us fully, without merit on our part. He has done it fully, forgiven every offence: He has done it liberally, forgiven many offences. This is to be the measure of our forgiveness and our pity for others. We are all liable to offend brethren, just as we are liable to offend God. We all need forgiveness of one another, as we all need it of God. There is no danger of carrying it too far. Let us each remember our own sins and follies: let us look over our and see how often we have offended God; then, remember that all this has been forgiven us and then fresh with this feeling let us forgive our brother, our sister, as we have been forgiven. And let us not rake up old offences and charge them again, but let us forgive utterly and treat others as though they had not offended, for so God treated us. Let us endeavour to cultivate a very tender sympathy and pity for the weaknesses of one another, not from any standpoint of our superior virtue, but from the standpoint of our own liability to err.

"Lead us not into temptation." The thought here seems to be—Help us, forewarn us, so that we do not allow ourselves to endure needless temptation. So many things we do thoughtlessly tend to increase our difficulties in maintaining a consecrated walk. We need to be resolute, uncompromising, respecting all of which God's Word warns

us as hindrances to the walk of the new creature. Jesus was tempted in all points like as we are, yet without sin (Heb. 4:15) i.e., He did not give way to the tempter. He did not say—"Well, I have given up this way of living really, realising that it indulges the fleshly mind, and encourages a worldly spirit, but I suppose this once won't matter, I don't want to appear too unsociable."

The point is well illustrated by the story of a man who wanted a new bus driver. There were several applicants for the position and he asked each one, How near could you drive to the edge of a cliff with safety, for my buses traverse some hazardous roads. One thought he could steer the bus within a foot of the edge with safety; another thought he could go within nine inches, and so on. One said, "I don't really know how close I could drive to the edge with safety. but I know that I would keep as far from the edge as I possibly could." He got the job. Lord, guard us, help us to steer as far clear of temptation as possible, and so—"Deliver us from evil"--i.e., the results of entering into temptation, steering too close to the edge of the cliff, instead of giving it a wide berth. We cannot play with fire and not get burnt.

So, we see the force of the Apostle's injunction, "Watch unto prayer." Watch before you pray and watch after you pray. As we are about to draw near in prayer we might ask ourselves for instance — Am I allowing any spirit of bitterness against anyone to remain within me? If so, I must get rid of it, because I am asking the Lord to forgive me for trespasses and shortcomings. When we have prayed we should say, Now I have asked the Lord to help me, put me on guard concerning those things into which I might enter unheedingly, and that would hinder me from walking in that "newness "of life" that truly pleases Him. I must watch for His leadings and promptings, be led of His spirit, for "as many as are led by, the spirit of God, they are the sons of God."

Watch to keep humble; let no proud spirit enter and remain. Never be self-confident of being able to do anything. Poor Peter; if only he had watched more unto prayer on the night of our Lord's betrayal, he would have spared himself much remorse—"Though all men shall be offended because of thee, yet will I never be offended." The motto is—Don't be too sure anywhere.

Watch unto prayer. As one has said, "If you foresee trouble, don't say, I will pray about that to-morrow." Take it to the Lord straight away; then watch for His answer. Many a time we may not know just what we should do in certain matters, but if we take it to the Lord He will guide us; it may not always be instant guidance, but it will be guidance; that is sure. Sometimes the best thing is to watch, pray, then watch again; in other words, wait in watchfulness. If not answered soon enough to suit us, don't faint and cease to pray. (Luke 18:1-8.) It must be God's will that the answer should be delayed.

Another mistake many of us make regarding prayer, is to think it is a means of grace for petitioning the Lord only. (See Phil. 4:6.) Forget not the prayers of thanksgiving. Count your many blessings and it will surprise you what the Lord has done. We should thank Him that we have been endowed with hearts and minds that sought Him, and for His unspeakable gift of His Son, Jesus, that made it possible for us to approach Him in prayer. Frequently, we are quick to thank the Lord for all the pleasant things we receive at His hand, but as we gain experience in the Christian way we find cause for thankfulness also in the persecutions and afflictions, the hard places. These things help to refine our hearts and cause us to appreciate more deeply still the things that are right and good and true. Severe trials and testings often show up to us our own lack of patience and spirit of long suffering. Thus the realisation of our failings is conducive to humility and contriteness of heart, whereas if we met only with proportionately less severe experiences and were thus able continually to overcome, we would surely become puffed up, and start congratulating ourselves as to what fine Christians we were. How true are the words of the hymn—"Our Father knows what things we need, each step along the way."

"Then let us leave it all with Him,  
Assured that, come what may.  
Our Father knows just what we need  
Upon our pilgrim-way."

So should our prayers be prayers of faith also —fully, completely satisfied that He knows what is best. Such a faith will leave all our prayers and requests rested completely on Him—"Nevertheless, Lord, not my will but Thine be done." And let our prayers and concerns for others rest likewise. Sometimes we are ready to trust the Lord fully for the conduct of our affairs, but we let the concerns of other brethren, with whom we are intimately associated, lie as a burden on our heart, and fear that the Lord cannot do for them as He can for us. May God guide these few thoughts that they may be a help in keeping our prayers simple and sincere, both in petition and thankfulness, and full of faith toward God.

## Liberty.

According to the Scriptures, liberty is granted only to those who are doing the will of God, and, according to Isa. 35:8, during the Millennium the highway of holiness leading to the perfect law of liberty and love will not be trodden by anything unclean. The Scriptures show that those who will be judged during the Millennium are called the unjust; therefore, being raised from the dead, a schooling process will be necessary, and Rev. 20:4; 2:27, shows that the Christ, Head and Body, reigning a thousand years, will rule with a rod of iron. We see that during that time the law of obedience will be enforced and those who will not hear (obey) will be cut off. (Acts 3:23.)

The reason the new creation is under the law of liberty is that, having put away sin, they are dead with Christ from the elements of the world (Col. 2:20), and, having the mind of Christ (Phil. 2:5), they, through the spirit, mortify the deeds of the body (Rom. 8:13), and walk in newness of life (Rom. 6:4), following in the steps of: their Redeemer (1 Pet. 2:21) . Should they no: keep in this condition they will cease to be sons of God and cease to be under the law of



liberty.

### Used Postage Stamps.

Used postage stamps of all varieties can be sold to support the truth work. Friends willing to assist may forward all the Australian stamps they can procure, as well as other stamps, leaving a, least a quarter of an inch of paper around the stamps: that is, do not remove stamps from the paper.

(Quite a number of friends have sent in used postage stamps: would all please accept sincere thanks for their efforts in this way.)

## Rest in the Lord.

Oh, blessed life !—the heart at rest  
When all without tumultuous seems—  
That trusts a higher will, and deems  
That higher will, not mine, the best.  
Oh, blessed life!—heart, mind and soul.  
From self born aims and wishes free,  
In all at one with Deity,  
And loyal to the Lord's control.  
—W. T. Matson.

### FRANK & ERNEST TALKS

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

Sydney, 2KY, 294 M. , 1.15 a.m.

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

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

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## Redeeming the Time.

*"See, then, that ye walk circumspectly, not as tools, but as wise, redeeming the time because the days are evil."—Eph. 5 : 1 5 16.*

THIS text, like all injunctions in the Scriptures, is addressed to the Church of God, not to the world; for the Lord is not dealing with the world at present. It is an important thing to recognise this fact. Many, losing sight of it, are in confusion when they come to the study of the Bible. In His Word, the Lord is not telling the world what they should do, but is telling His servants what steps they should take from the time they become His people. Many think of the Bible as being addressed to the entire world, and then are surprised that the world cannot understand it. But we who know that our Lord said to His disciples, "To you it is given to know the mysteries of the Kingdom of Heaven," are not surprised that before any can understand God's Word they must take the step of full consecration to Him.

It is to Christians, then, that the Lord gives this message of our text. God's children should walk circumspectly, wisely, carefully, redeeming the time. Our time is redeemed, bought back, by making some sacrifice, that we may have

that time to use profitably. There are certain natural claims upon our time. We need time to eat and to sleep, to earn and prepare our food. Besides this, there are other calls. Our families have some demands upon us, whether Christians or not. Husbands have some proper demands upon wives, and wives upon husbands; children upon parents, and parents upon children. Our neighbours have some proper call upon us in the way of helpfulness.

Then beyond all our obligations, the world now has many things to allure and attract, to please eye and ear. There are newspapers and periodicals, moving pictures and fairs, art galleries, concerts, and what not. Any one who has brains may have his time filled to the full in these multitudinous ways. The Lord's children find that their entire time might be taken up by earthly interest, if they would permit it.

But God has called us to be New Creatures. He has put into our minds new plans, new interests, and into our lives new work, new obligations. The earthly ambitions have died since we received the new ambitions, since we have found that the Lord has invited us to become joint-heirs with His Son Jesus in, the glories of 'the Kingdom. We say to ourselves, "All those earthly things are transitory, and never were worth very much at best. The riches which God has promised are everlasting and of infinite value." So we wish to have our minds set upon these things.

God invites us to Himself through the promises of the Bible; and these promises work in us to will and to do His good pleasure. In selecting His Church the Lord is not using force. We are, not cattle to be driven, but sheep to be led. The Heavenly Shepherd calls His sheep; and they follow Him; "They know His Voice"; but "they know not the voice of strangers." The Good Shepherd's voice sounds forth from the Bible; and if anybody says of some voice, "This is the voice of the Lord," we are to make sure by going to the Bible and proving or disproving the claim. We might get some serious error 'even from a friend. We must in every case, as Christians, prove all things by the Word and hold fast that which is good.

As we endeavour to meditate upon the things which God has promised, we find that we have very little time for that purpose. One may begin the day by thinking, "I will do thus and so on." But difficulties and interruptions come 'pressing in, and, fill the day. What shall be done? The Apostle says, Redeem the time—buy it back. Curtail some of the other things, that you may have some time to use in the cultivation of your own character, in the study of the Scriptures.

Presumably, as Bible students, we have all had experiences in reading the Scriptures without helps. We have read chapter after chapter, and often it did us little good. But we find that there is a different way to study the Bible, by which we may enjoy the Scriptures and be profited. We find that we have needed a kind of outline—from Creation down to the Deluge one great period; from the Deluge down to the First Coming of Christ another period; from the first Coming to His-Second Coming another period; then the Millennial Age; and lastly the ages of glory to follow. This helps us to straighten matters out.

When we read, we should ask ourselves, "With what does this part of the Scripture deal?" The Bible is full of problems to solve, like an arithmetic. We do not merely read through an arithmetic; if we do we would learn little. We are to study the Bible according to dispensations, and according to what God outlines as His great Plan of the Ages. Nobody can comprehend the Divine Plan of the Ages (Eph. 3:11, Diaglott) without studying it. This Plan of God is outlined in the Bible. We must examine each Scripture in relation to its context. So we need considerable time to understand properly the Word of God.

The older we grow as Christians, the more we find is necessary for these spiritual things. Natural food is to make one strong, bright; intelligent, quick, as a natural man; and spiritual food is to make the New Creature intelligent, quick, well established, apt to teach, able to "rightly divide the Word of Truth." As we mature we need stronger food. It was sufficient that we had milk to start with. But milk will not suffice for adults.

Albeit we are growing to appreciate more the Word of God, the whole world is becoming filled with attractions. But as we see the Day of Christ drawing on, yea, that it is even now upon us, we, as God's children, must be more and more attentive to our Heavenly Calling. Why did not the Lord arrange things some other way, that we might have more time? He wishes to see whether we appreciate the spiritual things or not. Whoever is not hungry for spiritual food, has no desire, to go to the spiritual table, is not using his talents along spiritual lines. We should give a good share of our time to the study of the Truth as it is in Jesus. We should have a hunger for righteousness, for Bible Truth. The Lord is testing us. He knows that whoever is really hungry and thirsty for righteousness will redeem the time and the zeal with which we redeem the time and give it to the spiritual things is one of the evidences we give of growing real Christian character.

If we take time for a picture show, but do not take time for the study of God's Word, this is abundant proof that we do not love Him supremely. We say that we are hungry for the Word of Truth. How much time do we spend with the newspaper? How much time do we spend with the Bible? There is no use in trying to deceive the Lord. "God is not mocked." He knows all about what we are doing. He will not be deceived in respect of our character.

We know that, as Christians, we have two natures to deal with. We have the old nature—reckoned dead—which has its ordinary appetites and desires, the same as other people. We like certain kinds of foods. We have a variety of natural tastes, all of which are clamouring for recognition. We desire to investigate machinery, to look into investments, to think about the triumphs of mankind, to study the sciences, etc. These are all right enough in their places. God does not say that it is wrong to have a desire to know; but He is putting things in such a way as to give us tests as to whether we are the more appreciative of these things or of the heavenly things.

Whoever spends his consecrated time in reading history, novels, etc., or in attending places of amusement, is not spending it in building up the New Creature. Each human being has his natural individual desires; but the New Creature is to put these natural cravings down. The New Creature is as yet only in the mind. He figuratively puts down

his foot and says, "God has promised me His grace to rule this body. Backed up by His help, I can succeed. I agreed to sacrifice these earthly interests, and it SHALL BE DONE! I am determined to live on the spiritual plane: therefore I must grow; I must get stronger every day." If we let ourselves drift, the flesh will take possession of everything: and we shall die of spiritual starvation.

The Apostle Paul wrote to certain of the Church in his day, implying that some were still babes. He says, "When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the doctrine of Christ and are become such as have need of milk, and not of strong meat." (Heb. 5:12-14.)

We must not think that we are to do something for somebody else first, neglecting our own spiritual development. As New Creatures we must build up ourselves first. Then we may do all that we can to assist others, "doing good unto all men as we have opportunity, especially to the Household of Faith." This is our personal contract with the Lord; and thus it is with the whole family of God. We are building up ourselves and one another. The faithful members of Christ's Body are growing, everywhere; and soon, we believe, this spiritual family of God will be completed beyond the veil,

Many of the Lord's people do not see the force of the Apostolic injunction that they should redeem the time; and therefore, they are living at a disadvantage. They do not notice the many minutes they waste in the twenty-four hours. Let us then, as consecrated children of God, see that we do not squander time. Let us see what we can lop off, how we can get the minutes under our control. If one can get sixty of them redeemed, he will have an hour. By pinching and economising here and there one may very easily save this hour for the service of the Lord or for Bible study.

"Because the days are evil," says St. Paul. His thought is, "Realising that our days, as they are passing, are unfavourable to us as New Creatures." This is particularly true of our own day. With all the enlightenment of to-day there are many blessings of an earthly kind coming in, preparatory to the New Age. The nearer we get to the establishment of God's Kingdom, the greater is the pressure on every side from the world.

As we see that the Day of Christ is right upon us this should be all the more an incentive to draw us together as children of God. (Heb. 10:25.) We shall have special need of the helmet of salvation, the shield of faith, and all the Christian's armour. (Eph. 6:12-18.) We have come down to the time when there is trouble all about us. It is the fire of the "great Day of the Lord." This fire "Shall try every man's work." Some who have built their faith structure on traditions of men will find that they have built with wood, hay and stubble. Others have built their faith with gold, silver and precious stones, God's revelations. All who have builded with combustible material will find that their structure will be consumed. Only those structures will stand that have been built with God's Truth.-1 Cor. 3:11-15.

If we wish to make our "calling and election sure," we shall have special assistance, but we shall have trials to correspond. People to-day have many more trials than our grandfathers had. On Sundays they had little else to do but attend worship. They had much quiet in which to think about God and the Bible. We do not find it so. But God has so provided that His people of to-day have abundant supplies of grace to carry them through if they will eliminate the unnecessary things. But in order to make use of God's provisions we must deny ourselves these things that the flesh is craving. As the Apostle says, "Mortify your members which are upon the earth."—Col. 3:5-10.

There is a beauty about the Lord's Plan. He deals with us like this: "You have said that you have given your life to Me. I told you that you must redeem the time, which you have consecrated to Me. Now demonstrate your ingenuity in the matter, your earnestness and your spirit to sacrifice your earthly interests." If you thought that in your consecration your earthly interests are to be just as well taken care of as before, then either you do not understand the matter, or-else you are not living up to your covenant. Give less attention to bodily comforts. Give more time for spiritual food, to service for the Lord, the Truth and the brethren. We are happy to learn His will. He is not expecting anything unreasonable of us. But He does expect us to be careful of our time, of our conduct, of how we live our profession.

We know that God loves all His children, and desires to see them beautiful. Then why does the Apostle advise the Lord's people not to adorn themselves with "gold or pearls or costly array"? (1 Tim. 2:9, 10.) In the present time there are various reasons why God would advise us not to wear jewellery and expensive clothing.

In the first place, in our present fallen condition of mind, when we put gold or diamonds upon our fingers and in our ears, in the bosoms of our shirts, etc., it indicates a certain amount of pride, a factor that would not be advantageous to us. We are, naturally, like the rest of mankind, more or less susceptible to pride, although we have nothing of which to be proud. Moreover, it might have a bad effect upon others. Some might see a Christian elegantly appareled and say, "Look how that lady or that gentleman is decked out! And that ring must have cost 20, or

50!" Then they feel envious—"What right has he, or, What right has she, to have these things when I cannot have them?" Is it not better that Christians who have money should not wear such things and thus excite the envy of those who cannot afford them?

There are a great many people in the world who have a hard time to make a living, and never get enough to have the reasonable comforts of life. Why should a child of God put on diamonds or rich clothing to show himself or herself off as a picture, while many others lack food or clothing or medicine? Rather than wear such things, would he not prefer to give its value to somebody who needs it or to carry the Truth to others? Certainly this would be the mind of the Lord.

There is a further reason. As Christians, we stand more or less as reflections of God. We profess to have renounced the pride and vanity of the flesh, and to have set our affections on heavenly things, and to be putting on the spiritual adornments. We must, therefore, not follow our natural mind in this matter, but the mind of God, that we may show forth His praise "who hath called us out of darkness into his marvelous light."



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## Walk By This Rule.

*"And as many as walk according to this rule, peace be on them and mercy."—Gal. 6:16.*

Deep rest of mind, tranquility of soul, is a the happiness that all men crave, yet seek in vain, because they seek it where it cannot be found. God created man for His own pleasure (Rev. 4:11; Isa. 43:7) and in His own image, so that man's true pleasure, happiness, and peace should be found only in harmony, fellowship, and sympathy with his Creator, that thus the fellowship of the Creator and the creature might be responsive. He wanted that love should respond to love, admiration to admiration, virtue to virtue, and grace to grace, in the Creator and the creature as face answers to face in a glass. In this 'natural attitude of the Creator and the creature, generous benevolence and filial gratitude combine in mutual happiness. God is happy in the realisation and in the exercise of all the noble traits of His glorious character, which happiness is enhanced by appreciation of the same on the part of His creatures and manifestations in them of the same qualities and dispositions of mind and heart. And likewise man must both realise and exercise the noble endowments of his nature, and form a character modelled after that of his Heavenly Father and meeting His approval, if he would find that true happiness, which consists in the approval of his own conscience and of his Creator and Judge, in whose favour is life, and "at whose right hand there are pleasures for evermore."—Psa. 16:11.

True, all men have lost much of the original likeness of God, but this does not alter the fact that they still crave the happiness and peace which never can be found except under the natural, original relations to their Creator. No matter how deep a man may sink in sin, how far he may stray from the path of rectitude, how low and vile he may become, he still remembers that he is a man, a member of that noble, though fallen race, which God created in His own likeness, and he knows and feels his degradation. He knows that he was made for higher and nobler ends than those towards which he is ever tending, although he has neither inclination nor desire to strive towards those nobler ends, not having the fortitude to resist the inherited and long-cultivated bias of his fallen nature.

In this painful realisation of the absence of true happiness and peace of mind and heart men have sought for happiness and peace in ways in harmony with the more or less depraved tendencies of the fallen nature—in the poor substitutes which pride, ambition, strife, rivalry, wealth, fame, power, etc., have to offer; but the happiness they find is only delusive, and at most very short-lived. The bubble of success may burst in an instant, and the peace and happiness built upon it be utterly wrecked.

There is no peace, therefore, to any man except in the re-established relationship between himself and his God. And since this relationship of sons can only be re-established through Christ there is no peace to any man out of Christ. "There is no peace saith the Lord to the wicked." (Isa. 48: 22.) "And if any man be in Christ he is a new creature. Old things have passed away, and behold all things have become new." (2 Cor. 5:17.) He has "passed from death unto life," and has found the peace which the world can neither give nor take away. He realises himself a son and heir of God. To these justified sons and heirs of this age God has not only granted His recognition, but also His special favour in offering to them great and precious promises—to become the sons of God on a higher plane. and joint heirs with Jesus Christ, His only begotten Son, the conditions of which relationship are that we follow in His footsteps of sacrifice even unto death.

Those who thus covenant with God are begotten of the spirit of God, and as many such as are henceforth led of the spirit of God, they are the recognised sons of God (Rom. 8:14), while those who fail to recognise, appreciate, and accept the great favour offered, lose the benefit of their reckoned justification in this age.

It is to these new creatures, begotten and led of the spirit of God, that the words of our text are addressed — as many such as walk by this rule, peace be on them and mercy. The rule referred to is the rule of the new creature mentioned in the preceding verse "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Forms and ceremonies are not the rule, but the new life itself; the new creature filled with the holy spirit of God and led of the spirit. "Walk ye in the spirit," says the Apostle "and ye shall not fulfil the lust of the flesh; for the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other." (Gal. 5. 16, 17.)

To as many as walk by this rule are promised peace and mercy, mercy because our best efforts to walk after the leading of the holy spirit will be imperfect; but God who judges our heart's desires and efforts, is merciful, and will not exact from us more than we are able to perform. And, therefore, notwithstanding our lameness and halting steps in following the lead of the spirit, He gives His blessed peace to all them that walk by this rule—the rule of the holy spirit, the rule of the new creature.

Now, if any man be in Christ, he is a new creature, he has put away the old man—the carnal nature, which is enmity against God, and is not subject to the law of God, neither indeed can be —with all his evil deeds, which the Apostle

thus enumerates (Gal. 5: 19-21) . Now, the works of the flesh (the carnal nature) are manifest, which are these:—Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.

While we might wonder that the Apostle in addressing the saints should make mention of the grosser forms of sin, which could only be predicated of those who have fallen from grace, when we consider, we see that it would not have done to leave these out, because they belong to the category of evils, which are opposed to the spirit of God, and can have no place in His Kingdom. Then again, they are the abominable ends to which the lesser evils inevitably tend, as the nature of sin is always progressive. The Apostle gives fair warning that those who do such things, no matter how loud may be their professions, have no inheritance in the Kingdom of God, and, therefore, they have no right to the fellowship of the saints upon whom and in the cause of Christ in general, they bring only disgrace.

But the effect of the rule of the spirit, in all those who are truly new creatures, begotten of God, and led of His spirit is very differently described by the Apostle. He says, “But the fruit of the spirit is joy, love, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that, are Christ’s have crucified the flesh with the affections and desires.” If we are living according to the rule of the new nature, following the leading of the spirit of God, then we must have these fruits in some measure, even from the very start of our Christian experience; and if we are following on to know the Lord and to walk in the spirit, these fruits are surely growing and becoming more and more manifest to all with whom we are associated.

If those who are in Christ would observe this principle and deal With each other as new creatures, much discord would be avoided, for the motives and endeavours of the new creature would be considered and not the frailties or mistakes of the earthen vessel. “Let us follow the things that make for peace.” (Rom. 14:19; 1 Thes. 5:13.)

## **Earthly Way Finished.**

On the 16th of last month our elderly Brother Tippet, of Box Hill, Victoria, finished the pilgrim way.

About nine years ago our Brother Tippet contacted us from the country of Victoria through the radio -sessions over 3GL on Sundays: The message of truth appealed to him so fully; when realising that God’s plan of salvation will yet benefit the world of mankind as well as Christians, he wrote, saying—”If that is really the Bible truth I must know all about it, and pass it on to a number of young people I am teaching in Sunday School.” The Bible study “The Divine Plan of the Ages” was greatly appreciated and completely assured our dear Brother of the fulness of God’s love and mercy as revealed in His Word.

Coming to Melbourne some years ago Brother Tippet attended the meetings whenever possible, but for the past three years had become an invalid, being confined to his bed for the greater part of that time. However, he was always of a cheerful disposition, and appreciated greatly the regular visits of the brethren to sing hymns and have studies together in his home, where he was cared for in a wonderful manner by his daughter and family to the end of the earthly way. Our sincere sympathy is extended to Brother Tippet’s daughter and son and families in the loss sustained.

It was always a great pleasure to have fellowship with our dear Brother and he will be greatly missed; but we have very happy memories of his love and devotion to the Lord, and appreciation of truth now due to the Lord’s people. Thus we have confidence in his having entered into his reward in the heavenly home, by the Lord’s grace, now that we have reached the end of the Gospel Age, when the faithful overcomers do not “sleep” but are changed to be with the Lord, in preparation for the Millennial reign. (1 Cor. 15:51- 57.) “Thanks be to God, who giveth us the victory through our Lord Jesus Christ.”

## **Tracts Available.**

The first article in last month’s “Peoples Paper” —”Is There a Second Chance for Salvation After Death?”—will be available in tract form shortly. Friends desiring copies may order what they may use to advantage, these tracts being supplied from the Tract Fund.

## **Humility In Service.**

*“Yea, all of you be subject one to another; and be clothed with humility; for God resisteth the proud and showeth favour to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.” - 1 Pet. 3 :8; 5 :5, 6.*

THE Apostle has been addressing the elders of the Church, exhorting them to give attention to the feeding of God’s flock, and pointing out what should be the constraining influence of such a service. That they may feel his sympathy with them, he points out that he also- is an elder; and then warns them against a tendency, natural to all fallen humanity in any place of influence, to misconstrue their position, and to think of themselves as lords of God’s heritage, rather than as servants of the flock.

In our day, the natural tendency in this direction is greatly accentuated by the long-established custom of all denominations of Christians to regard the ministers or servants of the Church as of a different class from the others of the flock—a class -vested with authority from God, and not amenable to the same regulations which govern all the members of the body. But how great a mistake this is! The Apostle distinctly points out that a servant is not a ruler, that a servant has no authority. Indeed, so far as the true Church is concerned, the only authority in it is the Lord, the Head of the Church, and His Word, and the words of those whom He specially chose to be His mouthpieces, the Apostles.

Where these speak, all the body of Christ are to give attention to hear. Where these are silent, no one has authority

to speak. An elder should be chosen to the position of serving and feeding the flock, because of special aptness to teach, to point out the instructions of our Lord and the Apostles upon any subject. Such an elder should, therefore, in this way, be specially helpful to the body of Christ in drawing the attention of all to the inspired authority of the Word; nevertheless, any member of the body of Christ has the same privilege—not of exercising authority, but of calling the attention of his fellows to the Word of authority. The Apostle exhorts the elders that so far from, in any manner or degree, exercising a lordly or authoritative position in the Church, they should rather be “ensamples to the flock.” They should be examples in the matter of meekness, in the matter of patience, in the matter of brotherly kindness, in the matter of courtesy, so that the more any of the brethren would copy these elders the more would the spirit of the Lord prevail in the flock, and the fruits and graces of the spirit be manifested. On the contrary, we know that if the elder or leader of a little company of the Lord’s people be self-assertive, dogmatic, imperious in manner, tone, or look, the effect upon the company under his influence is to produce bickerings, rivalries, ambitions, strifes, as to who is greatest, etc.

Manifestly, whoever occupies the position of an elder amongst the Lord’s people, however small the group may be, occupies a position fraught with responsibilities to the Lord and to the flock, as well as besetments to himself. Great care should, therefore, be exercised by every company of the Lord’s people, to so far as possible select for the position of leaders or elders in the Church such persons as would not be -likely to be injured by the privilege of service, such as occupying this post would indeed be ensamples of the flock in humility, and in all of the graces of the Lord’s spirit. It would seem to be with reference to the special trial of such as occupy this position of service in the Church that the Apostle speaks, saying: -Be not many of you teachers, brethren, knowing that we (occupying such a position) shall receive the severer testing.”—James 3:1.

It may not be amiss that here we notice the fact that although the word “elder” has the significance of “older,” yet amongst the Lord’s brethren it is not merely years of natural life that is to be taken into consideration; in the Lord’s family we sometimes see “babes” with grey hairs. Nor can we even count eldership according to the number of years that have elapsed since the begetting of the spirit: for some grow rapidly and mature quickly; others who receive the truth permit the “thorns” or cares of this life and the deceitfulness of riches to choke the Word, and hence never get beyond the position of “babes”—never bring forth the ripe fruits of the spirit.

Nor can we reckon this matter of relationship merely according to the degree of knowledge of the divine plan attained; for as the Apostle assures us, it is possible for some to have much knowledge and yet be but “tinkling cymbals,” according to the Lord’s standpoint of estimation. While, therefore, an elder, in order to be “apt to teach,” must have attained to some considerable degree of knowledge of the divine plan, nevertheless, the real evidence of his fitness for the service of an elder must not be determined by his knowledge merely, but, additionally, must be measured by his growth in grace. So, then, such of the brethren in any place as possess clear knowledge of the divine plan and are “apt to teach,” and who, additionally, give unmistakable evidence that they have grown in grace and are bearing in daily life the fruits of the spirit of the Lord, in considerable measure of maturity, may be considered qualified to be elders; and such may properly be chosen to the eldership by their brethren, regardless of their age according to the flesh.

According to the flesh, Peter and several others of the Apostles of our Lord were His elders, but according to the spirit, our Lord is the Elder Brother of all accepted to the family of God. According to the flesh, bosh Timothy and Titus were young men—young in years—so that the Apostle needed to write to one of them, “Let no man despise thy youth.” (1 Tim. 4:12.) And yet these young men the Apostle recognised as elders in the Church, who, because of their spiritual development and knowledge of the divine plan, and aptness to teach, were well qualified to feed the flock of God, and to be overseers in it—but not lords, not rulers, not masters, and not vested with any authority—merely privileged to call to the attention of the flock the voice of the great Shepherd and His twelve chosen assistants, and to lead them to the green pastures and still waters of divine truth.

It was after specially enjoining modesty and humility upon the ones most advanced and most capable of the flock that the Apostle, in the language of our text, urges that each one of the Lord’s sheep, so far from seeking to be a leader in the sense of a ruler, or lord, or master, should seek to be subject one to another—to hear gladly from the humblest of the flock, and be willing to yield his own preference so far as his judgment and conscience would permit. A Church operating under this spirit would not be rent with contention, for each would be so anxious for the interests of the cause and so willing to condescend to the wishes of others, that even the will of the majority would not be considered satisfactory, but rather all would seek, if possible, to reach such a modified conclusion as would meet with nearly or quite unanimous approval.

The Apostle most distinctly points out that the quality essential to such proper conduct on the part of the elders and on the part of all, is humility. How beautiful is his exhortation—”Be clothed with humility.” The thought would seem to be that outside of every other adornment of character, and covering all others, should be this robe of humble-mindedness, the opposite disposition to pride.

By way of clinching this argument, the Apostle reminds us of the principle upon which our Lord dealt with His flock and with all—that He disapproves of pride and that all who are actuated by pride may be sure that the Lord, so far from receiving them, fellowshiping them, leading them, blessing them, will resist them, push them from Him. The natural inference is that thus resisted of the Lord, the tendency of such as come under the influence of a spirit of pride and ambition will be not toward the truth nor toward any of the fruits and graces of the spirit, but further and further from these. “The Lord resisteth the proud, but supplies his favour to the humble.”

Let us cultivate this humility, which the Lord so loves and appreciates and promises to reward, that He may exalt us



in due time.

Seeing that we are under this mighty hand of God. and that. too, by our own volition, how shall we act? Shall we yield ourselves to His will, and permit Him to “work in us both to will and to do His good pleasure,” and our ultimate exaltation, or shall we resist the Lord’s power, resist His Word of instruction, resist the example set us in the meek and lowly Lamb of God, and seek to exalt ourselves and to be somebodies, either in the world or in the Church? Nay, let us remember that it would be folly to attempt to work against the divine arrangement; we might to some extent seemingly succeed, and bring upon ourselves, and perhaps upon others also, more or less of separation from God through such resisting, on account of a wrong spirit; but in the end we should utterly fail of God’s favours, which He assures us will be bestowed only on the humble. -

As a result of true humility, the Lord may increase our opportunities in service in the present life, and perhaps He may not; but no matter for this. It is not for the present life that we are seeking and striving, but for the glory, honour and immortality which the Lord has promised to them that love Him; that love Him so much that they hearken to His Word and seek to develop those elements of character which are pleasing in His sight, seeking to become more and more copies of God’s dear Son.

The Apostle adds: “Casting all your care upon him.” All true saints of God have an interest and care in respect of the Lord’s work. Every elder must feel such a care, especially for the flock in connection with which he has been appointed to service, “to feed the flock of Christ”—not to shear them, not to frighten them, not to club them, not to exercise authority and lordship over them, but to feed them.

This care affecting the chosen elders (and all the elders or advanced ones in the Church) although it is a right sentiment in itself, might easily be so perverted as to be dangerous. The elders, either individually or collectively, might become so nervously careful of the flock as to destroy their own peace and joy in the holy spirit, and it might also lead them to take various improper steps, which in their over-zealous judgment they consider necessary for the welfare of the flock. We see such a spirit of carefulness and over - solicitude marked prominently by the various creeds and regulations and restraints put upon the Lord’s flock, contrary to the Scriptures, and to the liberty wherewith Christ makes free His people. The motive in some respects was sometimes good; the difficulty was that some elders, caring for the interests of the flock, forgot that they were only its servants, and that they were not authorised to make any laws or restraints whatsoever for the flock. They forget that the Lord Himself is the Good Shepherd of His flock still, that He has not given over His care of it, nor His authority to anyone, to permit such to exercise lordship or to make laws of any kind for it, He having made all the laws and regulations necessary and desiring that His sheep shall be free, with the liberty wherewith He made them free, in the fullest sense of the word.

The remedy for all such unauthorised over-carefulness for the interests of Zion is pointed out by the Apostle, saying: “Casting all your care upon him, for he careth for you.” Each sheep is to remember that the Shepherd’s mighty power is still in the midst of His people, and that because of His care we do not need to overburden ourselves with care, nor to feel that we must make changes in His plans and arrangements to meet what one might fancy to be new exigencies in the case. All such over-carefulness leads to fear, and fear indicates a lack of faith, a lack of confidence in the, Shepherd; and is generally used by the Adversary as one of His most powerful levers to lead the Lord’s people into a wrong course.

Let us all, then, have a’ care for the flock, but let us cast the weight of this care upon the Lord, and let our faith trust Him, that He who has been working out so grand and glorious a plan as His Word reveals to us now, has made full provision for every feature, every circumstance, every condition; and let us thus be ready to co-operate with Him in harmony with His Word, but not to run where we are not sent, nor in any manner to take our Lord’s place, nor attempt to do His ,work. But only the humble-minded are likely to receive any lasting blessing, present or future, at the hands of our Lord; for He resisteth the proud and showed) favour to the humble.

### **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.

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**To bear another’s weakness.**

**To soothe another’s pain;**

**To cheer the heart repentant.**

**And to forgive again**

**This is my work to-day.**

**—Thomas a Kempis.**

## Keeping True to Principles of Divine Law.

People usually are attracted to wrong-doing by the thought that thus they escape difficulties or sufferings, or thus they gain advantages and blessings. But this is only a theory; as a matter of fact it is the reverse; every misdeed is costly.

Spiritual Israelites should never take this position—should never say, let us do evil that good may result, let us yield some principles for the sake of the harmony and the good of the cause. Alas, this seems to be the difficulty with the leaders of God's people all through the ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelites should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated, nevertheless, the principles of the divine law are never to be infringed, nor even compromised for the sake of blessing others. We are to remember that even when great emergencies arise God is superior to every one of them, and they can never be understood as His voice commanding us to violate the principles of righteousness which He has set before us. We are to do our duty in harmony with His law as kindly, as gently, as wisely, as possible, and leave all the results to Him—the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle's standpoint and say, "We can do nothing against the truth, but for the truth." (2 Cor. 13:8.)

*Our consciences will not permit us to compromise where principle is involved, though we should gladly be the readiest- of all to compromise where principle is not involved.*

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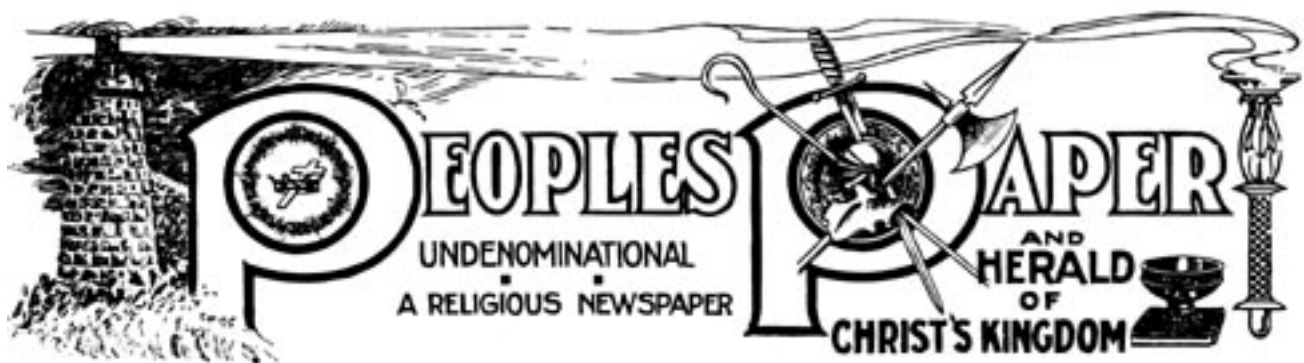
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## Is there a Second Chance for Salvation After Death?

THE subject of salvation is really the most important presented and explained to us in God's Word, because however true and beautiful other features of the plan of God may be, without salvation none of the human family would be able to enjoy and benefit from them for more than the few years of this present life. The Apostle Paul had this thought in mind when he stated—"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.) Paul would reason—If there is not real, lasting salvation, which continues in the hereafter, then we have cause to be most miserable.

Then the question may be presented to our minds—What do we mean by salvation? The main meaning of the Greek and Hebrew words, from which our English word "salvation" is translated, is—"rescue or safety." And someone may ask—Rescue or safety from what? Our Lord's words give us the answer—"For God so loved the world, that he gave

his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16.) The Greek word which is translated by our English word “perish” means—“to destroy fully.” In other words, it means death, lasting death, with no thought at all of consciousness. So, the salvation mentioned in the Bible means, to be rescued or made safe from death, from destruction.

Inasmuch as every member of the human race has been condemned to death in Adam, the matter of salvation will have to be faced, sooner or later, by every man, woman and child who has ever lived; and the Lord be praised that it is in this way, because every human being will thus have an opportunity for salvation—to be rescued, made safe from destruction; as the Apostle Paul so clearly declared—“For as in Adam all die, even so in Christ shall all be made alive.” And “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” (1 Cor. 15: 22; Heb. 2:9.)

The majority of our readers will remember one of Sankey’s hymns—“Rescue the Perishing,”— and this title really gives the correct thought behind the word “salvation,” so long as we remember that perishing means destruction. Probably the compiler of the hymn had the thought that if people were not rescued in this present life they were lost, condemned to eternal torment. This idea is both unscriptural and unreasonable, as any school child can prove from the Bible.

Quoting from the words of Jesus, when He was speaking with the woman of Samaria, we read in John 4: 22—“Ye worship ye know not what; we know what we worship; for salvation is of the Jews.” Someone may say, That seems strange, why was salvation, or rescue from death, destruction, only for the Jews at the time Jesus spoke? The instructions which our Lord gave to His twelve disciples may assist; He declared--“Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.” (Matt. 10:5, 6.) Also Jesus’ reference to Himself is enlightening, as found in Matt. 15:24—“I am not sent but unto the lost sheep of the house of Israel.”

The Apostle Paul, looking back to the time of Jesus’ first advent and before, stated—“What advantage then bath the Jew? or what profit is there of circumcision? Much every way; chiefly, because unto them were committed the oracles (utterances) of God.” (Rom. 3:1, 2.) Again, in speaking of his kinsmen according to the flesh, Paul declared—“Who are the Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.” (Rom. 9:4, 5.)

The above quotations help us to understand what John meant in John 1:11—“He came unto his own (Israel) and his own received him not.” The nation of Israel had been God’s chosen people for centuries, and Christ was sent to them, as their Messiah, to give them the opportunity for salvation to the heavenly kingdom, prior to all other nations. This was surely a great privilege which the Israelites as a whole did not appreciate, as shown again by the statement of Acts 13:45, 46 —“When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye have put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” (See also Eph. 2:11-13.)

A further statement by the Apostle Paul is most enlightening in connection with our subject, as found in Rom. 1:16—“For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek”—Gentiles generally. How clear it is that God determined to give the Jewish people the first opportunity for the heavenly calling, but seeing that sufficient were not worthy of that “so great salvation,” the invitation to believers in Christ from all nations was made operative 31 years after our Lord’s sacrifice unto death, so that the full number of the Bride of Christ may be called, chosen and proven faithful to, reign with Christ in His heavenly kingdom.

Now, it may be asked, What happens to those Jews who rejected Jesus at His first advent, who had the opportunity to hear the “gracious words which proceeded out of his mouth”? Following the words of advice which our Lord gave to His disciples in Matt. 10: 6, where He directed them to preach the message to the “lost sheep of the house of Israel” only, we read in verses 14 and 15 “And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.” It will be seen that the Israelites would be rejecting the light and truth of the Lord in rejecting the disciples of Christ, and so would not be worthy of any special consideration from the Lord as respects the heavenly calling—they had shown their lack of appreciation for such a high honour. Yet, Jesus implied that it would be a tolerable time for Israel in the day of judgment, but more tolerable for the inhabitants of Sodom and Gomorrha, because the people of those cities had sinned against much less light and truth.

Through the prophet Ezekiel we have a wonderful account of how God will deal with Israel, Samaria, Sodom and all other nations in the day of judgment—the thousand years of Christ’s reign, when He will judge the world in righteousness. (See Acts 17:31.) In Ezekiel 16, the prophet, speaking for the Lord, after revealing the sins of Sodom and her daughters and declares that God “took them away as He saw good” (verses 48-50) , then continues, speaking prophetically to Israel—“Neither bath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done . . . 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. That thou mayest bear thine own shame, and mayest be confounded in all that thou has done, in that thou art a comfort unto them. When thy sisters, Sodom and her



daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.” (Verses 51-55.)

The declaration that the Lord would “bring again the captivity” of Sodom, Samaria and Israel, is more clearly revealed in the Revised Standard Version, which translates verse 53 as follows :—”I will restore their fortunes, both the fortunes of Sodom and her daughters, and the fortunes of Samaria and her daughters, and I will restore your own fortunes in the midst of them.” Thus, God’s prophet was speaking of the great resurrection day in restoring the fortunes of these nations. They shall all “return to their former estate--come again from the land of the enemy, death—that they may profit from past experiences, for “when the Lord’s judgments are in the earth, the inhabitants of the world will learn righteousness.” (Isa. 26:9.) (See also Ezek. 16: 60-63.)

The Apostle Paul confirms the words of the prophet in Roman 11:1, 2—”I say then, Hath God cast away his people? (Since they had rejected the high calling for the heavenly kingdom.) God forbid . . . God hath not cast away his people which he foreknew.” No, indeed, after showing that “blindness in part is happened to Israel, until the fulness of the Gentiles be come in”—to make up the full number of Christ’s Bride --Paul goes on to state—”And so all Israel shall be saved (shall be resurrected from the death condition) ; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (natural Israel) ; for this is my covenant unto them (the New Covenant which the Lord will make with Israel at that time) , when I shall take away their sins. As concerning the gospel (the high calling for heaven) , they are enemies for your sakes (you Gentiles) ; but as touching the election (by which they were promised, through Abraham, that they should be the earthly seed to bless all other nations) , they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance.” (Rom. 11: 25-29.)

Does this mean that Israel and all the Gentile nations will have a second chance for salvation? No; all who will be dealt with in the Kingdom Age will really be having their first, full chance. They were not really touched by the message of the gospel previously (even if they heard the words of Jesus or His disciples; the majority, of course, ‘having never heard Christ’s name) , hence were not called for the heavenly kingdom. Our Lord very clearly explained, even respecting those who heard Him — “No man can come to me, except the Father which hath sent me draw him.” (John 6:44.) By meditating-on this statement of our Master’s we are able to see, as never before, that during the Gospel Age (between Christ’s first and second advents) , God is drawing to Jesus only those in the right heart condition. If these accept Christ as their personal Saviour they may be prompted by the spirit of God to present themselves in full consecration. It is an individual matter as to who accepts the invitation for the heavenly salvation, but one must first be invited, and having answered the call, all must then be proved faithful unto death to gain the inheritance.

Truly an understanding of the drawing and calling of the members who will make up the Bride of Christ helps us to be sympathetic towards all who now do not show interest in spiritual things; for if God draws only a very limited number to Jesus during the Gospel Age, and the Scriptures affirm that this is so, then the majority of mankind cannot be having any chance for salvation in this life. Their first, full and only chance will be in the Kingdom Age. Our Lord indicated this when He said, “I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day.” (John 12: 46-48.) The “last day” here mentioned by Jesus will be the judgment day of a thousand years on earth, and how reasonable it is to note that the words (truths, principles) spoken by Jesus at His first advent, will be the standards by which all mankind will be judged in this “last day” prior to the handing back of the kingdom to God, even the Father, when all the obedient will be able to stand before God’s justice, as was the case with Adam and Eve in the Garden of Eden before sin entered. (1 Cor. 15: 24-26.)

Another statement by the Apostle Paul which agrees so fully with the foregoing, is found in 1 Tim. 2:4-6, where we read—”God will have all men to be saved, and to come to a knowledge of the truth.” Strange as it may seem to some people, Paul here states that all men will be saved first, and then brought to a knowledge of the truth. Yes, indeed, they could not be brought to a knowledge of anything while in the death condition; hence, they are saved from death in Adam by a resurrection, and then instructed during the Millennial Age concerning the wonderful truth that “the man Christ Jesus gave himself a ransom (corresponding price) for all, to be testified in due time.” All who then receive this testimony into good and honest hearts, (it not having been their “due time” to hear it previously) will progress up the highway of holiness to human perfection, with life everlasting on the restored earth.

Of course some texts of Scripture are misunderstood and misapplied in connection with this subject of an opportunity for salvation after death. As an example is the passage in 2 Cor. 6:1, 2—”We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.” The Apostle is here referring to the day of salvation for the heavenly calling, and of course the Gospel Age is the only “day” for this; but to imply from this text that there is no hope of salvation beyond the present life for mankind in general is quite erroneous. The Apostle was not dealing with mankind in general, but writing to those who had already received the favour of God, and exhorting them not to receive this favour in vain, for truly, now is the only accepted time for the heavenly calling—during this present Gospel Age, and during the present lifetime of each one called of God and who has responded to that call to walk in the steps of Christ.

How important it is to keep the salvation for the heavenly calling—to the Jew first and also to the Gentiles — separate and distinct from the general salvation for mankind in general on the earth. By so doing, there is no confusion as to whether there is a second chance for salvation after death. It is hoped that the Scriptures used in this article

clearly reveal that there is one full chance for salvation for every member of the human family, and no second chance for anyone.

Also that the consecrated followers of Christ receive their full chance for the heavenly salvation in this present life, whereas the world of mankind will receive their full chance for the earthly salvation in the resurrection day. Should any of the consecrated followers of the Lord reject the favour of God, and wilfully despise the blood of Christ there would be no further opportunity for salvation for them; they would die the second death. (Heb. 10:26-29.) Likewise with the world of mankind in the judgment day to come: if they refuse to obey the laws of that kingdom, under the favourable conditions of that time with Satan bound and no outside hindrances (Rev. 20:1-3), they must be destroyed in the second death also. (Acts 3: 20-23.) Thus God will have perfect and obedient beings in heaven and earth following the kingdom reign of Christ, and even death will then be no more, because all then living will be worthy of lasting life, to God's praise. (1 Cor. 15: 25, 26.)

How favoured are the Lord's true people during this "acceptable time" of the Gospel Age, having been drawn of God to accept Christ as their personal Saviour, and then called further to present themselves in full consecration, to walk in the way of sacrifice in the steps of their Master, in hope of the heavenly inheritance, as they prove faithful unto death. While the blessings upon all mankind in the kingdom of Christ on earth will be gracious and perfectly satisfying, even "the desire of all nations" to all in that earthly sphere who have no aspirations for spiritual things, yet the heavenly inheritance will be the glory that excelleth, for the Lord's faithful people now, as expressed by the Apostle—"Eye hath not seen, nor ear heard, neither have entered into the heart of man (the naturally minded), the things which God hath prepared for them that love him. But God hath revealed them unto us (the followers of Christ) by his spirit; for the spirit searcheth all things, yea, the deep things of God." (1 Cor. 1:9, 10.) It is when we see clearly the two salvations which God provided through Christ, that our hearts surely long to serve such a loving Heavenly Father, and the language of the Psalmist expresses the desire of all who are now yielding their hearts and lives to God in spirit and in truth—"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 of his saints." (Psa. 116: 12, 15.)

***Love feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility. . . . It is therefore able to undertake all things, and it completes many things, and brings them to a conclusion, where he who does not love, faints and lies down.—Thomas Kempis.***

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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 expression used, either in the correspondence or in the sermons reported.

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## To Put You in Remembrance.

*"Though ye know and be established in the present truth.--2 Pet. 1:12.*

WHILE the matter of being able to appreciate that we are living "in the days of the Son of Man" or the second presence of Christ, also of how we understand the "changed in a moment," is not so fundamental as the decidedly anti-ransom theory of Universalism, yet it is important to know the present truth, and there is the blessing promised in the appreciation of our Lord, as a glorious spirit being, in the "express image of the Father's person." The gathering of His elect from the four winds of heaven and dealing with His people—the Church—is in accord with the two parables—the Ten Virgins, which indicates the condition of the watchers at the time of arrival, and the Talents, showing the work of Christ among His people, prior to the time when He will manifest His great power and control the poor "groaning creation."—Rom. 8:19-22.

The Greek word "parousia" occurs in the following references:—Matt. 24:3, 27, 37, 39;

1 Cor. 15:23; 1 Cor. 16:17; 2 Cor. 7:6, 7;

2 Cor. 10:10; Phil. 1:26; Phil. 2:12; 1 Thess. 2:19; 1 Thess. 3:13; 1 Thess. 4:15; 1 Thess. 5:23; 2 Thess. 2: 1, 8, 9; Jas. 5: 7, 8; 2 Pet. 1:16; 2 Pet. 3: 4, 12; 1 John 2:28. It is badly translated "coming" in the King James' Version in all but two instances (2 Cor. 10:10 and Phil. 2:12), where it is translated "presence," as it could hardly be translated by any other English word. In fact, every occurrence of the word parousia can be reasonably rendered "presence," which seems to be the only English word that will express the meaning. All Greek scholars seem to agree that "presence" is the English equivalent of the Greek word "parousia."

Then read Matt. 24:37-39: "As the days of Noah were so shall, also the 'presence' of the Son of Man be." "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, and knew not until the flood came and took them all away; so shall the presence of the Son of Man be."

In the preceding verses our Lord said it would not be possible to locate Him in any one place, for His presence would not be like that of a man to be seen face to face, but like the sunshine—the rising of the "Sun of Righteousness

with healing in His wings.” It is unreasonable to say that the “bright shining” out of the east unto the west refers to lightning and “so shall the presence of the Son of Man be.- How could a flash of lightning symbolise “presence” or “the days of the Son of Man”?

After the breaking of the persecuting powers of Papal Rome there was to occur just what has taken place—the darkening of the sun, the dimming of the Gospel message -by Evolution and Higher Criticism, in the pulpits; and the “moon”—the Law—does not give its light. Its ceremonies are not understood and its sacrifices, “shadows of good things to come,” are referred to as old pagan institutions. Then comes the “sign of the Son of Man in the heavens.” Satan is referred to as the “prince of the power of the air”; he has been ruling in the religious or ecclesiastical heavens. Now Christ has come to take control of religious matters, first dealing with those who look for His appearing and kingdom. He is surely judging among His people and rewarding them according to the use of talents entrusted to them.

If Christ were to be visible to all, there would be no need of a “sign” that He had come, that He was there “in the heavens.” The sign in the heavens appears to be the gathering of the elect from the four winds of heaven, a harvesting work, in the Christian world. For He shall send His angels (messengers) with a great sound of a trumpet (not for the world to hear) to attract, to gather His elect. The voice of the trumpet is the present truth proclamation. “One shall be taken, one shall be left,” and in Luke 17: 34-37 the disciples asked, “Where, Lord?” And He said unto them, “Whosoever the body is there will the eagles be gathered together.” (See also Matt. 24:28.) So it is, “blessed are they that hunger after righteousness for they shall be filled.” It is the feast of Luke 12:37 and Rev. 3:20 to which the messengers have invited those who are watching for Him.

So the trumpet sounds “in the days of the Son of Man,” and in Rev. 10:7 we read “in the days of the seventh (trumpet) messenger, when he shall begin to sound.” It is not just a blast of a trumpet, any more than it is a flash of lightning, that symbolises the Lord’s presence; it is, “in the days” of the sounding of this trumpet by the seventh messenger that the mystery is to be finished. The plan is to be made plain and the Church completed, for during this time when the trump of God shall sound the dead in Christ shall rise first, and during the same time those that still remain in the flesh shall be caught away, as they finish their course, to be together with the Lord in the air. All who are baptised into Christ are baptised into His death. Just as the first veil to enter the Tabernacle signified our consecration to death as human beings, so the passing under the second veil indicates the actual death of the human being. The “new creature,” like the great High Priest, Christ, must leave behind the human nature. Flesh and blood cannot inherit the kingdom, and the bodies of those beasts, whose blood was brought into the sanctuary by the high priest for sin, are burned without the camp. “. . . Let us go forth therefore unto him without the camp.” “As many as are baptised into Jesus Christ are baptised into His death.” “But blessed are the dead who die in the Lord from henceforth. . . “ —Rev. 14 :13.

But “behold I show you a mystery, we shall not all sleep (be in a state of sleep, though we must all die), but we shall all be changed in a moment, in a twinkling of the eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed.”-1 Cor. 15: 52, 54. In verse 54 “corruptible” seems to refer to the dead who are raised “incorruptible,” and mortal to those still alive who are to be changed to be immortal.

## 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 1/12/6.

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## Teach Me to Live.

“Teach me to live, ‘tis easier far to die,  
Gently and silently to pass away,  
On earth’s long night  
to close the heavy eye,  
And waken in the realms of Glorious days.”  
“Teach me that harder lesson—how to live :  
To serve Thee in the darkest paths of life,  
Arm me for conflict now, fresh vigour give,  
And make me more than conqueror in the strife.”  
“Teach me to live Thy purpose to fulfil.  
Bright for thy glory, let my taper shine,,  
Each day renew, remould my stubborn will.  
Closer round Thee my heart’s affections twine.”  
—Selected.



# The Zeal of the Lord's House.

(This Article Contributed.)

*"The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me."*  
(Psa. 69:9:)

FIRST of all let us note what "zeal" means. Professor Strong gives the meaning of the word—"in a favourable sense ardour, in an unfavourable sense jealousy." Sometimes in the Bible this word is translated "jealous" where it would be better translated zeal. For instance in 2 Cor. 11:2 the Authorised Version reads, "I am jealous over you with a godly jealousy," but a better translation would be, "I am ardently devoted to you with a godly zeal." We see, then, that to have zeal indicates that one is ardently devoted to a certain work, or one can be ardently devoted against a certain work.

So our text, spoken by David, would refer to himself in a sense, because David, like all the ancient worthies, was zealous. David had a great desire to do some work for God. He had a zeal for the Lord's house—the tabernacle first, and subsequently for the temple, which he desired to build, but the Lord would not permit him.

This text was spoken prophetically of our Lord also. We can see this by referring to John 2:17, where the same text is referred to by our Lord. We remember that at this time our Lord had gone to Jerusalem at the Passover season, and coming to the temple, found the outer court filled with oxen and sheep etc., which were sold in great numbers at this time, because of the many visitors at Jerusalem. This filled our Lord with righteous indignation, to see the place which was supposed to be a place of worship used in this way. He decided to rid the temple of these things. He made a whip of cords, and drove out all the animals and those that sold them. He also overturned the tables of the moneychangers, leaving them in disaster, and said to those that sold doves, "Take these things hence; make not my Father's house a house of merchandise." The temple was supposed to be a place of worship, but part of it had become more like a shamble, so our Lord was justified in such an action. His disciples, referring to our Lord's act, quoted the Psalm—"The zeal of thine house hath eaten me up."

Our Lord's zeal in the temple showed His earnest desire to serve God. But there is a still deeper meaning to our text. We understand that the Church in this Gospel Age is the House of God. (Heb. 3: 5, 6.) We see there are two houses of God, a house of servants and a house of sons; and Christ is head over the house of sons, which is also the true Church.

The same thought is expressed in 1 Pet. 2:5—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ." And in 1 Cor. 3:16—"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

So we see the real house of God over which Jesus had zeal was the house of sons. We have no better example of zeal displayed in the Bible than that of our Lord Jesus. When He came at His first advent, He came to give His life for us—Mark 10:45. Our Lord's life was a willing sacrifice, and with this thought before our minds we can understand how it was that the zeal for this house of sons did eat Him up or consume Him. For the whole of His earthly life, from Jordan to Calvary, was one of service—loving service, zealous service, so much so that it gradually ate him up.

It may do us good to note particularly to whom our Lord's energy and zeal were extended. Throughout His ministry His great theme in preaching was to gather together a little company of believers. His own words in Luke 4: 18, 19 show this. Although our Lord expended much of His energy in healing, the purpose was to gather the wheat out of the chaff during that harvest time. How often Jesus went aside to pray for those, and how He used to watch those who accepted Him. At the close of His earthly ministry our Lord's zeal was devoted almost entirely to His disciples. Jesus said Himself, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13,14.)

We who have become members of this same House are likewise invited to preach the Gospel as our Lord did, to lay down our lives as He did, for the brethren. Let us do good unto all men as we have opportunity, especially unto the Household of Faith. If we, then, have the spirit of Christ, we will have the spirit of service. It will be like a fire within us, an energy permeating us, driving us to serve the House of God.

The Apostle Paul was also a great example of a zealous Christian. We see it all through his writings, and the text in 2 Cor. 11:2 indicates that he had a great desire to serve the Church at Corinth, and this was so toward all the Churches. He said, "I am ardently devoted to you with a godly zeal." In the 28th verse of that same chapter he said, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." So it would seem that the Apostle's time was mainly for those who had accepted our Lord and become members of the House of Sons.

It would seem important, then, that we have a rightly-balanced zeal. That is, that we should see to it that our desire to serve God is exercised in the right direction. The Apostle Paul speaks of some in Rom. 10:2 who had a zeal, but not according to knowledge. The ones referred to were holding to the old Law. Their time and energy was exercised so that they were still trying to gain righteousness by serving the Law, so that their zeal was misdirected. We see this same spirit about us to-day among nominal Christians. Some devote all their energy in social life and many other ways, and expect to gain righteousness in this way, but this is not the work of the House of sons to be done during this age. We all need to search our hearts diligently, to see that our zeal is not for outward show to appear obedient in the sight of our fellow-creatures.

That this is possible is illustrated by a sermon delivered some years ago. The preacher dreamed that his zeal was wrapped in a package of considerable size, and some angels came and weighed it, and assured him that it was a full weight, 100 pounds—all that was possible. In his dream he was greatly pleased with this report. They next determined to analyse it. They put it in a crucible and tested it in various ways, and then reported the result: 14 parts selfishness;

15 parts sectarianism; 22 parts ambition; 23 parts love for men; 26 parts love for God.

Wakening, he realised it was but a dream, but he felt greatly humbled, and doubtless was profited by it for the remainder of his life. That dream may be profitable to each of us in leading us to a close examination of the motives which lie beyond all our words and thoughts and doings, especially the service for the brethren. There would seem to be a lesson for us all here. Love for God and for our fellow-men are the only elements of real zeal in the above analysis. It would show us that the zeal to serve God should come from the heart. These other elements mentioned are satisfying only the old nature, and would be zeal used, but not according to knowledge.

It is possible then, as we see in this result, that we can use our energy in a wrong way and yet think that we are serving God, and as we saw, that zeal could be used in a favourable or unfavourable sense. We do well to search our hearts to see if it is used in the wrong way. The lesson we should take from this result is, that love should prompt us to serve God and our fellow-men, and it is our zeal to serve God and the brethren that measures our love for the Lord.

Again, our Lord was a great example. We remember in John 13:1-14, shortly before our Lord's crucifixion, before He had eaten the Passover, He performed the manual service of washing the disciples' feet. While there are many good lessons to learn from this incident, one would be that we should be willing to render loving service to our brethren. Jesus said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

Our Lord had great love for His disciples, and here He wished to show them that while they were afraid to perform this small duty for each other, He, in performing it, had humbled Himself to serve them all, and had rebuked their lack of humility, and at the same time set them an example that would help them in every affair in life.

We see from this, too, that our zeal to serve does not necessarily mean that great works must be done to be seen of men in order to be acceptable to God, but even the little duties of life, performed faithfully and with love, have Divine approval. It is the little daily sacrifices which we are privileged to perform that make up the sacrifices which we have covenanted to make.

We remember, too, in the typical picture of the Atonement Day sacrifices, Leviticus 16, that the bullock represented our Lord Jesus, and the goat the Church, His body members, and we are told that the bullock was killed and atonement made for the High Priest and his house. The blood was used for atonement, but the carcase was burned with fire, and the vital parts of the bullock were burned on the brazen altar in the Court. Then there was also the fire on the golden altar in the Holy. The Three fires were burning at the same time, representing different phases of the consuming of our Lord's sacrifice.

Fire here would seem to represent destructive influences that came against Him and caused His death, as viewed from the different standpoints. To those outside in the camp, in the world, the burning of the flesh and the skin etc., had a very bad odour. To them our Lord's life was foolish, wasted; but to those inside the Court, justified believers, the burning of the fat was not a bad odour, but acceptable to God as a sweet odour. It was the burning of these vital parts of the bullock which seemed to represent the devotion and love and zeal of the Lord, and it was the love and zeal of the Lord to serve God and His brethren that brought Him up against such experiences as represented by the fire which led to His death. The incense sprinkled on the fire before the Mercy Seat represented our Lord's acceptable sacrifice in God's sight.

So in line with this, our text says, "The zeal of thine house hath eaten me up." Yes, it was our Lord's love and zeal for His house for the 3 years of His earthly ministry that gradually used up His strength. His life, and rose as an acceptable incense to God.

In the type, everything that was done to the bullock (representing Christ) was done to the goat, which represented His footstep followers. So it should be the love and zeal to serve God and His

House of Sons which should rise as an acceptable sacrifice to God, and just as it was with our Lord, it should use up our strength and life. So then, let us take our Lord as an example of zeal, and let us endeavour to serve God and lay down our lives for the brethren more and more as the days go by.

## Things Worth Striving For.

(From Bro. B. H. Barton's Note Book) .

THE PATIENT PERSEVERANCE which defeat cannot discourage nor discouragement defeat.

THE IMPARTIALITY which delights as much in a grand work another has done, as if you had done it yourself.

THE SPIRIT which finds a more ready excuse for your brother than for yourself.

THE RIGHTEOUSNESS which would rather right a wrong than conceal your share in it.

THE CHASTITY which always looks for some good intention, even where a slight or injury are seemingly intended

THE CHRISTIANITY which is as careful how we live in our homes as how we act before the brethren.

THE LOYALTY which even your stumblings and failures cannot dishearten.

THE LOWLINESS which will sorrow when your enemy falls and rejoice when you are humbled.

THE WISDOM which knows when to speak and when to be silent.

THE ZEAL which can never do enough and yet asks no credit and encourages no compliments.

THE FORGIVENESS which not only pardons in words, but proves its reality by never referring to the matter again.

THE HUMILITY which would choose the meaner and more undesirable part of a service, to leave the nobler and

more honourable part for another brother.

## Used Postage Stamps.

Used postage stamps of all varieties can be sold to 84 port the truth work. Friends willing to assist may forward all, the Australian stamps they can procure, as well as other stamps, leaving at least a quarter of an inch of paper around the stamps; that is, do not remove stamps from the paper.

## No Rudder to Noah's Ark

*And Noah went into the ark ; and the Lord shut him in .—Gen. 7.7, 16*

There was no rudder to Noah's ark. He had obeyed God and now was shut in, with God only to steer; for he was on God's errand. The man who could endure what he endured for more than a century, while preaching the word amidst a hostile people, did not have any fears as to where he was going. And what an experience it is when we believe that God is steering our little barque over life's tempestuous sea.

—S. D. Gordon.

## Prayer Brings Peace.

"Being in agony, He prayed," is the record of our Saviour's Gethsemane experience. The lesson stands for all time. Like a bright lamp, the little sentence shines amid the olive trees in the garden. It shows us the path to comfort in our time of sorrow. Never before nor since was there such grief as the Redeemer's that night, but in His prayer He found comfort. As we watch Him the hour through, we see the agony changing as He prayed, until at last its bitterness was all gone, and sweet, blessed peace took its place. The gate of prayer is always the gate to comfort. There is no other place to go. We may learn also from our Lord's Gethsemane how to pray in our Gethsemanes. God will never blame us for asking to have the cup removed nor for the intensity of our supplication; but we must pray with submission. It is when we say in our deepest intensity, "Not my will, but Thine," that comfort comes, that peace comes.

Perfect loyalty to Christ brings perfect peace into the heart. The secret of Christ's own peace was His absolute devotion to His Father's will. Any resistance to God's will, any disobedience of His law, any wrenching of our lives out of His hand must break the peace of our hearts. No lesson that He gives ever mars our peace, if we receive it with willing, teachable spirit, and strive to learn it just as He has written it out for us. If we take the lessons just as they are given to us, we shall make our life music, and we shall find peace.—T. R. Miller, D.D.

## Chosen Lessons.

*"He shall teach Him in the way that He shall choose."—Psalm 25 : 1 2.*

In the way that He shall choose  
He will teach us :  
Not a lesson we shall lose,  
All shall reach us.  
Strange and difficult indeed  
We may find it.  
But the blessing that we need  
Is behind it.  
All the lessons He shall send  
Are the sweetest,  
And His training in the end  
Is completest.  
—F. R. H.

### 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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**Price— Fourpence Halfpenny**

## **Divine Justice in the Deluge.**

WHILE to-day there are those who deny the teachings of Genesis respecting the creation of man and the deluge, we have the words of Jesus in Matt. 24:39 stating that the flood came and took them all away; proving that God permitted the deluge and that He was just in blotting out the human family with the exception of righteous Noah and his family.—2 Pet. 2:4-10.

We should remember that God's covenant with Adam was based upon the fact that he was created perfect (in God's image and likeness), and was to be granted everlasting life on conditions that he would maintain this image and likeness by continued obedience to his Maker. When Satan obsessed the serpent and guided it to eat the fruit which our first parents were forbidden to eat, he produced thereby a temptation. Mother Eve saw that, so far from the serpent being poisoned by the fruit, it was the wisest of animals. She reasoned that humanity was so much superior to the brute creation that the increased wisdom would make her husband and herself like gods. She thirsted for knowledge and power, and only the Divine command seemed to stand between her and the highest ideals. She partook of the fruit and recommended it to Adam, who was not so deceived (as the Apostle informs us), for he knew that death would surely follow disobedience. Nevertheless, he disobeyed, thinking he would rather perish with his wife than live on for ever without her.

The disobedience led to expulsion from Eden, and the beginning of the gradual execution of the sentence which reads, "for in the day that thou eatest thereof thou shalt surely die," or as worded in the margin, "Dying, thou shalt die." Up to this time Adam was not dying by any means, for sin alone brought death through separation from the life-giving groves. And according to the Divine pronouncement, he died within the day in which he ate of the tree of knowledge of good and evil. The Apostle Peter informs us that a day with the Lord is a thousand years, and Adam died when nine hundred and thirty years old. His race inherited his dying conditions and sinful tendencies. Thus all humanity are under the curse, condemned, not to eternal torment, but to death in Adam. Whatever, therefore, may cut short human life is no injustice to humanity, because whatever life is now enjoyed is just so much more than the human race can justly claim. Hence the deluge was merely a quick means of executing against Adam's family of sinners the death sentence already expressed sixteen centuries before.

There is the same hope for these as for all the remainder of the human family—the hope of a fresh trial for life lost in Adam. This means not merely a hope of being awakened from the sleep of death, but a hope of restitution, a hope of returning, if they will, to the full measure of human perfection—the image of God in the flesh. This hope rests first of all on God's gracious promise that all the families of the earth shall be blessed in Abraham's seed. Secondly, it rests on the assurance that Jesus is the Head, and the Church the members of that spiritual seed of Abraham which, as the Elect of God, will soon be completed and glorified with the risen Lord and Saviour.

In the Messianic kingdom, this great "seed" will accomplish the world's blessing foreordained. St. Paul emphasised this, saying, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise made to Abraham." See Gen. 22:18; Gal. 3:29.

As we review the situation we are amazed at the exhibition given of Divine patience. We are reminded of St. Peter's words that God is not willing that any should perish. How easily He could have blotted out of existence our first parents and have created another pair. How easily He could have hindered Satan from presenting the temptation. How easily He could have warned the angels against a course of disobedience and have shown them His full power at any time. These incidents illustrate to us a general principle of Divine character and Divine dealings. God had indeed a glorious dominion before sin entered the world. And He could, of course, have hindered any spread of disloyal ambition of Satan by destroying him, or God could have coerced him into obedience as a slave. But the Almighty has the very highest ideals in respect of His Government and all His subjects. All His work is perfect, as the Scriptures declare, and every variation from that perfection must be the result of disobedience; while the unalterable law of God is that the disobedient shall perish. Whoever does not learn to love righteousness and hate iniquity will be counted unworthy of everlasting life. And so we read that, after the coming of Christ, -Whom the heavens must retain until the

times of restitution of all things,” that it shall then come to pass that “every soul which will not hear that prophet shall be destroyed from among the people”—destroyed in the second death and not preserved in a place of torment.

God not only foreknew that the conditions under which man was created would result in sin, but without causing the temptation and without giving any excuse for the disloyalty. He determined to permit it, but only for a very limited space of time. The reign of sin and death is only to last for six thousand years. Then, by bringing in the Messianic kingdom, God will abolish sin and death, lifting all the willing and obedient to human perfection and life everlasting in Eden restored.

He put the death penalty upon humanity, knowing at the time that it would require the death of an obedient sacrifice for human redemption, and purposing in advance that He would provide a Redeemer such as would willingly become man’s surety by paying the ransom price. Thus the permission of evil has resulted in the manifestation of God’s love, in a manner that otherwise would hardly have been revealed. The infliction of the death penalty for so long has, likewise, demonstrated the persistence of Divine justice. The recovery of the dead by a resurrection will prove, as nothing else could, the wonderful power of our God. And when the entire plan of God shall have been outworked and shall have been made known to angels and men, it will demonstrate the wisdom of God, as it never could have been known, had He not adopted the plan of temporarily permitting a reign of sin and death.

Another thing made possible by the permission of sin has been the special call to joint heirship with Christ in the heavenly phase of the Kingdom. The Bible declares that the Elect Church are begotten of the spirit throughout this age, and are promised that they shall be born of the spirit in the first resurrection. “Flesh and blood cannot inherit the Kingdom of God.” The need of a Redeemer opened the way for Him who was ‘the “Word” to become flesh. He was then in the position to demonstrate His obedience unto death, even the death of the cross.—Phil. 2:8. And this great sacrifice constituted not only the ransom price for Adam and his race, but also the basis on which the Heavenly Father highly exalted His Son far above angels to the Divine nature—John 5:26. Similarly the exaltation of the Church to be the Bride of Christ and partaker of the Divine nature (2 Pet. 1:4) was made possible by the permission of evil. The Heavenly Father could justly permit members of the fallen race, of the same disposition as Jesus (having the mind of Christ), to sacrificially lay down their lives as members of the Body of Christ, and by thus suffering with Him to be accounted worthy of reigning with Him in glory.—Rom. 8:17.

As the Psalmist exclaims, “Great is the Lord and greatly to be praised.” Infinite in wisdom, justice, love and ‘power. Is it any wonder, in view of this work, that God has outlined for His Son and the Church glorified, that He should consider it necessary to give us tests of faith in loyalty and obedience. Is it any wonder, in view of the work which He has for us to do for mankind, that the Redeemer Himself was given experiences in suffering, that He might be a merciful and faithful High Priest in the things of God in relation to humanity. Since having gained a better understanding of the Bible, we see that the redemption which God provided through His only Begotten Son is to be world-wide in its effect. The race was not condemned individually, but as a whole, in one man, on account of Adam’s sin. Similarly, the race has been redeemed as a whole by the Man Christ Jesus, who gave Himself a ransom for all. — 1 Tim. 2:5, 6; Heb. 2:9; 1 John 2:2.

The fact that God did not deal with any of the human family, except the Hebrews, for four thousand years, does not mean that He cared for the Hebrews only, nor that they alone are to receive the Divine blessing. It simply means that, during that time, God dealt with the Hebrews to select from among them some especially loyal characters to be sharers in His future work, when He will deal with the world in general.

The fact that all this work of selecting one class of servants from Hebrews and another class from every ‘nation during the Gospel Age, has required six thousand years is no argument against God’s purpose to bless all Adam’s children ultimately. We are glad to see in the light of present truth that it is in the eternal interests of all mankind that the past and present elections have been proceeding. The fact that a long time has been consumed in getting ready the instruments of Divine mercy shows the greatness and the thoroughness of the Divine Plan in respect of the race as a whole. Let us then avail ourselves of the glorious opportunities for Bible study and for growth in grace and love. Let us walk worthy of the light, and rejoice in Him who bought us with His precious blood.

#### PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.

Published by the Berean Bible Institute, 19 Ermington Place, Kew, E.4, Melbourne, Victoria, Australia

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 expression used, either in the correspondence or in the sermons reported.

## The Institute’s Work.

ANOTHER year’s work for the Berean Bible Institute has been completed, and once again we desire to express thankfulness to the Lord for all His blessings bestowed upon the efforts to serve His cause of truth together with our brethren throughout Australia and other lands. It has been a joy to have the loving cooperation of our dear brethren in the privileges of service, and their voluntary efforts are most encouraging and warmly appreciated, knowing that all is accepted of the Lord as done unto Himself.

There is nothing spectacular to report, nor is this to be expected in the Lord’s cause, but rather the work has gone on steadily along similar lines to former years. Most of our readers will know that the Institute exists as a centre for proclaiming the message of the Gospel of Christ to all who have ears to hear, with the main object of finding those

who are yearning after truth and righteousness, and delight to walk in the steps of Christ in response to His invitation for the high calling. Various means of proclaiming the truths of God's Word are employed, including the printed page in varied forms, the radio (a short report on this feature appearing separately) , and gatherings for Bible study, lectures, etc.

Our monthly "Peoples Paper and Herald of Christ's Kingdom," now in its 37th year of publication, continues to reach our brethren and interested friends throughout Australia and overseas, and the messages in its columns are received with appreciation by many readers. A number of brethren contribute to the pages of the "Paper" and their assistance in this way is greatly appreciated, and is of good help in proclaiming the general and harvest truths of God's Word.

As in former years, the cost of printing the "Peoples Paper" has not been covered by subscriptions, and the deficiency is made up from the General Tract Fund. Copies of the "Paper" are used liberally as free literature amongst a considerable number of interested friends, so the expense to the Tract Fund is well spent. Extra copies of the "Peoples Paper" are always available to all for distribution as they have opportunity, and the continued voluntary checking of proofs, folding, wrapping and despatching of the monthly -Paper- by some of our friends is of good assistance and much appreciated.

Despatch of Bible study helps in the form of books, booklets, and tracts has continued throughout the year over a wide area, and our friends are welcome to supplies of free literature for passing out to those who have the hearing ear for spiritual things. Kingdom Cards are also available for the same purpose, and the Consolation Cards for mailing to the bereaved have been used by some Classes, as in previous years. This is a helpful means of supplying some comforting literature to those in sorrow who are desirous of this.

Some Lectures for the public were arranged during the year, and these occasions give opportunity to invite those who are contacted by the radio or advertising circulars. While the attendance from the public is usually small, there is always some blessing from the efforts in this way in encouraging those who are really earnest to attend the regular Bible studies. It is surely good for the Lord's people to be active in any way their talents may provide, and it is a pleasure to hear from all who desire to have some part in the Lord's work.

The financial position for the past year is indicated by the General Tract Fund Account (the radio being separate) , and all the goodly provision has been lovingly and voluntarily supplied by our dear friends who desire to use their particular talent in this way, as unto the Lord. We trust that all may realise God's blessing in the sacrifice of the good things of this present life.

Looking forward there is cause for much apprehension as people view the international scene in these days, but for the Lord's people there is cause for much thankfulness for present opportunities and privileges of service for the Lord, both as respects their own upbuilding, by His grace, and the encouragement of others of precious faith. Many hindrances to progress in the Christian way are certainly before us day by day, but they that wait upon the Lord shall renew their strength, and what could be stumbling stones may be used as stepping stones when our hearts are fully surrendered to the will of God, and His spirit is dwelling within. Prayers of faith surely keep the Christian's armour bright, and we ask all our brethren to join in prayer for the blessing and guidance of the Lord upon the work that may yet be His will and good pleasure to accomplish in this, and all other parts of the harvest field. "Let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have opportunity, let us, do good unto all, especially unto them who are of the household of faith."—Gal. 6:9, 10.

### General Tract Fund.

To Credit Balance,	16	6	4
„ Donations	529	9	8
	£545		0
<hr/>			
By FreeTracts and Deficiency			
Paper	£85	6	6
„ Allowance Printing Paper	30	0	0
„ Hall Rents, Advertising,	38		0
Circulars			
„ General Expenses (Office,	54		6
„ Towards Personal and House	265	0	0
	36		6
„ Free Books and Booklets	8		0
Credit Balance, 1/5/'54	26		6
			0

## The Radio Work.

THE witness of the truth over the radio has continued throughout another year, and the Lord's blessing has also attended the efforts in this way. We render thanksgiving to God for this further privilege of service, in which a number of brethren gladly associate, their help being greatly appreciated.

The same radio stations have been used over the past year, namely, 3GL Geelong, 2KY Sydney, 4KQ Brisbane and 6KY/NA Perth and Narrogin, the friends in Western Australia having the cost of the W.A. stations in their care.

There is no doubt about the witness of the truth over the air doing good where other avenues of service could not reach, and this is the case even amongst the brethren who know the truth. The plan of God never grows old; so the



simple truths, which are the main contents of the broadcasts, continually bring the fundamental truths to mind and refresh the heart with the great love of God which is shed abroad through Jesus Christ our Lord.

Considerable numbers of new enquiries have been received throughout the year, and from amongst these there are some very earnest and sincere friends who are embracing the truth in all its beauty. We have full confidence that the Lord will add the increase as He sees good, both now and in the time to come. The Lord's assurance through the prophet—"My word shall not return unto me void, but it shall accomplish that which I please"—(Isa. 55 :11) , gives encouragement at all times.

Friends who are able to advertise the radio should surely do so, either by the distribution of radio cards or through the newspapers. Sample broadcasts are available in quantity for those able to place them to advantage. Also printed copies of all broadcasts and other free literature are offered over the air to all listeners, and considerable quantities of these have been sent out. All new listeners who enquire also receive several issues of "Peoples Paper" free, and some then de-sire to subscribe to the "Paper" themselves.

In the Lord's providence the expenses of the radio have been fully covered through the voluntary support of our brethren, and which is very encouraging in this work in the service of our Lord. The Radio Fund shows the main details. The future for this feature, as also other branches of service, are committed to the Lord for His blessing and guidance as He sees good, and the prayers of our dear friends are also requested upon this work that the Lord's will may be done in these last days of the age, to His praise.

### Radio Fund.

To Credit Balance,	£ 68	6	9
„ Donations .. ..	716	9	6
	£784		3
<hr/>			
By RadioStations 3GL Geelong, 2KY			
Sydney, 4KQ Brisbane . . . .			9
„ Additional Recordings for 3GL, 2KY,	30	0	
Dialogues, etc. . .	21	0	
„ Travel and Sundries ..	8	0	
„ Bank Charges .. .	1	0	
Credit Balance, 1 / 5 / '54	76	6	
			3

## Convention Notes.

Notes on Adelaide Easter Convention (16 pages) are now available free from this office.

"Christ's Return".—This 38-page booklet explains this subject in some detail, and is supplied at 10d. per copy, or three copies for 2/3, post paid.

"The Divine Plan of the Ages".—A new supply of this wonderful study on the Bible is on hand. Blue cloth binding, handy pocket size. Price 4/6, 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.

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.—The Literary Institute, 1st Floor, Corner Hay and Pier Streets—Sundays, 3 p.m. and 5.30 p.m.

## The Life of Joseph

(Convention Address)

WE find Joseph brought into prominence in the 37th chapter of Genesis. He was then seventeen years of age, a very exemplary son, and the favourite of his father, Jacob.

Jacob was then 109 years old, and it was 200 years after Abraham was called. We find that God had promised Abraham, Isaac and Jacob that He would make a great nation of their descendants, and that all the families of the earth should be blessed by that nation. These promises of the Heavenly Father may have appeared slow of fulfilment, as Jacob had twelve sons and one daughter only, after all this time.

Jacob's family consisted of four sets of children, and this in itself did not tend to full harmony and peace in the home. If the father expected the elder brothers to share his sentiment towards Joseph he was very much mistaken, as they were envious of him and hated him. In their shepherd life the sons became widely scattered and had much time for good or evil, and Joseph was troubled at what he saw and naturally told his father of the state of affairs. The coat of many colours which Jacob gave to, Joseph may have been understood by his brethren to mean that their father would bestow the chief blessing on Joseph. • And the dreams of Joseph, which were quite prophetic of his later supremacy in Egypt, may have made the brothers fear that Joseph would advance to a higher and more exalted state in life than

they. Joseph probably did not understand his dreams; he innocently told his father and brothers about them, and even Jacob rebuked him, saying, "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

So, we find that when the elder brothers had Joseph far away from their father and home, they were ready to murder him in their envious and malicious state of mind. Two of the brethren, Reuben and Judah, were not in favour of taking Joseph's life, but did not dare to openly oppose the rest, so they suggested other measures. Reuben had him cast into a pit, intending to rescue him secretly and save him. Before Reuben could do this, Judah proposed to sell Joseph to a company of travelling merchants going down to Egypt, and to this the other brothers agreed; so Joseph was sold, and his brothers divided the price among themselves. Reuben evidently was not informed of this transaction, as he shared his father's grief at the supposed death of his young brother. Judah's motive apparently was a double one; first, to ease his conscience by choosing the lesser of the two evils—avoiding murder and yet getting rid of Joseph at a slight profit to all the brothers. Then in common with the other eight, he was willing to lie to his father, and make believe that Joseph was dead.

This supposed loss of a beloved son was a severe ...fiat for Jacob, as evidently Joseph was the one in whose line of descent Jacob looked for the fulfilment of the divine covenant. Joseph was the eldest son of his beloved Rachel, a son after his own heart, in whom was the reverence of God and the love of righteousness. And in Reuben's favour it may be said, that of all the brethren he had the most reason to be envious of Joseph, as Reuben was the eldest son of Leah, the first wife of Jacob.

In the case of Joseph the trial was very severe. From being a beloved and favourite son tenderly reared in his father's house, he was suddenly transported to the position of a slave in a foreign and heathen land. Added to this, too, were the bitter experiences of the murderous hatred, and cold-hearted cruelty of his brothers, and the thought of his father's grief and loneliness; and that, without any apparent prospect of ever seeing his face again, or of ever hearing a word from him, as there were no postal arrangements between foreign nations in those days, and Joseph, as a slave, had no command of time or money. This was surely a bitter experience for a young man of seventeen, but as he left the scenes of his childhood and all he held dear, he took with him the staff of the divine promises, and the principles of truth and righteousness, under which influence he had been reared, and he resolved to be loyal and faithful to God.

While God could have prevented and might have interfered at any step of these distressing circumstances, we see that He did not, but allowed each one to freely manifest Joseph's disposition for good or evil. Yet above them all we see God's overruling providence in turning these very circumstances to account in a most marvellous way for the furtherance of His benevolent designs, and to the special blessing of His faithful servants. Thus, for instance, Joseph being thrown more upon his own resources and in contact with a new, and at that time, the most advanced civilization of the world, received a new and valuable education which otherwise he could not have received. This, together with his trust in God, enabled Joseph to develop that strength of character which he later so wonderfully displayed. Also, in the providence of God, Joseph was the forerunner of all Israel in the land of Egypt, where God proposed to give that entire nation a needed and valuable experience for a long time, in contact with the highest civilization of that day. Yet, as slaves, 'they would be taught humility, and reliance upon God. Also, their race be kept pure and distinct from others, because as slaves they could not intermarry with the Egyptians. And through the Israelites in their land, the Egyptians, and also other nations, were to learn something of the character of the true God.

In Egypt, we find Joseph making the best of his trying circumstances. Because of his faithfulness he soon gained the confidence of his master who made him overseer of all his house, and all that he had he put in Joseph's hand, and the Lord was with Joseph. • After some ten years of service Joseph was falsely accused and cast into prison, but here also the Lord was with him and showed him mercy, and Joseph again made the best of his situation. After some time of discipline and testing in prison, God set before him an open door; He did not take Joseph out immediately, but prepared a way for him to freedom. When God showed Joseph the meaning of the dreams of the butler and baker in prison, he had hopes of release, but the ungrateful butler forgot his benefactor, and Joseph remained a prisoner for two more years. Then the door was swung open this time, not only to freedom, but to honour and advancement.

Joseph's suggestion to Pharaoh of a wise course, in view of the predicted famine, was an evidence not only of his faith in God, but also of a keen active business turn of mind. Joseph evidently did not regard his exaltation next to the king as the full reward for his faithfulness. The throne of Egypt had never been the goal of his ambition, for like Abraham, Isaac and Jacob, he looked for the kingdom of God. With the same faithfulness as before, he quietly set about his new duties of piloting the nation through the threatening dangers of the future. Joseph did not become puffed up with pride, but with the same, quiet dignity that characterizes a true man, he went about the business of his new office with the same energy, competency and faithfulness that he had shown as a slave, a brother, and a son in his father's house.

Again, the wisdom and noble character of Joseph shone out brilliantly in his treatment of his erring brethren, when the widespread famine had brought them down to Egypt. He knew them, but under the changed circumstances they did not recognise him. He had left them a beardless boy of seventeen, sold into slavery; they now saw him a man of forty, arrayed in the vestments of royalty and speaking a foreign language which they did not understand. Had Joseph been of a revengeful spirit, here was his opportunity for retaliation; but Joseph was a well-balanced man, and revenge could have served no good purpose. His course showed that he had a forgiving, as well as a cautious spirit, and that under proper circumstances he was ready to exercise forgiveness. Joseph therefore wisely dealt roughly with his brothers at first, that he might prove whether the experience of years had brought about any change in them, and also that he might learn something about his father and his younger and only hill-brother, Benjamin.

Joseph soon learned that his father and Benjamin still lived, but by concealing his identity and dealing roughly with his brothers he improved the opportunity to test their present disposition, both toward their aged father and Benjamin, and toward each other. He witnessed their concern for their father's feelings about Benjamin, and their tenderness toward Benjamin who was now the father's favourite, thus showing that they had overcome the bitter envy and hatred of their younger days. Joseph heard them confess too, in their own language, one to another, their guilt with reference to their former treatment of himself, and learned also of Reuben's remonstrance of that time. Then the circumstances drew forth the pathetic prayer of Judah for the restoration of Benjamin to his father, and his offer of himself as a substitute—as a bondman to Joseph.

This was enough for Joseph, penitence and a true change of heart were all he desired, and having proved this thoroughly and wisely, he could no longer restrain himself. His truly forgiving heart now overflowed with benevolence, and he wept aloud, and embraced and kissed his brethren. His brothers returned home, not only to tell the good news, but also to confess to Jacob their sin against Joseph, as under the circumstances this became necessary. Jacob, who at first thought the news too good to believe, until he saw the wagons from Egypt, said, "It is enough, Joseph my son is yet alive; I will go and see him before I die."

On the long journey God appeared to Jacob in a vision at night, and promised to be with him in Egypt, and that He would there make of him a great nation. Then the joyful meeting and the realisation of Joseph's glory and power, and better still, he saw Joseph's love toward God, toward himself and toward his brethren. In the meeting with Pharaoh, the king bestowed favour upon Jacob and he was thus able to settle in the land of Egypt and enjoy the remainder of his life amidst his family for seventeen years until his death.

We can gather precious lessons of confidence in God and faithfulness and zeal in His service from this beautiful account of the life of one of God's chosen ones. We may observe in Joseph's life the typical foreshadowing of Christ, the Saviour of His people and also of the world. Joseph was another illustration, like that of his father, of the chief blessing coming specifically upon a younger son. So, the chief blessing of God is also to come upon the Christ, Head and Body, the Gospel Church, not the elder Jewish church.

While all of Jacob's sons were elected and inherited a share of the blessing promised to Abraham, Joseph was specially chosen as a type of Christ, Head and Body. He is the one through whom blessings will come upon the natural seed of Abraham, that they in turn may bless all the families of the earth.

As Joseph was hated of his brethren, so Christ also was hated of His brethren, the Jewish nation.

As Joseph came unto his brethren and they received him not, so Christ also was rejected by His Jewish brethren when He came unto them.

Joseph's imprisonment seems to represent the three and a half years of our Lord's ministry, the years after His baptism when He was dying daily, giving up His life for others; or they were parallel also with Christ's three days in the tomb, from whence, like Joseph, He came forth and was highly exalted next to the King.

As all power was given unto Joseph by Pharaoh throughout the land of Egypt, so all power has been given to Jesus our Lord by the Heavenly Father throughout the whole world.

As Joseph used his power to bless others, storing up food for all, so our Lord will use His power, laying up sufficient grace to give everlasting life.

Although Joseph knew that shepherds were an abomination to the Egyptians he was not ashamed to present his father and brethren to Pharaoh. So also our Lord is not ashamed to own as His brethren those who have nothing to commend them but humble, contrite hearts.

Then, in the period of famine, Joseph used the grain, which meant life, to preserve for Pharaoh the land, the people, and all they had. Here again we may observe a striking type of the work of Christ. During the Millennial Age Christ will give the bread of everlasting life to all who desire it. Thus, as Joseph, Pharaoh's representative, gave life to or saved the lives of many, so Christ, as God's Prime Minister, has provided life for all, and offers it to all on the same conditions of faith and obedience to the King.

We notice, also, how beautifully Joseph's noble and benevolent treatment of his erring brethren prefigures the foretold course of our exalted Lord Jesus with His former enemies. Charity is always a noble quality when seen in such a setting as this. Joseph did not even suggest what he might justly have done to his brethren as punishment for their sin against himself, twenty-three years before. After testing his brethren and finding them changed in heart and penitent, he reveals himself a true, loving, forgiving friend and brother. He makes no boast of his own wisdom or virtue as the cause of his exaltation, but ascribes all the honour to God's overruling providence. He does not even remind them of his prophetic dream which they had just fulfilled in kneeling down before him. Joseph did not say that his brethren were not guilty of evil or wickedness, but was willing to forgive, because they were now in the right heart condition. So, also, our Lord Jesus is willing to forgive freely all who are penitent and humbly come to Him.

In Joseph's case was emphasized God's promise to all His people, as we read in Romans 8 :28— "All things shall work together for good to them that love God."

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## Submission.

Oh teach me. Lord, the art  
With Wisdom to remove  
The errors that deceive the heart  
And Truth to clearly prove.  
"O! arm me with the mind,  
Meek Lamb, that was in Thee;  
And let my fervent zeal be joined  
With grace and charity."

## Correspondence.

Dear Brother—Am enclosing postal note for my subscription to "Peoples Paper" which I am enjoying, especially of late. Also for "Divine Plan of the Ages," and should you have a cheaper volume than the 4/6 it would do; I wish to give it to a person who has never read the book. With Christian love; your Sister in Him.

Dear Brethren—At your request for old stamps, I submit my gathering herewith. May I add how we in Ireland appreciate the help we receive from "Peoples Paper"—its simplicity and purity of doctrine, to say the least. Loving greetings; Yours in His service.

Dear Brother in Christ—I have to thank you for the prompt despatch of your truth publication, the "Peoples Paper" to me, and which I am enjoying and finding of good help along the Narrow Way..

Many thanks for your good wishes and also for including in your last letter a copy of the Adelaide Convention programme in which I was deeply interested, and would have liked to have visited. I feel that such a visit would be of great spiritual benefit to one here in this country where opportunities to meet fellow Bible students are few. . . I intend, God willing, to try and visit one of your Conventions as soon as circumstances permit, probably around Memorial time of next year, for I feel the fellowship with those of like mind, to one as isolated as I am here in New Zealand, would be a very great help along the Pilgrim Way. With sincere Christian love and greetings in Christ; I remain, Yours in, the Blessed Hope.

Berean Bible Institute, Dear Friends—I am very sorry I have not sent this postal note sooner, but I do appreciate all your kindness, sending along the "Peoples Paper." It has been a wonderful help to me since my husband passed away so suddenly. . . I do wish the Institute every success; I do listen to the broadcasts of Frank and Ernest and really enjoy them; I have not been able to get along to the Free Lecture on a Sunday afternoon, but hope some time to get along. Once again thanking you for your kindness. I remain, Yours faithfully.

Dear Friends—I shall be pleased to have some of your latest discussions on the Bible, especially leaflets dealing with the present time of trouble.

I am an inspector of coal mines and in the course of my duties I often discuss your lectures with the coal miners and it is surprising how many take notice of me regarding these discussions.

As the world goes on, it is evident that there is no solution to the problem . . . I remember my old mother many years ago talking on the Bible to us, while residing in Scotland, about Christ's wonderful kingdom, and she often said that 1954 would be a very eventful year and would probably see the great time of trouble just on the eve of the establishment of the kingdom.

I would like to give you a donation towards your wonderful work. . . Will be pleased to have all the topical literature relating to the present time of trouble. Yours very sincerely.

Dear Friend—Please find P.N. to value of being a donation towards your wonderful work in spreading the good news during these very troublous times. . . I was most interested in your literature and shall be pleased to have the leaflets as advertised; I listen in every Sunday morning at 8.15 a.m. to Frank and Ernest—two very logical debaters.

Hoping this small donation will assist you considerably in your great and noble work. Thanks very much for your very kind letter. Yours faithfully.

Frank and Ernest, Dear Gentlemen—As it is a very long while since I have asked for copies of your broadcasts, although a frequent audience, might I be pardoned for asking for copies of your past nine broadcasts, if that be possible, including yesterday's. . . Could I also have your booklet offer of yesterday, "Christ's Return," and another booklet, "God and Reason."

Just one more request, of great importance I think, because of its unusualness. I believe I have heard you teach that man is to be given a second chance during, I think, the Millennium. Orthodox religion, both Roman Catholic and Protestant, teaches the reverse of this doctrine. Also the Christadelphians, a most emphatic sect, and the Seventh Day Adventists, teach the reverse—what a man believes, thinks and does on this earth during his lifetime, this lifetime, is his only chance, and upon that he is judged. In fact, you are the only Bible study group who teach the doctrine of a "second chance" within my knowledge; consequently, have you a booklet, or other literature, which deals specifically with this doctrine, putting forward your argument with reasons and Scriptural support?

By the way, what impelled the latter request, yesterday in a broadcast one of the experts answering questions said

that there was no evidence whatever in the Bible to support the claim that man has a second chance; in short, his life, belief and conduct in this life is his one chance. They also stated that Christ's words to the thief upon the cross proved that the spirit goes straight to heaven. Yours most sincerely.

(Literature covering the above questions will be gladly sent to all enquirers, including the Lord's answer to the thief on the cross. In next month's "Peoples Paper" an article will also appear respecting the one full chance which God promises to give to all mankind—either in this life, or in the resurrection day of Christ's Kingdom. B.B. Institute.)

Messrs. Frank and Ernest, Dear Sirs—I am ashamed to say that in my forty odd years. I have been "too busy" to have much time for Christ in my life. However, since a friend asked me to accompany her to church one evening, I am pleased to say that I have found a new interest.

As you can quite imagine, I do not know how to start, or where to begin, and I hoped you might be able to help me with some literature, or advise me what to purchase in the way of books. For any comments or helpful suggestions I would be most grateful. Thanking you; Yours sincerely.

#### 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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## **Earthquakes at the First Advent and Since-What Do They Mean?**

(This article is published by request.)

THIS subject is brought more particularly to attention by the earthquakes in various parts of the world in recent times, including one experienced in South Australia earlier this year. Such happenings are rare in this country, and this fact helps to attract attention all the more when earthquakes do occur, and cause even greater consternation amongst the inhabitants than would be the case in those countries where earthquakes are prevalent. Where events, even of a serious nature, happen fairly regularly. the population becomes somewhat resigned to the occurrences, and accept the outcome as inevitable, unavoidable.

As an illustration, we have heard of the population of the various European countries becoming almost careless and indifferent to their safety after periods of bombing raids over those countries during the last great war—there was an apparent resignation to calamity. and an acceptance of the fact that death may claim them at any time. This same fact is in evidence in the world since the discovery of atomic energy. When the first atomic bombs were exploded towards the close of the last war, the effect on the world of mankind was staggering. Consternation reigned amongst the world's population at this new and destructive force which man had been permitted to harness, in this end of the age. But those explosions of a few years ago were as a child's firecracker in comparison with the mighty force of present-day hydrogen bombs: yet mankind is becoming used, and to a degree indifferent, to events growing bigger and bigger: and after one event, it takes much greater happenings to awaken or startle humanity.

We believe that this principle will be demonstrated in a very marked way in the closing of this "present evil world" or dispensation, in which earthquakes of a symbolic nature will play a very marked and important part in the Lord's plan to ultimately bring peace to the world of mankind, when humanity is sufficiently humbled to be able to truly value, for all time. that peace and happiness which the Lord alone can give.

At our Lord's first advent, the disciples came to Jesus on one occasion at the temple in Jerusalem, and we read in Matt. 24:1 that their object was to show him the buildings of the temple." Perhaps they were particularly proud of

that temple in their minds it probably represented the height of stability and strength, and they possibly felt that such a structure, being God's house, may well represent the cause of the Master Himself, and would last forever. Can we realise their surprise and amazement when Jesus replied—"See ye not all these things? There shall not be left here one stone upon another, that shall not be thrown down." What a thing for the Master to say about such a structure! No wonder the disciples followed up our Lord's words with further questions, as we have it recorded in the further verses in Matt. 24.—"Tell us, when shall these things be?" And the Lord answered, quoting in part—"Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." It seems as though the Lord was impressing a very necessary lesson upon His disciples, namely, that all the greatest works of men, pictured by the temple and other mighty achievements, could not endure. In brief, He had really described the history of the Gospel Age, and while the "wars and rumours of wars" so aptly refer to mankind in their fallen and selfish ambitions, the literal famines, pestilences and earthquakes describe the imperfect climatic conditions of this "present evil world" in particular: and God has allowed these imperfections on every side in the express purpose of impressing the unfruitful results of disobedience, from the time of our first parents to our own day.

We call to mind God's words at the time of disobedience in the Garden of Eden, recorded in Gen. 3:17-19. "Cursed is the ground for thy sake," and all the famines, pestilences and earthquakes are part of the curse. However, in contrast, we have a record in the Scriptures when perfect conditions will beautifully and naturally prevail in the earth — when Christ's kingdom is established and the curse is rolled away. It states—"The tree of the field shall yield her fruit, and the earth shall yield her increase."—Ezek. 34:27.

It is of interest to note that the Greek word used (as also the Hebrew word) from which our English word "earthquake" is translated, means—commotion (of the air) a gale; (of the ground) an earthquake." This is helpful and instructive, as on one occasion during our Lord's first advent, we read in Matt. 8:24—"There arose a great tempest.— This word "tempest" is from the same Greek word as "earthquakes" in Matt. 24:7. From this Scriptural standpoint, the cyclones and tornadoes in various parts of the world are also earthquakes, just as much as the shaking of the earth itself.

Following the tempest (earthquake) recorded in Matt. 8, the next Scriptural reference to an earthquake is found in Matt. 27:51, at the time of our Lord's crucifixion. The outcome of this convulsion of nature is well described in verse 54, —"Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done (including the darkness over the land, verse 45), they feared greatly, saying, Truly this was the Son of God."

What did the earthquake mean? Undoubtedly it was God's method of revealing to Israel, and to the Roman occupants of Jerusalem, His great displeasure of the terrible act of crucifying Jesus. As, though God would say to Israel—Henceforth, your temple services are finished; the veil of the temple was rent, from the top to the bottom. God's presence with Israel would no longer be manifest in the temple. Our Lord Jesus pointed forward to this very time by His words in John 4:20-23. So God's use of the earthquake revealed His judgment upon Israel, striking fear into their hearts; and into the hearts of the Roman rulers.

Again, two days later, we read in Matt. 28:2 —"Behold, there was a great earthquake." This further convulsion of nature, on the morning of our Lord's resurrection, struck terror into the hearts of the keepers of the sepulchre, along with the appearance of God's angel; but, on the other hand, heralded our Lord's resurrection morning with joy to those disciples who came to the tomb of Jesus. This earthquake really signalled the time for the resurrection of Christ, the angel also rolling back the stone from the door of the sepulchre and proclaiming these words of comfort to the women—"Fear not ye; for I know that ye seek Jesus, who was crucified. He is not here; for he is risen, as he said."

Then, following the Lord's manifestation of His power upon the disciples on the day of Pentecost, and Peter and John being brought before the Jewish council for their preaching, and healing of the lame man, we read in Acts 4:31—"And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the holy spirit, and they spake the word of God with boldness." This "shaking" was an evidence of God's presence to bless the disciples.

Quite a different lesson was intended of God when Paul and Silas came under the disfavour of magistrates and multitude of the people at Philippi, when Paul cast out the evil spirit from the young woman, as recorded in Acts 16:16-40. When the two followers of the Lord had been thrust into prison and their feet made fast in the stocks, we read in verses 25, 26—"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." What a momentous happening! ! There were God's faithful servants praying and singing praises to the Lord, content to be counted worthy to suffer for His sake, and then "suddenly there was a great earthquake." Just to think of the terror struck into the hearts of the jailor, the magistrates and the population of that town; and the encouragement, support and vindication of Paul and Silas.

What did that earthquake mean? It meant in no unmistakable manner God's judgment against those opposing His true and courageous servants, and with the happy result that the jailor was converted when he realised, by that amazing experience, that God was speaking to him through that convulsion of nature. What an effect that demonstration of God's power had upon the population of Philippi, the outcome of which was the establishing of one of the churches of God's people, and to whom Paul, in later years, wrote in endearing terms.

Passing on to the Book of Revelation we find that the term "earthquake" is used symbolically in a number of places to refer to revolutionary upheavals. In one case, in Rev. 11:13, the reference is applied by Bible students to the French Revolution. Historians reveal the terrible slaughter of human lives in that upheaval, and the apprehension of the



leaders of nations at that time was the danger that such an outbreak of human passions might spread throughout the world. It would seem that this “earthquake” was a pointer to events to be enacted worldwide at the end of this age.

From Rev. 6:12-17 we have presented a most comprehensive description of the closing scenes of this Gospel Age, given through various symbolic terms, commencing with, ‘And lo, there was a great earthquake.’ “The sun,- “moon” and “stars- are appropriate symbols referring to the decline in appreciation of the sunlight of truth, even by the leading lights (stars) in the religious heavens—their fall to the ground indicating their departure from spiritual truths. ‘Ultimately the “heaven- itself is said to depart, this reference being to the overthrow of the ecclesiastical heavens—the nominal church, mother and daughters. Departing as a scroll would indicate the process of being rolled together, possibly by amalgamation first of all, and then as the Apostle Peter declared —”passing away with a great noise.” (2 Pet. 3 : 10. ) The “mountains” (governments of earth) are also shown to be moved out of their places, shaken down as the result of this great “earthquake- condition which will extend throughout the world. While all these events are under way, mankind of all stations in life will seek protection in one or another-of the “dens and rocks (fortresses of society) of the mountains (governments) .” No lasting protection will be available, because the Lord has decreed that all systems of men must be removed from the earth, to make way for Christ’s Kingdom. From the words of Psalms 46:6 we read—”The heathen raged, the kingdoms were moved ; he (God) uttered his voice, the earth melted,” And all these events are said to follow as a result of “a great earthquake” — a tremendous upheaval, that will shake down all the systems of men — political, social, financial and religious.

In the following chapter of Revelation (7: 1-3) , we are given another picture of the closing scene of this Gospel Age, and the forces to be used are described as “the four winds of the earth.- These “winds” are shown as being restrained, held back, until a most important work of this Gospel Age is accomplished—the sealing of the servants in their foreheads.- Not that the Lord will delay any feature of His plan to comply with the desires of any of His earthly people, but, in His providence, the holding back of the winds of trouble corresponds with the period of the sealing of the last members for the heavenly kingdom. As the meaning of the word “earthquake” includes that of a tempest, or mighty wind, so in this passage in Rev. 7, we have the symbolic earthquake depicted. The conclusion to be taken from this vision in chapter 7 is, that when the full number of God’s servants “are sealed in their foreheads”—made intellectually acquainted with all features of the truth—as well as their hearts sealed unto God, the time in God’s divine plan will have arrived to “hurt the earth, • the sea, and the trees.” In other words, for the blowing down, or removal of all institutions or systems of men which would interfere with the operation of the kingdom of Christ.

The Apostle Paul so clearly revealed the same truth in Hebrews 12, when he contrasted the rather terrifying experience that the Lord sent to accompany the inauguration of the Law Covenant, with the much greater shaking experiences that will accompany, the inauguration of the New Law Covenant. The Apostle declared—”Whose voice then shook the earth (in the days of Moses) ; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 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.)

Realising the unmistakable meaning of symbolic earthquakes in the Scriptures, it may be asked, What would literal earthquakes mean today? While at the first advent, at the time of our Lord’s death on the cross and His resurrection, it is very evident that God’s judgments were revealed through the particular convulsions of nature, and the same was true in the case of Paul; yet to-day, when an earthquake -occurs, whether it be in New Zealand, Japan, Greece, or in Australia, we would not attribute this to a judgment of God, but rather an evidence of imperfection still abroad in the earth, which, however, could remind us of the great judgments of God to come, when “this present evil world” will pass away to make way for “the new heavens and new earth, wherein dwelleth righteousness.” (2. Pet. 3:13.)

While the world of mankind will be in great distress and perplexity, with the “sea and the waves roaring, ,and men’s hearts failing them for fear, and for looking after those things which are’ coming on the earth, and the powers of the heaven being shaken,- the Lord’s people are reminded by the Lord. that “when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (Luke 21: 25, 26, 28.) Yes, indeed, how favoured are those whose hope is in the Lord, and to whom the Apostle Paul wrote so confidently—”Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.”

#### FRANK & ERNEST TALKS

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## A Bomb No Nation Dare Test!

THE following article by W. S. Noble appeared in the Melbourne “Herald” on 22nd May, under the above heading.

Can you imagine a cloud of death sweeping across the country, obliterating all life as it passes—silent, invisible, yet

striking from the upper atmosphere with deadly rays against which there is no protection?

Imagine the scene in the wake of the cloud. The stillness of the countryside from which all life has disappeared, the desolate, empty streets of ghost cities whose inhabitants have been enfolded in a common doom. You probably think that is a mad nightmare, something from the realms of horror fiction. But to-day men who know what is going on in the laboratories and studies of nuclear scientists are beginning to believe that humanity may be faced with just such a threat.

For it is known now that the weapon capable of wiping out life over vast areas can be made any time some country gives the word for its production. It is the cobalt bomb, recently called by one man who had been given a glimpse of its potential terrors, "the most deadly weapon of all." It is so terrifying in its possibilities that sober scientists have called it "madness" to think of making one. For they know that with its entry into the range of nuclear weapons, man stands on the brink of disaster.

A few weeks ago Professor Marcus Oliphant, Director of the Research School of Physical Sciences at the National University, Canberra, said: "Only madmen or devils would contemplate the use of cobalt bombs or other weapons designed to spread long-lived radioactivity over the earth. . . Only a devil would deliberately spread sterility and impotence among mankind, his own side included, or store up genetic monstrosities for the future."

The day in November, 1952, when the Americans first exploded a hydrogen device at Eniwetok atoll in the western Pacific saw the opening of the door to the cobalt bomb. The hydrogen bomb is not just a more destructive version of the atomic bomb. It is a bomb which gets its power from the fusion of atoms, instead of from splitting them, as in the A-bomb. Theoretically

It has no limitations to its explosive force. Already science has new terms to express the shattering power of the two types of bombs. An atomic explosion, which has a force equivalent to thousands of tons of TNT, is measured in "kilotons." But the hydrogen bomb reaches into a new range of power. This is recorded in "megatons," one megaton being equivalent to a million tons of TNT.

The cobalt bomb is a hydrogen bomb with a difference. The latter bombs which were exploded at Eniwetok were encased in steel, which became only mildly radio-active as it was vaporized in the heat and pressure of the blast. But a cobalt bomb would have a casing of cobalt surrounding both the hydrogen charge and the atomic bomb which acts as a hydrogen trigger. It is known from small scale laboratory tests that when cobalt is bombarded with neutrons it turns into an element which gives off deadly gamma rays, similar to X-rays. So, as the hydrogen bomb exploded within its cobalt casing, the cobalt would be turned into a gas that would become violently radio-active, spreading out into a cloud whose active ingredients were 320 times more active than radium. The cobalt bomb will never be tested. It is the one weapon with which no scientist may experiment, for no one could control the death cloud that would sweep outward from the explosion.

If ever a cobalt bomb is fired, it will be in war-time --and race suicide will have been let loose. The scientists have no doubt that the cobalt bomb can be made. Once the hydrogen bomb was successfully fired, the cobalt bomb automatically became practicable. There is no longer any comfort in the fact that the hydrogen bomb, as originally made, was an enormously expensive weapon, possessed in its perfected form probably only by the United States. It has now been announced that any nation with a stockpile of atom bombs can convert them into hydrogen bombs by the addition of a relatively simple and abundant new chemical compound, called lithium 6 deuteride, or Li6D. It is a compound of a light isotope of lithium and a heavy isotope of hydrogen (deuterium).

The nuclear science writer of the "New York Times," William Laurence, says that the discovery makes all existing stocks of A-bombs obsolete, except for their role as "triggers" for the H-bomb. He adds: "A small fission-bomb stockpile, such as the one now possessed by Britain, could thus be transformed in a relatively short time into a gigantic stockpile in the billion-ton range. The Soviet Union also, of course, can, and will, do likewise. In fact, it is highly unlikely that it is not already doing just this."

It is claimed that a cobalt bomb could be made which would yield 71 tons of radio-active cobalt — equal to nearly five million pounds of radium. Such a bomb would be too big for any existing aircraft to carry. But if it were exploded from a raft in the Pacific, a thousand miles off the Californian coast, the radio-active cloud, carried by the eastward winds, would reach the mainland in about a day. Three or four days later it would have passed over New York and the east coast. Behind it most life in its path would have disappeared, killed by the rays shooting down from the radio-active dust.

Professor Harrison Brown, nuclear chemist at the Californian Institute of Technology, has calculated that cobalt bombs could be exploded on a north-south line, about the longitude of Prague, that would "destroy all life within a strip 1500 miles wide, extending from Leningrad to Odessa, and 3000 miles deep, from Prague to the Ural Mountains. Such an attack," he adds, rather unnecessarily, "would produce a scorched earth unprecedented in history."

Four years ago Professor Einstein was speculating about the chance that United States scientists would master the difficulties involved in producing the hydrogen bomb. Looking into the witches' cauldron which he already saw bubbling, he said: "Radio-active poisoning of the atmosphere, and hence annihilation of any life on earth, will have been brought within the range of technical possibilities." •

The above article truly reveals the extent to which mankind has advanced ( ? ) in this twentieth century civilization. There can be no doubt in the minds of Bible students that the great increase of knowledge, which has produced such amazing and terrifying inventions, was restricted until such time as these deadly weapons would not hinder, but rather accomplish the Lord's plan of salvation for mankind. It may seem strange to some minds to think of such destructive forces as the bombs above mentioned having any part in the Divine plan of salvation, but it is very clear

in the Scriptures that God requires humanity to thoroughly humble itself to the dust, so to speak, before He brings in the restoration and blessing which will follow at the right time for the benefit of all truly seeking deliverance from the chaos and ruin of man's world-wide destruction.

Prior to the atomic age it was perhaps difficult to understand what forces could accomplish the "great tribulation" of which our Lord stated--Except those days should be shortened, there should be, no flesh saved; but for the elect's sake those days shall be shortened." (Matt: 24:21, 22.) While we do not know that the dreadful bombs will be used upon mankind in the last days of the age, yet the possibility of all flesh being destroyed could no longer be doubted but for the Lord's assurance that the days of great tribulation will be shortened, to prevent the destruction of all humanity, and additionally -for the elect's sake."

The shortening of the days of tribulation "for the elect's sake" seems to refer to the periods of easement between the various spasms of trouble over the last forty years in particular, thus allowing opportunities and privileges for the truth message to continue the "sealing in the forehead" of all the true servants of God, before the winds of trouble are finally permitted to devastate the harvest-field. (Rev. 7:1-3.) The selection and development of all the Lord's people for the heavenly kingdom is of paramount importance, and God has provided that the shortening of the days of tribulation will work out this special feature of His plan, as well as save some of the human family from destruction.

With the great tribulation over, what relief there will be for those of humanity who have passed through the terrible experiences, but the blessings of Christ's Kingdom then established will quickly compensate and give that peace and contentment of heart and mind for which the poor groaning creation now longs and struggles to obtain by its own unavailing efforts. The lesson must be learned by all than only by full obedience to the Lord and His righteousness can true and lasting peace and happiness be established in the earth. Following the benefits to those who have passed through the great tribulation, the resurrection of all mankind will proceed in orderly manner, and the grand times of restitution of all things will progress on the restored earth throughout the thousand years of Christ's kingdom.

In the meantime the Lord's people may view each phase of the gathering storm of trouble with quiet confidence and trust in the Lord, well knowing that God's wisdom sees that the permission of this last and greatest tribulation the world has ever experienced will be in the best interests of the whole human family. The assurance also that the Lord will care for His people, and deliver them in His own good time and way to be associated with Christ in the work of the kingdom age, gives comfort and joy even amidst some of the travail which precedes the birth of the new order of things.

## **Salted With Fire.**

(Mark 9:33-50.)  
(Convention Address)

ONE of the effects of our Lord's instructions to His disciples was to teach them the necessity for self discipline. On several occasions He pointed out in very clear language the terms of discipleship. (See Mark 8:34.) "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." To deny one's self is to say "No" to oneself: to refrain from a certain course of action, because we have learned that the outcome or result of such action would be detrimental to our highest interest, or maybe cause injury to another. To illustrate: When we were children, no doubt we were all fond of sweets. Then one day it was brought to our attention that sweets, especially those made from refined white sugar, were really harmful to our health, and we were urged in the interests of our health and well-being to cut down drastically our intake of sweets. In doing this, we found certain benefits came to us. We found we had healthier bodies and minds, and therefore we could work better, and we were more able to help those around us. We found the discipline of self-denial brought a blessing to us.

Now, we find that this simple illustration of the child and the sweets may be used in respect of our Christian life and experience. During this Gospel Age, our Lord is calling a certain class of people—not chiefly the great or wise or noble of this world. In 1 Cor. 1:26-29 Paul describes the kind of people who are called of God to be disciples of Christ. Those who are true disciples have learned how unsatisfactory is the service of self and sin. We have heard the voice of Jesus saying, "Come unto me, all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you (become My disciples) and learn of me; for I am meek and lowly in heart." (Matt. 11: 28, 29.) We have responded to this heavenly call. After accepting Christ as our Saviour from the Adamic condemnation we have heard the call to present our bodies .a living sacrifice, and we have received the begetting of the holy spirit. (Eph. 1:13.)

Those who have taken the step of full consecration, that is, their justified human nature presented to be dead with Christ, are said to be "in Christ." "If any man be in Christ he is a new creature." (2 Cor. 5:17.) This "new creature" has a new will—a will to do God's will; but it can express itself only through the imperfect body. So, as Paul states it, -We have this treasure (this treasure of the new mind) in earthen vessels that the exceeding greatness of the power may be of God, and not from ourselves." (2 Cor. 4:7.)

If we fully realise our weakness and imperfection, and our inability to accomplish anything without the strength, grace and help of our Lord and Head, we will feel very humble and dependent upon Him. We will realise that we can render acceptable service to God only as He is pleased to use us and give us the grace and strength which His holy spirit imparts. Jesus said, "Without me ye can do nothing," Again our Lord said, "If ye abide in my Word, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free." Here we see that in order to be true disciples we must abide in Christ's Word.

In John 14:23 our Lord said, "If a man love me he will keep my words: and my Father will love him, and we will



come unto him, and make our abode with him.” Those who abide in Christ’s word, those who keep His word, are those who maintain in their hearts the spirit of consecration, the spirit of loving obedience to God, the spirit Which says, “Lo, I come to do thy will, O God.” Let us see that we maintain in our hearts this spirit of Christ, the spirit of discipleship, the spirit of loving obedience to the Word, and to the leadings of the spirit of God. Our Master said, “I delight to do thy will, O God; thy law is within my heart.”

It is interesting to note the similarity of meaning of the two words “disciple” and “discipline.” Both these words are derived from the same Latin base which means “to learn.” According to the dictionary, the meaning of “disciple” is “One who receives instruction from another, a learner, a pupil.” The meaning of the word “discipline” is “Training, education, instruction and the government of conduct or practice; also, punishment inflicted by way of training and correction, instruction by means of misfortune, suffering, and the like, chastisement.”

How important it is that consecrated Christians should continue to be disciples, learners. We want to be willing learners, disciples indeed, disciplined disciples. Of course it is God, the great Husbandman, who instructs or disciplines His Church. Our part in the matter is to seek His grace and help to keep our hearts in the humble condition of learners. “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.”

Our Lord Jesus Christ was a very keen disciple. See Isa. 50:4-6: “The Lord God hath given me the tongue of the learned (them that are taught, the instructed) . . . He wakeneth mine ear to hear as the learned,”—the disciplined. It was because our Saviour was such a good disciple, such a diligent and humble-hearted learner, that He was so highly favoured of the Father with the gift and grace of the spirit which enabled Him to manifest such a deeply sympathetic and understanding heart and mind. (See Heb. 5:8.) Our Lord learned obedience by the things which He suffered. Of course, Jesus Christ had always been obedient to the Father, but during His earthly life He manifested His perfect obedience to God under conditions of Most crucial pain and suffering. The sufferings of our Lord in the flesh were permitted by a wise and loving Father, whose wisdom foresaw the necessity for those experiences of severe trial and testing, in order to equip His Son for the future position designed for Him by God. (See Heb. 2:17, 18; Phil: 2:3-9.)

Our Lord, then, was a thoroughly disciplined disciple of God. God taught Him to discipline Himself, and now God is asking us to follow in the steps of Christ. “Learn of me for I am meek and lowly of heart.” Just as our Lord Jesus yielded Himself to the leading of God’s holy spirit, so we also are constrained by the love of Christ to yield ourselves to His obedience. “As many as are led by the spirit of God, they are the sons of God.” (Rom. 8:14.)

In Mark 9:42 our Lord shows how careful we should be not to cause offence or injury to one of His trusting disciples. Let us, like the Apostle Paul, seek to have a conscience void of offence toward God and man. Let’ us apply the Golden Rule and endeavour to “Treat others as we would be treated.- We should endeavour at all times to cultivate an appreciation of the rights and interests of others, and seek by the Lord’s grace to bring our thoughts, words and actions into line with His law of love. “Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.”

In verses 43 and 45 our Lord gives us a warning—“If thy hand offend thee, cut it off; if thy foot offend thee, cut it off.” etc. Then in verse 47, “If thine eye offend thee, pluck it out; it is better to enter into the kingdom of God with one eye, than having two eyes to be cast into Gehenna.” The meaning in each of these instances would seem to be the same. The “hand” may represent our work, our actions: we should see to it that our hands are clean, that we are true and honest and free from impurity in our actions. The “foot” may represent our walk, our manner of life; let us see that we are walking as the Lord would have us do. Are we walking worthy of our calling? Are we walking as Christ walked, following in His steps, setting our affections upon the things that are above? The “eye” may represent our motives, the hidden springs from whence come our words and actions. Our Lord said, “If thine eye be single thy whole body shall be full of light.” How important it is to maintain the spirit of our consecration, to keep our hearts right, our motives pure, to keep the example of Christ and the great hope of our heavenly calling clearly before our minds.

Our Lord suggests as an illustration that the tendency to wrong doing which would prove an injury to others, might be a quality of character that would seem as close and precious to us as a right hand, or a foot, or an eye; it might be one form of wrong doing, or injury, or another form, but in every case those who would be followers of .he Prince of Peace and ultimately be His joint-heirs in the Kingdom, must, as good soldiers of righteousness, fight against all such sinful, selfish, injurious tendencies of the flesh. These must be combated to the extent that the new creature would be willing, indeed anxious, to destroy utterly that element of his fallen disposition which is contrary to the Master’s good pleasure, even though it be at a sacrifice that would be illustrated by the loss of an eye, a hand, or a foot.

We are to put away such practices, that we may be truly our Lord’s footstep followers, and be counted worthy to enter into and share His kingdom. If we will not do so, we cannot enter the kingdom. If we will hold on to these tendencies of the fallen nature, they will mean ultimately our destruction in the second death, for every person who has and who maintains an injurious character, a tendency to injure others, will be esteemed of the Lord wholly unfit for any part in His Kingdom--indeed unfit for eternal life at all. Hence the Lord’s declaration that such would go into the fire or destruction eternal—the second death. No wonder, then that our Lord urged all who would be His disciples to put away from them, to mortify, the deeds of the body, the selfish instincts of the fallen nature, at any cost, no matter how dear, that they might enter into life with Him, as participants in the kingdom, as members of the Bride.

Our Lord urges that such a loss of an eye, or a hand, or a foot, as representing earthly advantages and privileges of the present time, would be far better than possessing these privileges, to be ultimately destroyed in Gehenna fire. Gehenna fire here refers primarily to the valley outside the city or Jerusalem, where all the offal was destroyed (not

preserved or tortured) , and this symbolised or prefigured the general destruction of the second death associated with the New Jerusalem government of the Millennial Age, in which all the unworthy, all the offal, all the unfit, will be utterly destroyed in the second death, that the Lord may we a clean universe in which every creature would praise and honour Him and exemplify His law and character and government of love.

Verse 49—"For every one shall be salted with fire." In Lev. 2:13 we read that salt must be offered with all the sacrifices. All the offerings, all the sacrifices must be salted with salt. The salt was emblematic of purity, of preservation, and of fitting the offering for an acceptable sacrifice. So in this expression,"Every one shall be salted with fire," our Lord meant, every disciple shall be preserved by exercising the spirit of self-denial and self-sacrifice.

The disciples who were still natural minded men had just been disputing among themselves who should occupy the most important place in the kingdom, and the Lord told them the one who would be chief in the kingdom would be he who would be willing to serve the interest of the others most truly. "Every one shall be salted with fire." How important it is that we should be disciplined disciples. How important that we submit to the disciplines sent by our loving Heavenly Father. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." While it is the great Husbandman who prunes the Vine, we must co-operate with Him and seek to learn the intended lessons. Paul says, "If we would judge ourselves we would not be judged," (of the Lord).

We are to judge ourselves, to examine ourselves, with the object of having our thoughts and words and doings in line with the Word and spirit of God, and with our consecration 'vows. To be "salted with fire" would convey the thought that as New Creatures we would be preserved by the fire of self-denial and self-discipline, in keeping ourselves from the gratification of self and selfish desires. As if the Lord had said,-- Look at the sacrifice on the altar. It is an offering to God, about to be presented to Him. It is sprinkled with salt, emblematic of purity, of preservation, and of fitting it, therefore for a sacrifice." So you are devoted to God. You are sacrifices, victims, offerings to Him in His service. To make you acceptable offerings, everything must be done to preserve you from the corrupting tendencies of self-gratification. The fire of self-discipline and self-denial is the proper preservative in the service of God. "Have salt in yourselves." Have the preserving, purifying principle always, the principles of self-discipline and self-denial, of suppressing pride, ambition, contention, etc., and thus you will be an acceptable offering to God. "And have peace with one another." Avoid contention and quarrelling, struggling for places, honours, and offices, and seek each other's welfare. For just as salt is sprinkled over every sacrifice for its purification, so must every soul be purged by fire, by the fire, if need be, of the severest and most terrible self-sacrifice. Let' this refining, purging, purifying fire of searching self-judgment and self-severity be ours. Let not this salt lose its savour, nor this fire its purifying power. "Have salt in yourselves, and be at peace with one another."

## **Ignatius and the Sabbath.**

"Be not deceived with heterodox opinions nor unprofitable fables. For if 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 manifested Himself by Jesus Christ, His Son, who is the eternal Word. If, ,hen, they have cast off indeed their old principles and are come to the resurrection of a new hope in Christ, 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 ensured, by Him and by His death, which some deny."

From these words of Ignatius, written only about fifty years after Paul's day (Ignatius was a pupil of St. John) , we may see how incorrect is the statement of Seventh Day Adventists to the effect that it was the Raman Emperor Constantine who instituted the first day of the week instead of the seventh for the Christian Sabbath. Constantine was two hundred years later than the time of Ignatius. The writings of the Apostle Paul to the Colossians, Galatians. Romans and Hebrews are to the same effect. It is surprising how easy it is for men to blind their minds to facts if they become obsessed with any particular theory or fancy.

## **Our Father Knows.**

Oh, Father, do you know when hearts are aching,  
When summer days have fled and north winds blow,  
Skies heavy, grey, and days so dark and lonely ?  
"My child, I know."

Oh, Father, do you care when hours are empty,  
Empty of all that made this world so fair,  
When blessings once so precious now have faded?  
"My child. I care."

Oh, Father, must we trust when ties are broken,  
When loves of earth, once strong and deep have go ne,  
And strange, unwelcome things beset our pathways?  
"Yes child, trust on."

And, Father, are you near when storms are raging,  
When life is draped in winter till we fear.  
The fight will overwhelm and crush our spirits?  
“My child, I’m near.”

Be of good cheer, let not your heart be troubled,  
Nothing can touch your life unless I will,  
I, who have shared life’s joy and sorrow,  
Say, “Peace be still.”

Father, I will believe:  
Oh, keep me faithful, Through life’s long day till setting of the sun,  
And may I hear when dawns eternal morning,,  
“My child, well done.”  
—Selected.

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## **Christ Our Passover.**

(1. Cor. 5:7, 8. Memorial Address.)

DURING recent times we have considered one of the greatest transactions that has occurred in the history of mankind. Nevertheless, not many of the human family are aware, as yet, of this most important of all dramas which over nineteen centuries ago ended on Calvary's Hill. But the called out people, those separated unto God, gather again in all parts of the world in remembrance of this occasion, and how impressive and inspiring it is to celebrate this important event on its anniversary.

The great men of this world wish to be remembered because they lived; but this Man—"The man of sorrows," despised and rejected of men," —asked to be remembered because He died. "By this loaf and cup, ye show forth the Lord's death." "This do in remembrance of me," said Jesus.

The precise time of this great event had been typified for centuries with careful precision by God-given instructions as to the day and the hour, and our Lord Jesus several times declared—"My hour is not yet come." But when instituting the Memorial of His own approaching death as the antitypical Passover Lamb, He waited, "and when the hour was come he sat down with his disciples to eat the Passover lamb." "With desire have I desired to eat this Passover with you before I suffer." (Luke 22:15.) This was strictly observed at the appointed time—not any time, but as a supper; not any day, but on its anniversary—the appointed month, day and evening.

Every age has connected misery with guilt, anguish with iniquity, suffering with sin. It was in vain that suffering Job protested his innocence; his friends insisted that his sufferings were because of his sins. A man was born blind and the question was asked—"Did this man sin or his parents?" "Neither this man nor his parents," Jesus replied.



The verdict passed upon the sufferings of Jesus by the thoughtless crowd was put into their mouths by one of their prophets—"We did esteem him stricken, smitten of God, and afflicted . . . We hid as it were our faces from him." (Isa. 53:4, 3.) One of their leaders announced—"He is guilty of blasphemy and worthy of death." But all the while Jesus opened not His mouth; He was silent before His judges except when His refusal to speak might appear as compromising the truth. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.- Why this speechlessness? In part it was due to the Saviour's clear apprehension of the futility of arguing with those who were bent on crucifying Him; due also to His quiet rest and peaceful submission to the will of His Father. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." (Isa. 32:17.) He anticipated the hour when His Father would arise and give Him complete vindication.

Our Lord's silence was also due to the fact that He carried within Himself the Divine solution of the mystery of human guilt. All the world, Jew and Gentile, stood guilty before God. As children of Adam none was righteous: Jesus knew the purpose of the Levitical dispensation; that its sacrifices and sprinkling and pouring of blood gave meaning to His own approaching death and brought to view the great law of the transference of human guilt. He realised that He was the Lamb of God which taketh away the sin of the world.

There is no injustice done in such a transference of guilt, for Jesus' act of self-sacrifice and death on account of others was quite voluntary. "No man taketh my life from me, but I lay it down of myself." (John 10:18.) He could afford to be dumb until He had put away sin by the sacrifice of Himself, nailing it to His cross. "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself" (Col. 2:14, 15.) Time would vindicate Him presently. What He carried as a secret in His heart, and that which His closest disciples could not understand then, would soon be proclaimed from the housetops. -By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isa. 53:11.)

Those who are called to follow in the steps of Christ, to lay down their lives in sacrifice, also need to learn this lesson of silent suffering and submission under misrepresentation. We are often quick to pass the story of wrongs done us into the ears of man, complaining of every slight and injury. We forget that God is waiting in the shadows, keeping watch upon His own and is sure to bring your righteousness into the light and your judgment as the noon day. Our present example is in Christ; when He was reviled He reviled not again. "Here unto are ye called, not only to believe on him, but also to suffer for his sake."

Our Lord humbled Himself even to the shameful death of the cross, wherefore God bath highly exalted Him, and given Him a name above every name. God vindicated Him. "He bath borne our sin," "therefore he (Jehovah) shall divide him a portion with the great (Jehovah), and he (Jesus) shall divide the spoil with the strong (with His followers and joint heirs)." (Isa. 53 : 12.)

There is no need to prove that the common lot of man is suffering, sin and death. It has long been declared, "that by one man sin entered the world and death by sin; so death passed upon all men, for that all have sinned." (Rom.:12.) Centuries before the wear and tear and sorrows of modern life began, it was declared, "Man is born unto trouble as the sparks fly upward." Behind these sufferings there is a sense of guilt, of disobedience to right rules of action. Man tries to evade the consciousness of guilt by plunging into gaiety, dissipation, travel, adventure and ceaseless change. The sense of sin covers the world with altars, temples and churches, and wheresoever a man is found some religious rites and sacrifices betray the heavy sense of sin, but death overtakes all.

The Son of God died also; He too was a Man of sorrows and acquainted with grief. But His death was the notable exception, "because he had done no violence, neither was any deceit found in his mouth." (Isa. 53:9.) His life was searched with scrutinising care to discover a single flaw to justify His condemnation. The, traitor could not find any; charges were trumped up, by scribes and Pharisees, but evidence did not harmonise; while Pilate and Herod asserted His absolute faultlessness. None could meet His challenge—"Which of you convinceth me of sin?" Why, then, did

He suffer and die? Had not the Law declared--He that doeth this law shall live by it"? The secret of His death was contained in that vast system of Levitical sacrifices which foreshadowed the "offering of the body of Jesus once for all." Year by year innocent, spotless victims surrendered their lives prematurely; their blood flowed freely for no fault of their own, but for the sins of those who brought them to the altar of God. "Without shedding of blood there is no remission of sins," and it is most obvious that these died for the sins of others, typically cleansing them.

There are many instances, among mankind who will suffer for others. Does not a father suffer for his son as he strips himself to poverty to pay his foolish debts; does not a doctor suffer for the sins of others when he himself is stricken down in an effort to rescue another from disease caused by violating the laws of health. Thousands have died in the effort to rescue others from fire and flood. Soldiers are highly esteemed who lay down lives for the freedom and protection of their loved ones. These imperfect illustrations reveal in a measure how the Saviour of mankind poured out His life unto death for others. "When we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet for a good man some will dare to die . . . When we were sinners Christ died for us . . . We were reconciled to God by the death of His Son." (Rom. 5:6-10.) And in due time all will come to see, as the Prophet Isaiah predicted, that He bore our grief and carried our sorrows--died for our sins.

His was a voluntary death for the cancellation of the sins of the world. "He was made sin for us, though he knew no sin." He was willing that the transfer of guilt should be upon Him; He was willing to give all He had to buy the field and the treasure hid in the field. "Through this one act of righteousness the free gift came upon all men unto justification of life." "To this end Christ died and rose, that he might be the Lord (Controller) of the dead and living." (Rom. 14:9.) The perfect man Adam had sinned, and we were all involved in Him, though yet unborn; the perfect Man, Christ Jesus, became the corresponding or ransom price for the purchase and release of all from the original

condemnation. It is strange, but true, that the saddest, darkest day that ever broke upon this world (when even nature shrouded itself in literal darkness for three hours) is destined to cure the sadness and scatter the darkness for evermore.

The death of the Son of God was no ordinary incident, but distinguished from all other deaths, martyrdoms and sacrifices in its unique and lonely grandeur—the one perfect and sufficient sacrifice for the sins of the whole world. With a loud shout of triumph the Sinbearer cried, “It is finished,” and He expired. Having purchased the world He now possesses the right, in due time, to cancel the world’s condemnation and raise them to perfection and reconcile them to God.

We have the writer of Hebrews pointing to the sacrifice of bulls and goats which accomplished only typical cleansing of sin once a year. “But now, by Christ’s own blood he has entered in once into the holies, having obtained eternal redemption. It is the blood of Christ (the sacrifice of His perfect, human life) who through the eternal spirit offered himself without spot to God, that purges your conscience from dead works to serve the living God.” (Heb. 9:12-14.) Adam had broken the law of obedience and offended God. Hence we read, Christ offered Himself to God, which satisfies the demands of the law which stood against Adam. But “thou shalt make his soul an offering for sin,” “therefore in Christ shall all be made alive.”

Suffering alone would not accomplish our redemption. From the time sin entered the world, God had intimated that the death of another only could accomplish the release from the condemnation of His broken law—the death of a sinless one. None among the human family could be found who could give a ransom for his brother; none was righteous. This offer was made to the Son of God, for we read (John 1:14), “The Word was made flesh and dwelt among us . . . full of grace and truth.” His motto was, “I come to do thy will, O God . . . By which we are sanctified through the offering of the body of Jesus Christ once for all.” (Heb. 10: 9, 10.) He stood before the universe charged with the sins of the human race and their consequences. The great Sinbearer allowed Himself to be numbered with the transgressors, not as natural but as sympathetically one with them. He tasted death for every man; He was identified with sin, its shame, suffering and penalty. He deemed Himself forsaken of God. In that one act of the cross He put away sin, exhausted the penalty, wiped out the guilt, and laid the foundation of a deliverance which, in its time, will include the whole human race. He appeared in the presence of God first for His church. He was the antitype of the bulls which were killed year after year to make atonement for Aaron and his house. His suffering and travail of soul, and pouring out of life unto death cast a new light on the continuation of pain, sorrow and sacrifice.

May it not be that there are other sufferings and sacrifices which in a lower measure are also redemptive, fulfilling Divine purpose in the lives of others? Yes, we do find it so stated in type and antitype. To the sacrifice of the bull must be added another sacrifice—a rather insignificant animal, a goat. And Aaron had to do with its blood the same as was done with the blood of the bull; namely, take the blood and sprinkle it on and before the mercy seat in the Holy of Holies in the tabernacle. This was done on the appointed day, the Atonement Day, once a year. The blood of these two animals accomplished the typical cleansing of Israel—the bull for the priests and Levites, the goat for the remainder of Israel—one sacrifice in two parts, once a year.

The writer of the Epistle to the Hebrews points back to the blood of these animals and says,, Heb. 9: 23,24,—”Without shedding of blood there is no remission of sins. It was therefore necessary that the pattern of things in the heavens (the tabernacle) should be purified (typically) with these, but the heavenly things themselves (the antitype) with better sacrifices than these.” In like manner as Aaron went into the Holy of Holies and sprinkled the blood, so Christ once in the end of the Jewish Age, has appeared to put away sin by the sacrifice of Himself.

Why then does the Apostle Paul refer to his own sufferings because of his loyalty to Christ, as the “filling up (the Greek word here means “supplement”) that which is behind of the afflictions of Christ”? (Col. 1:24) The Greek word rendered “behind” means “a deficit, also poverty”. “Fill up on my part that which is lacking of the afflictions of Christ.” (E.R.V.) The Apostle also reminded the Roman Christians (Rom. 15: 16) of the favour given him of God that he should be the minister of Jesus Christ to the Gentiles, ministering the gospel -of God, that the offering up or sacrificing of the Gentiles might be acceptable to God. Does it not seem that those who are in Christ as members of His body, yielding their bodies voluntary sacrifices, suffering with Him, bearing their cross, dying with Him as a part of the Christ, are also acceptable to God, and used by Him in due time to sanctify the people? If not, we might ask the same question as Paul (1 Cor. 15:29). “Why are we then baptized (giving ourselves in consecration) for the dead, if the dead are not to benefit?” The Apostle was sure that there was a purpose in our call to be sacrificers which would be to the advantage of the dead world when raised to life again. “Wherefore Jesus also that he might sanctify the people (this includes the dead, too) with his own blood suffered without the gate. Let us go forth, therefore, unto Jesus without the camp, bearing his reproach.- The sacrifice of Christ’s body members is acceptable to God because of the merit, the all-sufficient sacrifice of Jesus, the Perfect One. “Precious in the sight of the Lord is the death of his saints.”

In 1 Cor. 10: 16, 17 the Apostle Paul seems to link these two sacrifices together as one. “The cup of blessing which we, bless, is it not the communion (participation) of the blood of Christ? The bread which we break is it not the communion (participation) of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread.” There is a sharing, a communion, in the sufferings of Christ, and there is a sharing with Him in the future glory, honour and exaltation. We cannot have the crown without the cross; let us go with Him, bearing His reproach. This is the purpose of our consecration; His grace will enable us to fulfil it, even unto death. Let us examine ourselves: are we fulfilling our consecration—dead to self, dead to the world? How much will we suffer, endure and sacrifice in doing God’s will? -For if we be dead with him we shall also live with him. If we suffer with him we shall reign with him.” Soon this offer will close; soon the elect will be complete and glorified. Let us give all diligence to make our calling and election sure. “Let us not be weary in well doing; for in due season we shall reap, if

we faint not.” (Gal. 6:9.)

We do become weary. The Lord Jesus Christ knew how to speak a word in season to those who are weary, for He Himself was weary. He too passed through each class in the school of weariness. Being wearied with His journey He sat by Sychar's Well. On another occasion “they took him even as he was, unto the ship.” He looked up to heaven and sighed because of the pressure of human pain, and the obstinacy of unbelief. He suffered being tempted, and once cried in the bitterness of His soul—“How long shall I be with you and suffer you.- And though possessed of inexhaustible patience there was an incessant waste of physical tissues beneath which at last He fainted on the way to Calvary. Yes, He was weary.

Multitudes of all nations pass through this school of weariness, physical weariness, mental weariness, heart weariness,—the weariness of the Christian conflict of striving day by day against selfishness entrenched in us; the works of the flesh, its waywardness and weakness; unbelief, a conflict which is tedious, incessant, painful and terribly wearying. We sigh for a quiet place over whose portals Christ has written, “Come unto me all ye that labour and are heavy laden, and I will give you rest.- No one ever comforted the weary as He did. “Never man spake like this man.” The sheep knew the voice of the Shepherd, From whence did He derive this matchless power? We have it recorded of Him—“The Lord God gave it me.”

From Isa. 50:4-10 we quote—“The Lord God hath given me the tongue of the learned (R.V.— of disciples that are taught) that I should know how to speak a word in season (to sustain with words—R.V.) to him that is weary.” His education was by God Himself in the school of pain and weariness. As He said, “I do nothing of myself, but as my Father taught me, I speak these things.” “I am a man that told you the truth which I heard from God.- (John 8:28, 40.), Isa 50:4—“The Lord God . . . waketh (me) morning by morning, he waketh my ear to hear as they that are taught.” The care and loving attention of His Father was constant—“morning by morning.”

Would that we were quicker to detect the same awakening touch, and learn the lessons taught by the circumstances of our lot as to the treatment of the weary and suffering. It is not easy to know just when and how to speak to the weary. There are times when the nervous system is so overstrained that it cannot bear even the softest words. Our Master knew, when to speak and when to be still, because He graduated there.

Verses 5 to 7 speak to us of His invincible resolution, which set His face like a flint, and knew that it would not be ashamed. Throughout the Book of Isaiah He is called the servant of Jehovah. “He bath opened mine ear.” This is supposed to refer to the ancient custom of boring through the ear of a slave or servant, thus signifying that such was willing to remain forever the servant of his master. The Lord Jesus placed Himself voluntarily and with keen sympathy and readiness in the service of His Father, whatever it might involve, because He loved Him and would not go out free. This devotion of love bound Him to the cross.

The will of God is that men shall live,—“Why will ye die?” But the servant of Jehovah was born that He might die. From His birth the shadow of the cross fell over His life; death pursued Him; as soon as He was born. “The Son of man must be lifted up,- like the serpent in the wilderness. Though He anticipated all that would be involved in His devotion to God's will, we hear Him saying in verse 5, “I was not rebellious, nor turned away back.” This is absolutely voluntary surrender. The martyr dies because he cannot help it. Christ died because He chose to do so—no one took His life from Him. He might have been rebellious, or turned away back, or called for twelve legions of angels. But no; listen to His words----Thy will not mine be done.”

This stirs our hearts with admiration and devotion, as we see Him deliberately give His back to the smiters and His cheek to them that plucked off the hair, and expose His face to shame and spitting, a face from which the present heaven and earth shall flee away. He triumphed in the confidence that the Lord God would help Him, as we read in verse 8, “He is near that justified me.” These are words upon which Jesus may have stayed Himself during those long, weary hours of trial. The Father who sent Him was with Him. This may be understood as “He is near that vindicates me; who will contend with me?” Who will condemn me? The Apostle Paul quotes these words in Rom. 8:33. With us, this is an imputed righteousness, but with the Divine Servant it is the Lord God who vindicates Him, because of His righteous and faithful conduct.

Christ contemplated His vindication before all nations. They said He blasphemed when He called Himself the Son of God. But God justified Him by raising Him to the right hand of power, and from whence He comes again in power and great glory, and all nations shall serve and obey Him. But His enemies, verse 9—“Lo, they all shall wax old as a garment; the moth shall eat them up.”

Verse 10 is an appeal.—“Who among you that feareth the Lord, that obey the voice of His Servant, that walk in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.” Those who fear, reverence and obey the Lord may also be called to walk through darkness where there is no light. It may be even in the valley of the shadow of death, or garden of Gethsemane. But from the depth of His own experience Jehovah's Servant counsels such that they should trust where they cannot see, and stay themselves upon God. “Lo, I am with you always, even to the end of the age.” “I shall not drink henceforth of the fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom. And when they had sung an hymn they went out.”

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

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

### Convention News from Adelaide.

THE Easter Convention at Adelaide was once again a happy and helpful season of spiritual fellowship. The blessing and presence of the Lord was much in evidence at each gathering during the four days from Good Friday to Easter Monday. A good number of visiting brethren from Victoria and some from New South Wales were welcomed in our midst, and their presence contributed greatly to the general helpfulness and blessings derived from the gatherings.

It was good to see the earnest, loving zeal of the various members, as they endeavoured to encourage us in the heavenly way. This applies not only to the brethren who spoke to us in their addresses etc., but also to those who participated in the Bible studies and fellowship meetings with helpful thoughts and Scriptural exhortations.

The Convention opened with the address of welcome on Good Friday, as a Brother with some well chosen words bade our visiting friends welcome to- the gatherings. As the Memorial of our Lord’s death was to be kept on Good Friday evening a Bible study on 1 Cor. 11:23-32 claimed our attention during the afternoon session. A short report of our Memorial Service appears elsewhere in these columns, so reference need not be made to it again here.

Each day our gatherings opened with praise and prayer, and we had some very helpful Bible studies in Rev. 2:1-7; Rom. 12:9-18 and 1 Pet. 1:1-9. Also a Question Meeting and Praise and Testimony Meetings added to the general helpfulness of the Convention.

Various brethren spoke to us, giving of their best to exhort and encourage us in the narrow way to life. The topics for these addresses were as follows:—”Some Thoughts on Dan. 7:27”; “Joseph”; “My Father Knows”; “Earthquakes (the First Easter and Since), What Do They Mean?”; “Keep Yourselves in the Love of God”; “At the Time of the End” and The Protection of the Lord.-

The days seemed to pass all too quickly, and at the closing feature we all bade each other goodbye with the singing of “Blest be the tie that binds our hearts in Christian love,” and “God be with you till we meet again.” The Convention closed with prayer of thanks to God for the many blessings received, and with the desire that we may be able to retain the good thoughts, and so our spiritual lives may be enriched as we go on our way to our heavenly Home.

During the Convention we received many messages of love and goodwill from brethren throughout the Commonwealth, wishing us God’s blessing at the gatherings. These messages were much appreciated, and the message sent from the Convention to the various Classes and brethren is contained in the words of the Apostle Peter in 1 Pet. 1:3-5.

## The Christian’s Contact.

The whole Christian life is found in our making vital contact with God and in keeping the contact. There is no more apt illustration of this than the electric tramcar we see in our streets. The car with its overhead arm is united to the cable through which flows the power of the dynamos in the power-house. Have you watched such a car reach a terminus and observed the conductor disconnect the arm? Out go the lights!—and all the vibrating, pulsating power has ceased. The car is a dead, dark, useless thing; it has no power to move. But round comes the arm to make contact again, and up go the lights!—and throb, throb, throb the vehicle rocks with its renewed power. Light in us—light of hope, light of joy, light of faith; and Power—power of God to intervene, through us, in the world around us become our wonderful and thrilling experience, when we are living in right relationship with God. Let each praying Christian determine what that right relationship with God is, and keep it as the most valuable service he can render to fellow Christians and all with whom he comes in contact. —Selected.

### Used Postage Stamps.

Used postage stamps of all varieties can be sold to support the truth work. Friends willing to assist may forward all the Australian stamps they can procure, as well as other stamps, leaving at least a quarter of an inch of paper around the stamps ; that is, do not remove stamps from the paper.

(Quite a number of friends have sent in used postage stamps; would all please accept sincere thanks for their efforts

in this way.)

### **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.

## **Memorial Observances**

### **Melbourne.**

THE Melbourne brethren gladly gathered together on the night of 16th April to remember again the great sacrifice of our dear Saviour. L. was with hearts full of solemn thoughts that we approached this time of the year, having had our minds refreshed on the important events that led up to the crucifixion of our dear Master by appropriate studies on previous Sundays.

The order of service, commencing with hymn 438 (B.S. Hymnal) and prayer (in which the Lord's people who everywhere at nearly the same time would be remembering Him were brought before the throne of grace) seemed to take us in a special way to that "upper room."

Singing of hymn 345 and readings from Matt. 26:17-53 and John 18:28 to John 19:30 brought before our minds the great love of our Lord for His people, and also our responsibility to share with Him the way of the cross.

Hymn 280 was then sung, after which the Memorial address was given, in which special mention was made of the significance of the Memorial in type and antitype, and calling to mind the many blessings which are ours as a result of the Lord's sacrifice.

The singing of hymn 2 was then followed by the simple order of service as followed by our Lord in Mark 14: 22, 23, 26, in 'which all gladly partook of the emblems which our Lord requested should be used to represent His body and blood, first of all "in remembrance of Him," and also showing our willingness to sacrifice with Him, to suffer with Him that we may also live with 'Him.

Hymn 414 brought the service to a conclusion with the triumphal words of verse 4 still ringing in our ears and joy in our hearts, in the knowledge that the Saviour's work of redemption was not in vain, but that soon -the joyful sound will be heard through all the nations round," "when he shall see the travail of his soul and be satisfied." (Isa. 53:11.)

### **Adelaide.**

It was a privilege once again to observe the Memorial of our Saviour's death, in accordance with His request that we "do this" in remembrance of Him. In keeping the Memorial we are reminded that all our hopes of life and blessing are centered in Him who "bore our sins in his own body on the tree."

After reading appropriate Scriptures and singing hymns in keeping with the occasion, a Brother spoke to us regarding the importance and value of the sacrifice of our Lord Jesus Christ. Also we were reminded of the privilege which is ours of sharing in the sufferings of Christ at the present time. As members of the Body of Christ we have fellowship with our Lord at the present time, and rejoice to be permitted to share in His sufferings now, and look forward to the Kingdom Age, when, if faithful unto death, we may be permitted to share with our Lord and Head in His great work of uplift and blessing for all mankind.

It was a pleasure to have the presence and fellowship of about ten members from Victoria and New South Wales, who were visiting us for the Easter Convention. During the Service, prayers of thanks were offered to our Heavenly Father for the many blessings and favours which come to us through Christ, and especially for His goodness and mercy again at this Memorial season, and we seek His grace to enable us to serve Him more acceptably and wholeheartedly in the days that lie ahead. Also our earnest prayers were for all the Lord's dear people everywhere, known and unknown to us, who, like ourselves, were keeping the Memorial of our Saviour's death. "Thanks be to God for his unspeakable gift."

### **Perth.**

We celebrated our Lord's Memorial on the evening of the 16th of April. We all thought how privileged we were to be of the Lord's followers whom He has invited to share with Him all that He passed through, symbolised by the bread and wine. We remembered our Lord in His sufferings on man's behalf, and how He was wounded for our transgressions. He gave His soul an offering for sin, and asked His disciples to do likewise, and have that communion or participation with Him in all things.

We partook of the emblems with solemnity, realising that it means death of our humanity, which we give over to crucify, and that the emblems are a symbol of greater issues in our lives. Gladly we would "this do in remembrance of Me," as the Lord enjoined: gladly we would symbolise our covenant of sacrifice with our Lord after recognising His supreme sacrifice on Calvary, and His cleansing blood giving us justification with God. About twelve partook of the emblems with another little group partaking at Fremantle.

### **Tasmania.**

On 16th April four of us gathered together to celebrate the Memorial at the appropriate time after sundown on the 14th of Nisan. Our studies and thoughts were centered around the passages of Scripture found in 1 'Cor. 5:7; 10:16; Luke 22: 14-16 and Exodus 12.

Very helpful thoughts were put forward by each one present on the subject under consideration, and on the

obligation of each of us to examine our own hearts over the past 12 months and to resolve with determination to be more watchful in this the beginning of the Christians' new year in things wherein we had been weak in 1953. All God's true people throughout the world were remembered at the throne of grace, as they gathered together in various parts to "Do this in remembrance of Me." Truly a blessed and helpful time was spent by us all.

### **Sydney.**

Brethren and Sisters to the number of thirteen attended our Memorial. After singing the hymn "In memory of our Saviour's love," the chairman offered up a brief prayer and then gave an address of welcome to the assembled friends. Then, after considering the typical lesson of Exodus 12, and comparing with the great antitype, we spoke about our own unworthiness of so great an exaltation as God was offering us were it not that our Lord by His own blood had made good our deficiency, for we were sinners even as others before this grace came to us. We spoke about the redemption provided in His precious blood and broken body, not only for us, but also for the whole world, and we were astonished at so great a love and mercy. We remembered our high calling, and how God, through His holy spirit speaking to us in His Bible, had given us this knowledge, and which must now ripen in us the fruit of love. In this way we came to realise that humility is the very heart and centre of consecration.

We resolved that we would walk in His footsteps humbly, as He set us the example, and that we would continue together in the bonds of love. After a Brother had prayed over the bread, and another over the cup, the emblems were partaken of, and after the singing of the hymn "Man of Sorrows," we quietly dispersed.

### **Canberra.**

The small group of friends at Canberra participated in the celebration of our dear Lord's Memorial on the night of 16th April. At the Service it was emphasized that at the inauguration of the Passover the atmosphere was one of solemnity and fear. When the Master celebrated the Passover with His disciples and afterwards inaugurated the Memorial for the antitype of the Passover lamb, the occasion also was one of apprehension and foreboding, hence His words of comfort—"Let not your hearts be troubled." (John 14 : 1. )

Over the years this Memorial has been lovingly and reverentially kept, but it was stressed that never was there an occasion such as April, 1954, when the surrounding world conditions justified a solemnity and a deportment in keeping with the expectation of the imminence of the disintegration of the "world that now is." Hence, how timely the exhortation,— "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all conversation and godliness." •

### **Glenbrook, N.S.W.**

On Friday evening April the 16th once again, under the Lord's guidance and blessing, we had the privilege of partaking of the Memorial Supper. It was a time of great refreshment and blessing to the six brethren present as we viewed the accounts of the Memorial Supper given us in the Scriptures.

We thanked God in prayer that with all the 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 closing hymn was, "Take my life and may it be, Lord acceptable to Thee."

### **Queensland.**

We were a very small company this year, but we met together in the spirit of unity and the bonds of peace—Brother --, Sister and myself. We had a nice meeting, opening by singing hymn 166 in Bible Students Hymnal, followed by prayer, and then remarks on how it was our privilege to meet together to keep the Memorial of our Lord's death in obedience to His request, "Do this in remembrance of Me."

Then we read Exod. 12:1-14 and explained the various points in the chapter. The firstborns were spared alive, but to receive protection they must be under the blood. Then, respecting the antitypical Lamb, we read Isa. 53, and on to "Behold the Lamb of God," and Paul's various references to the subject, and we finished with Matt. 26 for the emblems, asking the Lord's blessing on both, and after partaking, we sang hymn 42.

## **The Camel.**

The camel at the close of day,  
Kneels down upon the sandy plain,  
To have his burden lifted off  
And rest again.

My son. thou. too, should'st to thy knees.  
When twilight draweth to a close,  
And let thy Master lift thy load,  
And grant repose.

The camel kneels at break of day  
To have his guide replace his load  
Then rises up anew to take  
The desert road.



So should'st thou kneel at morning dawn  
That God may give thee daily care,  
Assured that He no load too great  
Will make thee bear.  
--Selected.

**Think of all He has done for us. Be happy. Weep, but let them be tears of thankfulness.**  
—Charles Kingsley. *The Water of Life.*

## Thirst

A party of surveyors had been sent out in order to survey the forest of Florida. The weather was hot, and the air was stifling under the trees, and the poor men were almost dying of thirst.

"I would give anything," said one of them, "for a swallow of water."

He had hardly said the words before he saw a bird pierce its beak through a swollen leaf—a kind of bladder leaf—which belongs to a peculiar tree called the air-tree. So the surveyors slit open one of these leaves, and out flowed a mouthful of cool, refreshing water.

They had been ready to die of thirst while all around in the leaves there was water sufficient to supply all their needs.

How many there are in the great world to-day just longing for a little of the water of life, a little knowledge of God and His great Plan of Salvation, a little understanding as to why a God of love can permit the present conditions of injustice and cruelty, sin, sorrow and wickedness. They, like this party of surveyors, know not where the refreshing draught can be obtained, and yet it is so near. The water of truth is so clear, so simple, so pure and so refreshing. What a privilege to be like the bird in the story, to pierce the leaf and let the stream flow, be refreshed ourselves and show those who thirst for righteousness and truth and the knowledge of God where and how to be filled and be satisfied. "Oh, every one that thirsteth, come ye to the waters and he that hath no money come ye, buy and eat; yea, come buy wine and milk without money and without price." How many there are who discard all religion because they cannot understand matters which are so easily explained if they would but search.

"Knock, and it shall be opened," "Seek and ye shall find."

There are briers besetting every path  
That call for patient care;  
There is a cross in every lot  
And an earnest need for prayer;  
But the lonely heart that leans on Thee  
Is happy anywhere.  
—A. L. Waring.

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

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

Brisbane, 4KQ, 435 M. I, 9 a.m.

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

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## **Christ Was Heard In That He Feared.**

*"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Heb. 5 :7.*

THAT which the Lord feared was not that the love or promises of God would fail. He knew that God was faithful who had promised; that God is a covenant-keeping God, and that all His conduct and dealings are founded upon the eternal principles of truth and righteousness, from which to vary in the least iota would be a moral impossibility. But the Lord also knew that the plan of human salvation was made dependent upon the obedience of the Anointed High Priest to every jot and tittle of the Law concerning Him, as shown in the typical service of the Tabernacle. Not only must the sacrifice be made but it must be offered exactly as prescribed.

If the typical high priest, Aaron, had at any time failed to conform to the directions given for the offering (see Lev. 9:16) ; if he had forgotten or ignored any part of the directions; or if he had substituted some of his own ideas, he would not have been allowed to sprinkle the blood of such imperfect sacrifice upon the mercy-seat; his offering would not have been accepted; he would have died, and so could never have come out and blessed the people.—Lev. 16:2, 3.

Thus we see that when undertaking the great work of redemption our Lord bore in Himself the issues of life and death, not only for the whole human race, but for Himself as well. Figuratively speaking, He took His life into His own hands. No wonder, then, if under the weight of His responsibility, the Lord feared! The tension of the trials to which He was subjected was too great for even the perfect human nature, unaided by Divine grace. Therefore He frequently sought the place of prayer for grace to help in every time of need.

Consider the great fight of afflictions through which He passed; the subtle and deceptive temptations in the wilderness; the contradiction of sinners against Himself; and the base ingratitude of those He came to save; consider also His poverty, His loss of friends, His labours and weariness, His homelessness, His bitter and relentless persecutions and finally. His betrayal and dying agony! Surely the tests of endurance and of obedience to the exact requirements of the Law of sacrifice, under these circumstances, were most crucial. What carefulness it wrought in the Lord; for He feared, lest the promise having been left Him of entering into the rest that remaineth and the glory to follow the Day of Atonement, He should come short of the full requirements of His Office as Priest, to render acceptable service. So also, says the Apostle (Heb. 4:1) , should we fear lest a promise being left us of entering into His rest, any of us should seem to come short of it.

When the Lord came to the last night of His earthly life, then the question came to His mind with increased force, "Have I thus far done everything in exact accordance with the will of God? And now, in full view of the agony which it will cost, am I able to drink the bitter cup to its very dregs? Can I endure, not only the physical agony, but also the ignominy and shame and cruel mockings? And can I do it so perfectly as to be entirely acceptable to God in my own righteousness? Can I endure to see My disciples scattered and dismayed and My lifework apparently destroyed, My name and the cause of God covered with infamy, and My enemies triumphant and boastful? Can I do this so as to hear the 'well done'?"

Such was our Lord's last conflict, doubtless the powers of darkness were busy in that awful hour, taking advantage of the circumstances and of His weakness and weariness to discourage His hope and to fill His mind with fears that, after all, He would fail, or had failed to do the work acceptably; and that a resurrection, therefore, was uncertain. No wonder that the perfect human heart sank before such considerations and that an agony of emotion brought great drops of bloody sweat! But did He yield to the discouragement and give up the struggle when the crucial test was thus upon Him? No! He took those human fears to the Heavenly Father, "to him who was able to deliver him out of death," in order that His human will might be reinforced by Divine grace to go forward and complete His sacrifice acceptably to God; to freely submit to be led away as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so to open not His mouth in self-defence—Isa. 53:7.

His prayers to the Father were not in vain: “He was heard in that he feared.” Though His words were few (because no words could express the emotions of His soul) His chastened spirit was all the while making intercession for Him with groanings which could not be uttered. (Rom. 8:26) Then God sent an angel to comfort and minister unto Him; to assure Him still of the Divine favour, and thus to give Him fresh courage, strength of mind and steadiness of nerve to endure all that was before Him, even unto death.

With this assistance of Divine grace our dear Lord went forth from that moment with undaunted courage to finish the work which was given Him to do. Calmly He could come now and say to His beloved, but weary and bewildered disciples, “Sleep on, now, and take your rest.” The bitterness of the mental conflict was over, and the light of heaven shining into His soul had chased away the deep gloom that hung over Him like a funeral pall, making Him “exceeding sorrowful, even unto death.” Yes, “he was heard in that he feared-; and the fear was all taken away: and, strong in the strength which God supplied, He felt that He was able to offer the acceptable sacrifice, to meet every jot and tittle of the requirement of the Law in doing so: and hence, that His salvation out of death, His resurrection, was assured.

The fear on the Lord’s part was not a sinful fear. It was a fear such as we, also, are exhorted to have—we who are striving to walk in His footsteps—lest we fail to realise the precious promises vouchsafed to us upon conditions that are positive and unalterable. (Heb. 4:1.) It was a fear begotten, not of doubt of the Father’s ability and willingness to fulfil all His promises but of a knowledge of the righteous principles which must in every case govern the Father’s course of action; a fear of the inflexible Law which righteously affixed the reward of eternal life and glory to His fulfilling of His Covenant of sacrifice, or of eternal death should He fail. At the same time He began to realise that, though perfect as a human being, His heart and His flesh would fail unless reinforced by Divine grace. The Psalmist expressed this fear of the Lord and the source from which His help came, when He said, “My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.” (Psa. 73:26 )

It was a filial fear entirely compatible with His relationship to God as a recognised Son; for “though he were a Son, yet learned he obedience through the things which he suffered.”--Heb 5:8.

We are glad that Jesus was not cold and stoical, but that He was full of warm, loving, tender feelings and sensibilities and that we, consequently, can realise His ability to sympathise with the most tender, the most delicate, the most refined, the most sensitive, more than could any other human being. He must have felt keenly the conditions under which He had placed Himself, in laying down His life on our behalf; for the more perfect the organism, the more sensitive and high-strung are the feelings; the greater the capacity for joy, the greater the capacity for sorrow. Being absolutely perfect, our Lord must have been immeasurably more susceptible to the influence of pain than are others.

Besides this, He knew that He had a perfect life, unforfeited, and realised that He was about to part with it. Others of the human family possess only a forfeited or condemned existence, and realise that they must part with this some time. It would, therefore, be a very different matter for our Lord to lay down His life from that of any of His followers laying down theirs. If we let one hundred per cent represent perfect life, our Lord had the full one hundred per cent to lay down, while we, being more than ninety-nine one-hundredths dead through trespasses and sins and condemnation could, at most, have had but one-hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer at best, would, therefore, be a very different thing from the clear knowledge which our Lord had of the experience which He had with the Father “before the world was”; and the realisation that the life He was about to lay down was not forfeited through sin, but was His own voluntary sacrifice.

There can be no doubt that this thought of the extinguishing of life was an important factor in our Lord’s sorrow. The Apostle clearly intimates it in the words (Heb. 5:7) , “Who in the days of his flesh . . . offered up prayers and supplication, with strong cryings and tears, unto him who was able to save him from (out of) death, and was heard in (respect of) that he feared’—extinction. This thought brought with it another, viz., Had He done the Father’s will perfectly? Could He claim, and would He receive the reward promised Him—a resurrection from the dead?

Had He failed in any particular to come to the exact standard of perfection His death would have meant extinction; and although all men fear extinction, none could know the full depth and force of its meaning as could He who not only had the perfection of life, but had recollection of His previous glory with His Father before the world was. For Him the very thought of extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force previously. It was this, therefore, that bore down upon Him now so heavily as an exceeding sorrow unto death. He saw Himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was He entirely blameless, and would the Heavenly Judge thoroughly acquit Him whom so many were disposed to condemn?

After praying He went to His three disciples, but found them asleep. Gently He reproved them asking, “Could ye not watch with me one hour? Watch and pray, lest ye enter into temptation.” Then our Lord went away and used the same words in prayer; and again He prayed a third time, similarly. The matter was weighing upon His heart. Could He rely upon it now, that having sought to do the Father’s will, having finished His course, He had done it acceptably? Could He have full assurance of faith that God would save Him out of death by a resurrection?

In answer to His petition a heavenly messenger was sent to comfort Him, to reassure Him, to strengthen Him. We are not informed what message the angel brought, but we can see that it was a message of peace; that he brought assurance, not only that the Lord’s course had the Father’s approval, but that He would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before Him; and from that moment onward we find Him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band, He was the most calm and self-possessed of all; when before the



chief-priest, Caiaphas He was the same; when before Pilate, the same; when crucified, the same. He had found peace in the message that He was approved of the Father, and that all the gracious promises of glory, honour and immortality were His; and now He could pass through any ordeal, He could submit Himself perfectly to His enemies.

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## How Should We Treat the Conscientious Objector?

AN answer to the above question was given by Professor Walter Murdoch in the Melbourne “Herald” of February 20th last. It is felt that the thoughts will be of good interest to all our readers. Permission has been granted to publish the remarks in full, and which are as follows:—

“Whether we think him right or wrong, we ought to treat him not merely with tolerance but with deep respect. That, at any rate, is my attitude towards him: because I respect and admire courage wherever it is revealed.

“The conscientious objector shows himself to possess a moral courage to which I fear that I myself could not rise in similar circumstances. I admire him as a man braver than I and braver than most of those who judge and condemn him.

“Think of the gallantry needed to stand up for your principles alone in the face of general obloquy. It takes courage of a rare kind to face the certainty of being hooted at for lack of courage.

“And in times of war delirium, being hooted at is not all the conscientious objector must expect. During the 1914-18 war, many of these dauntless men — I forget the number — actually died as a result of the brutal treatment they received.

“The public also has a conscience, which awakened in time to give the objectors during World War II a more humane and reasonable treatment: but the general attitude towards them remained contemptuous. They were still jeered at.

“I have sometimes thought that the sternest tribunal they faced and still must face is their own minds, before which they have still to answer for their motives and make dead certain whether they are really standing up for their convictions or for their comfort and safety.

“And when they have assured themselves of their genuineness, they have still to answer that implacable inward judge when he asks them if they are sure they are justified in letting other men go out to fight and die for the freedom they are claiming for themselves.

“But to the genuine conscientious objector—the man who is convinced that war is a shameful and immoral business, and that by refusing to play any part in it he can best serve the cause of peace and the ultimate good of humanity—I say that we should take off our hats.

“I am not here discussing whether their principle is right or wrong: I merely maintain that anyone who stands up for a principle, even a mistaken principle, and is prepared to suffer for it, deserves our deep respect. That, I think, is the sane answer to your question.”

## Humility an Element of True Courage.

NOTHING is more dangerous to the child of God than self-conceit; it hinders reformation of heart, as well as true usefulness to others, and especially usefulness in God’s service; for the Word declares, “God resisteth the proud, but giveth grace unto the humble.” (James 4:6.) The Scriptures everywhere make prominent the fact that those who would be in harmony with God must be humble. The Lord bestows blessings upon the humble, the meek, the teachable. Jesus said, “Blessed are the meek.- (Matt. 5:5.) The Apostle exhorts, “Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time.”-1 Pet. 5:6.

The Word of God points to the fact that Jesus was meek and lowly. (Matt. 11:29, 30.) This humility of mind and heart was, in many respects, ‘the secret of His success. If He had not been humble, He would not have attained to the glorious station to which He was exalted.

There is a ‘marked contrast between Jesus and Satan. The one thought to exalt himself, and the Other to humble Himself. (Isa, 14:13, 14; Phil. 2:8.) Satan said: “I will elevate myself above the other angels; I will be like the Most High, and exert such a power as He does. I could show the angels very great wisdom if I were in control of affairs.” Inspired by this wrong spirit, Satan became ambitious to make an exhibition of what he could do.

The Scriptures give us to understand that Satan’s inordinate desire to gain distinction was the secret of his fall.

Ambition is good, but only when it is based upon humility. Any spirit that does not respect God's Wisdom is indeed foolish.

Satan's spirit was one of ambition and pride. Already highly favoured of God as one of the highest rank of angels, he was not content with his great honours and blessings, but was desirous of attaining still greater influence and power than God had been pleased to grant him. This unlawful aspiration to obtain control led him not only to rebel against the Divine Government, but also to become the "murderer" (John 8:44) of our first parents, that he might gain control over them—the object of his ambition.

How short-sighted was the Adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival Kingdom! Soon Satan's folly will be manifested. When the Lord's due time shall come, the One who humbled Himself in obedience to the Father's will shall be exalted to kingly power and authority, to the position at the Father's right hand in the Kingdom of the Universe; but the one who attempted the usurpation shall be bound and utterly destroyed.

Our Lord Jesus took a different course from that of Satan. Instead of trying to exercise power He had supreme reverence for Jehovah. He said, "I delight to do thy will, O my God".- Following this course of humility in the presence of the great Eternal One, Jesus was satisfied of the Father as He would not have been if He had had a self-sufficient spirit. Under the Father's guidance He was humiliated. He "learned obedience by the things which He suffered" (Heb. 5:8) ; and after His death and resurrection He received the reward of the Divine nature. He became Heir of all the gracious promises of God's Word, "Heir of all things."—Heb. 1:2.

These two great examples afford us an impressive lesson. They show us that if we copy the ambitious and self-wise attitude of Satan, it will estrange us from God. We should realise the Wisdom of God and submit ourselves fully to His will. If we walk obediently in the footsteps of the Master, we shall attain glory and honour with our Lord.

The Wisdom of God is foolishness with men. The people of this world are leaning to their own understanding. People sometimes boast along this very line, saying, "I have some ideas of my own.- We all find that what we know is but very little and generally very incorrect. Experience is an excellent teacher.

The lessons that we have learned in the School of Christ are to a great extent those of humility, a great deal of which is required of pupils in that School. The path of life is so narrow that those who love the broad way would not think of walking in the narrow one. The Lord is allowing those who are self-conceited to turn aside. Even though they started out to walk in His way, they are permitted to go after their own foolish misunderstandings. If they continue in this course it will lead to their destruction.

As for the world, whether they live in Christian or in heathen lands, all shall come to a knowledge of the Truth. (1 Tim. 2:3, 4.) This knowledge will not be theoretical, for mankind will be brought to it through practical experience. In fact the whole world is getting a great lesson now. When the New Dispensation is ushered in and the Truth is made plain, mankind will perceive how very foolish they have been. They will see the unwisdom of the greater part of their course. "For the wisdom of their wise men shall perish."—Isa. 29: 14.

It will be a hard experience for mankind to realise what clumsy efforts they have made along different lines. If scientists and philosophers, when asked as to God, had said, "We do not know," they could have been respected for their honesty. But they have boasted about geology, evolution, etc., and have pretended to know all the secrets of the Universe. What shame will be theirs when confronted with the facts! It will be a severe chastisement for them to perceive how foolish they have been and to know that others are aware of their folly.

The truly noble soul feels humbled upon the borders of the vast unknown, thankfully accepts the Divine Revelation as to his nature, origin, destiny, etc., and patiently awaits the Lord's good time for a fuller understanding of all the mysteries of His wondrous grace.

We may well fancy that some of the great theologians who have taught with such positiveness what they do not know and what is contrary to the Bible, will feel very strange when they learn the Truth. Already this is true to some extent. They are ashamed of many of the theories of the past. Yet they still hold on to the creeds of nominal Christianity, but cover these up; accordingly, with such an attitude of heart, they make very little progress..

## Leave All to God

"Spin cheerfully.  
Not tearfully,  
Though wearily you plod ;

Spin carefully,  
Spin prayerfully.  
But leave the thread to God.

"The shuttles of His purpose move  
To carry out His own design;  
Seek not too soon to disapprove

His work, nor yet assign  
Dark motives, when, with silent dread,  
You view each sombre fold;

For lo! within each darker thread,  
There gleams a thread of gold.”  
Selected.

“God hath not promised skies ever blue,  
Flower strewn pathways always for you.  
God hath not promised sun without rain,  
Joy without sorrow, peace without pain ;  
But He hath promised strength from above.  
Unfailing sympathy, undying love.”  
—Selected.

## Adding to Faith.

(2 Pet. 1:3-8).  
(Convention Address)

THE first essential thing is, we must have faith, for you cannot add to anything that is nonexistent. In his epistles generally, Peter tells us much that assists in the establishment of a true faith, but when he comes to verse 5 in this passage he is instructing us further. He is not only solicitous that we have a proper faith, but that we demonstrate the fact in the proper manner. As James says, “we must be doers of the word, and faith without the proper works is dead—a useless thing (James 2:17). It is important to see that we must have the right kind of faith before we can add the things of which the apostle speaks.

Simply believing that there is a God and that there was a person in history, Jesus Christ, is of no avail. The devils believe after this manner and tremble (James 2:19), but it has no good effect upon their actions: it does not control them in any way. In their innermost selves nearly all men believe that there is a God, though some do not openly admit it, and most know nothing about Him. Multitudes still worship altars bearing inscriptions parallel to that of the Athenians in Paul’s day—“To the unknown God” (Acts 17:23).

God, by divine power, has given us all things necessary for the establishment of a true faith, as well as all things necessary enabling us to walk in the way of it and attain finally to the fulness of spiritual nature that He desires we should have. Let us review briefly some of the things that He has given us—

(1) He has given us Jesus as our Redeemer. He gave up His own dearly beloved Son for our sakes (while we were still sinners and totally unworthy). Without the ransom sacrifice of Christ we could have no faith in anything, except the certainty of death and extinction forever.

God further favoured us by opening the way of the high calling to us, the merit of Christ enabling us to enter into the required covenant with God—a covenant by sacrifice, presenting our bodies living sacrifices, holy and acceptable to Him; and whereby He showers His blessings upon us as His sons.

His divine power or the holy spirit has begotten us to a new nature — we became new creatures. He has opened our minds to receive and appreciate spiritual things, wonderful things that unregenerate men cannot receive (1 Cor. 2:14).

(1) He has given to us His Word which assists in the revelation of Himself—His glorious character; and shows us further how we can become like Him and be filled with spirit, a God like disposition. Further, He has promised and gives all the help and guidance we need to run the race for the prize of His high calling. Only Divine power could do all this.

A translation of the third verse of our passage is noted with great interest—“Accordingly, divine power has given us all things necessary for a godly life, through a glorious divine efficiency.” We do realise divine efficiency in all that pertains to our experiences here below, as we seek to become “partakers of the divine nature.” It is divine efficiency that orders and overrules our way so that we escape the corruption that is in the world through human frailty. It is divine efficiency that works all things together for good to them that love God—to Him be all the praise.

Retaining our faith in Christ as our Redeemer, we are to give all diligence to super-add the things that make us more and more pleasing to our Heavenly Father, and finally give us an abundant entrance into the kingdom.

Peter’s thought seems similar to Paul’s, where, in Phil. 2:12, he exhorts the Philippian Christians to “work out their salvation with fear and trembling.” We know that no amount of works of themselves can accomplish salvation, and with the helps supplied we learn that this phrase means literally—“to work fully,” “to accomplish” in the sense of completing.

God of His own will begat us with the Word of truth (James 1:18). Yes, we were begotten of God, and by His glorious, divine efficiency were provided with everything we needed to bring us to a condition where we could begin to help ourselves. Now, says the apostle, continue this work that God began in you, until it is complete—work out your salvation with fear and trembling; not slavish fear, but as one translates it “continual earnest anxiety,” that is.



constantly watchful in respect of our spiritual development, fearful of allowing any slackness or spirit of indifference to creep over us. The adding to our faith that Peter exhorts, seems to be one and the same work that Paul alludes to as working out your salvation to completion; both apostles agree that it will result in an abundant entrance to the kingdom.

Let us note briefly but carefully “these things.” First, we are to add to our already established faith—virtue. The translation is poor, for the word means firmness, courage. It is necessary to have a genuine faith, to know what we believe and then be courageous and firm in standing by it. We must not be like those of ‘the parable who endured only until they began to experience persecution, difficulty and trial (Matt. 13: 5, 20, 21). Whatever the trials and difficulties we meet in connection with our Christian faith and walk, we must learn to meet them with firmness and courage. We must be careful, however, that our firmness is for proper principles in connection with the true faith.

Add to your courage—knowledge. It is possible to be firm and courageous for “a faith”, even to the extent of going to the gallows or being burned at the stake and yet accomplish little. In Paul’s day there were some who had “great zeal for God, but not according to knowledge” (Rom. 10:2). These were punctilious in observance of rites, ceremonials, ritual, but were woefully lacking in knowledge of God’s true character, and the reverence and worship He desires. It is incumbent upon us to diligently enquire and learn about God, His character and plans or purposes regarding ourselves and all men. This implies a thorough study of His Word which He has given us for the purpose. This study serves also as an antidote against the worldly influences which continually tend to stimulate the old nature, and helps us to appreciate more deeply spiritual things and provides the help we need to enable us to become doers of it — showing our faith by our works.

Thus, add to knowledge—temperance. Again the translation does not do full justice to the word, which means self-control. Professed faith and love for God, attained with any degree of knowledge and courage, but which does not control the person, is as sounding brass or a tinkling cymbal. A genuine Christian realises that he or she is a new creature, that old things and desires have passed away, and that God does not now judge us for inherited weaknesses of the flesh, but readily accepts the will for the deed. The heart intention is the thing that matters. However, He does expect and require of us that we practise the new life in the old bodies. Self-control could be defined as the new creature practising on the old mortal body, using it as the servant of the new mind. Paul viewed it that way when he spoke of subduing his own body, bringing it into the proper subjection. (1 Cor. 9:27.) The writer of Proverbs spoke truly when he said, “He that hath no rule (control) over his own spirit (mind, disposition) is like a city without walls” (open to every form of attack). (Prov. 25:28.)

Add to self-control—patience. The A.V. rendering again fails of the best meaning; “persevering endurance” is much better. We often associate the word “patience” with a passive state or condition—waiting, or inactivity. But the word used here has almost an opposite meaning—a persevering endurance through trial, difficulty, affliction, opposition, etc. In Rom. 2:7 we have similar words translated “patient continuance”—a much better translation. In Rom. 8:25 the word is used again. This does not mean inactivity, but a hope that stirs us to action; in line with Paul’s word in 1 Cor. 15:58—steadfast, immovable, always abounding in the work of the Lord forasmuch as we know (a very decided hope) that such labour is not in vain in the Lord. Also please read Rev. 1:9 where the word occurs again. John was not there because of inactivity. In Heb. 10:36 we see that we have need of persevering endurance that after we have done the will of God, we might receive the promise. We are not to serve the Lord in fits and starts, or slacken off when facing trial or difficulty.

Add to persevering endurance—godliness. This means “a great reverence for God”. It implies “earnest desire” or great carefulness in seeking to do His will. The fact that we are to add this to persevering endurance suggests that it is not merely stoicism in facing trial and difficulty, but must have its rise in our reverence for, and appreciation of, the Lord. It is possible to exhibit a tenacity or persevering endurance, in labours professedly for the Lord, yet withal they are really for a sectarian organisation or a religious denomination—work that does not arise out of a deep reverence for the Lord and His Word, therefore not done in true godliness. If we add to our faith courage, knowledge, self-control and persevering endurance, based on a deep or supreme reverence for God, we will surely be found demonstrating our faith acceptably both before God and men—we will in the very best sense of the term “be showing our faith by our works.”

And further we are to add to our piety or deep reverence for God—brotherly kindness. The R.V. better expresses it “love of the brethren”. True reverence for God implies appreciation in the fullest sense of those chosen by Him to be His sons; and so we have the matter squarely before us. Read 1 John 4:20 (first portion). In these last days of the age we cannot overstress the importance of loving the brethren, by doing our utmost to assist and comfort them in the Lord. From the very beginning we have had this message—that we love one another (1 John 3: 11). Let us fully appreciate the fact that it is God who has chosen each individual member of the body of Christ, and bear to each the proper love. Note also the connection with the early portion of the next verse of John—“let us love one another, not as Cain”. The special characteristic of Cain was jealousy. He was jealous because his brother’s offering was more acceptable to God than his own. Beware of jealousy in every form.

To love of the brethren, add charity (or love). This refers to love in its widest scope—in its fulness; a love that extends to those who are unlovely in character, yes, even to our enemies. Not only to those whom we know regard us with enmity, but who do not interfere with us unduly; but love also towards those who openly, maliciously, persecute and spitefully use us. The mark of perfect love—how many sermons have been preached on it, and how many of God’s earnest people have hung on their words expectantly, that they might find some aid in its ever elusive acquirement? There is nothing new to tell; we can only continue looking to Jesus and His example “who while we

were yet sinners died for us. ‘The constant “considering him who suffered such contradiction of sinners against himself” is the only known way of cultivating a similar spirit—love in its fulness.

If we can add to our faith these things, if we possess and manifest these characteristics, it will show (as verse 8 says) that we have not been inactive, but that we have been diligent in their cultivation with the Lord’s help, and that we are bearing fruit pleasing to Him. And let all who desire to make this growth, diligently continue despite their heart-rending failures. Our Advocate stands ever by to help us, and at long last we shall find an abundant entrance into the heavenly kingdom.

## **Passover Memorial, 1954.**

The anniversary of the institution of the Memorial of Christ’s death falls this year on the evening of Good Friday; after sundown on Friday evening, the 16th of April, will therefore be the appropriate time to observe the Lord’s Supper by all true followers of the Master.

### **Memorial Services.**

The following Memorial Services have been arranged, at which all sincere believers in the ransom sacrifice of Christ will be welcome.

Melbourne.—Good Friday, 16th April, at 7 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Good Friday, 16th April, at 7 p.m., at Builders and Contractors Rooms, Waymouth Street, Adelaide

Sydney.—Good Friday, 16th April, at 7 p.m., 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.—Good Friday, 16th April, at 5.30 p.m., at The Literary Institute, 1st Floor, corner Hay and Pier Streets, Perth.

### **Adelaide Easter Convention.**

The brethren in Adelaide wish to announce that their usual Easter Convention is to be held again this year, commencing on Good Friday, 16th April, and continuing till Easter Monday evening (D.V.). The gatherings will be held in the Builders and Contractors Rooms, Waymouth Street, Adelaide, and a hearty invitation is extended to all friends able to attend these meetings. Further information may be obtained from the Convention Secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

“Christ’s Return.”—This 38-page booklet which took the place of January, 1954, “Peoples Paper” has been warmly appreciated by readers. It is supplied at 10d. per copy, or three copies for 2/3, post paid.

## **Correspondence.**

New Zealand.

The Berean Bible Institute, Melbourne I recently received two copies of your Truth Publication the “Peoples Paper” (the first I have ever seen), from Brother -----, and seeing much in them that may be helpful in my own studies I now desire to subscribe to your little paper myself.

To this effect I have sent to your nearest Post Office, Kew, Victoria, 1 in Australian currency for one year’s subscription, which I understand to be about 4/6 per annum, the remainder of which you may use as you think fit. I would be very obliged if you could commence posting your paper to the above address as soon as you found it convenient, for although I have known of the Blessed Hope through that wonderful old book, “The Divine Plan of the Ages” for 10 years, I have only during the past year met others of like mind, the Truth coming to me through reading old copies of Scripture Studies rather than through personal approach from others in the Narrow Way.

As you were asking for useful postage stamps, I have included some I have recently received on a letter from earthly Israel and post-marked Jerusalem.

Thanking you, and looking forward to your little publication. I am, yours in Christian bonds.

New Zealand.

Berean Bible Institute, Melbourne, Dear Friends —Would you please send me a copy of “The Divine Plan of the Ages” and any other Bible Helps which you think will help me in study: also any other literature on prayer which you can spare. I am sorry to say I am in prison, where I will be for two more years, so if you have any books which you think will improve and strengthen, I shall be very pleased to receive same. Thanking you in anticipation. Yours sincerely.

Tasmania.

Frank and Ernest, Dear Friends—We received the December issue of “Peoples Paper” and with it your booklet “Christ’s Return” which took the place of January’s issue of the “Peoples Paper.” The wife and I think this a splendid idea as we were most interested in this very important subject, and you explain everything so clearly; we thank you very much for it.

We think our subscription for your “Peoples Paper” must be close up, so we are forwarding you a postal note for £ 1, and would you kindly post to us your booklet “What is the Christian’s Sabbath?”, also a copy of Frank and Ernest talk for last Sunday. We listen every Sunday morning with deep interest to Frank and Ernest. We get splendid and very clear broadcasts from 3GL, and we enjoy your very sincere Dialogues and we believe they will greatly help to make Australians a better living people. We wish you a very happy and successful year. Yours sincerely.

Frank and Ernest, Dear Christian Friends—Would you kindly send me a copy of your address given this morning, concerning the age of the human race. A visitor called and I was not able to hear it completely; I would not like to miss the interesting evidence that you gave.

Also if you have any old copies concerning "The Two Salvations" I am curious to read up on that subject. It is rather different to thoughts usually presented. Thanking you for your kindly offer to send this material. Yours sincerely.

Dear Sir--I listened with great interest to your broadcast to-day, and would like a copy of same. I am amazed in this so-called age of enlightenment that men are so easily deluded. One set of scientists claim the earth is 100,000,000 years old: others say that is not true, it is 50,000,000. Why will men be so blind: study of the Word of God is the paramount need to-day. I shall be looking forward to the copy of the address. Thanking you in anticipation; I remain, Yours in service of the Master.

Dear Sirs--I have been listening to your discussions on the Bible for a number of mornings now, and find them very interesting. I would like if possible to have a copy of any of your past Dialogues which may be available and also a copy of last Sunday's—"The Keys of Hell." I would appreciate it also if you could send me the booklets "God and Reason," and "Hope Beyond the Grave.- Thanking you; Yours faithfully.

"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 20/. post paid.

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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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## **The Lord's Supper.**

THE thoughts of the Lord's consecrated people being more particularly directed toward the Memorial of His death at this time of year, we cannot fail to be benefited by a review of the institution of this Supper, which our Lord established shortly before the close of His sacrificial life on earth. It was celebrated on the day before the Passover proper began—on the fourteenth of Nisan, the first month of the Jewish sacred year.

The Law respecting the Passover was very exact. The lamb was to be taken on the tenth day of Nisan, was to be killed on the fourteenth, and was to be eaten during the night before the dawn of the fifteenth. In the antitype Jesus offered Himself at Jordan and was killed 31 years later, on the fourteenth of Nisan, after all except His faithful few neglected to receive Him. It was in the same Jewish day in which He was crucified that He ate the Passover and later on was betrayed. (The day with the Jews began at sundown and lasted until the next evening.)

One evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you



before I suffer.” It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know the particular hour of the fourteenth day at which our Lord and the disciples partook of the Lord’s Supper, but probably it was near midnight, after the Passover had been eaten, that our Lord instituted the new Memorial of His own death, substituting it for the Passover Supper of the Law, and intimating this in His words, “Henceforth, as oft as ye do this, do it in remembrance of me.” “This” represented the anti-typical Lamb, “the Lamb of God, which taketh away the sin of the world,” and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord’s death and not any longer the death of the type, because the anti-type had now come, and in this same day, a few hours later, He would be killed, crucified. Our

Lord was thus laying a deep and broad basis for the New Creation, His Church, and separating it from the Jewish type by pointing out to the believers Himself as the antitype, and the higher meaning connected therewith—the deliverance of all the true Israelites, not from Pharaoh, but from Pharaoh’s antitype, Satan, the deliverance of all the first-born of God’s people from death into life more abundant, eternal life.

It was while the Lord and His apostles were eating the Passover Supper, the typical roast lamb, that our Lord said to them, “One of you shall betray me.” John tells us that our Lord was “troubled in spirit,” manifested emotion, at the time He said this. His emotion was not caused, we may be sure, by the matter of His betrayal, for He evidently foreknew the particulars as well as the fact of His death. The cause of His sorrow, we may reasonably suppose, was the thought that one of those whom He had so tenderly kept and cared for should now prove so ungrateful, unthankful, unholy---evidently His sorrow was for Judas. His statement drew forth inquiries from the disciples, “Lord is it I?” Or rather, as the Greek word would seem to indicate, the question signified, Lord, do you mean to accuse me? I am not the one, am I? And the disciples in general were sorrowful, too. It was well, perhaps, that they should pass through this experience at this time, as they evidently needed it all, in order to prepare them for the trying times just before them.

Judas asked the same question with the rest, for not to have asked it would have implied that he admitted his guilt. Our Lord’s answer was that it was one who supped with them, and dipping the sop He gave it to Judas, who forthwith went out. (John 13:25-30.) So far from these incidents melting the heart of Judas and leading him to change his course before it was too late, they seem to have aroused in him a malevolent spirit, just as Divine mercy toward Pharaoh, in the stopping of the plagues, hardened his heart. Instead of resisting the Adversary’s suggestions, Judas entertained them more and more, until he was filled with the Satanic spirit. “Satan entered into him,” fully, completely—took possession of his heart as an instrument of evil, and it was doubtless because he felt out of place in such society that he went out.

It thus seems that Judas was not with the others when our Lord instituted with the bread and the fruit of the vine the Memorial of His death. It was better that he should be absent; and so it would be preferable, where possible, that only the true, loyal, devoted disciples of Christ should meet together to celebrate His death on its anniversary. Nevertheless, let us remember that we are not competent to judge the heart, and hence in coming to the Memorial table all should be invited to come who trust in the precious blood of Christ for redemption and who profess a full consecration to the Lord. Let us leave it to Divine providence to scrutinise those who profess to be fellow-disciples.

In presenting to the disciples the unleavened bread, as a Memorial, our Lord gave a general explanation, saying, “Take, eat; this is my body.” The evident meaning of the words is: This symbolises or represents My body. It was not actually His body, because in no sense of the word had His body yet been broken; in no sense would it have been possible for any to have partaken of Him actually or antitypically then, the sacrifice not being as yet finished. But the picture is complete when we recognise that the unleavened bread represented our Lord’s sinless flesh—leaven being a symbol of sin under the Law, and specially commanded to be put away at this time. On another occasion our Lord gave a lesson which interprets to us this symbol. He said, “The bread of God is He that came down from heaven and giveth His life for the world. I am the bread of life.”—John 6:33, 35.

In order to appreciate how we are to eat or appropriate this living bread, it is necessary for us to understand just what it was. According to our Lord’s explanation of the matter, it was His flesh which He sacrificed for us. It was not His prehuman existence as a spirit being that was sacrificed, although that was laid down and its glory laid aside, that He might take our human nature. It was the fact that our Lord Jesus was holy, harmless, undefiled, separate from sinners, and without any contamination from father Adam, and hence free from sin—it was this fact that permitted Him to be the Redeemer of Adam and his race—which permitted Him to give His life as a ransom for all, to be testified in due time. And when we see that it was the pure, spotless human nature of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see what it is that we are privileged to appropriate. The very thing which He laid down for us we are to “eat,” appropriate to ourselves: that is to say, His perfect human nature was given for us and redeemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could. The Scriptures show us, however, that if God would consider all of past sins cancelled and should recognise us as having a right to return to human perfection, this still would not make us perfect nor give us, therefore the right to everlasting life. In order for the race of Adam to profit by the redemption accomplished by our Lord’s sacrifice, it is necessary that He should make a second advent, and then to be to the whole world a Mediator and King, to assist back to perfection and to harmony with God all who will avail themselves of the privileges then to be offered.

It is this same blessing which the Gospel Church in this age receives by faith from the Redeemer, viz., justification by faith—not justification to a spiritual nature, which we never had and never lost, and which Christ did not redeem; but justification to human nature, which father Adam did possess and lose, and which Christ did redeem by giving His own sinless flesh as our ransom-sacrifice. The partaking of the bread, then, means to us primarily acceptance and appropriation to ourselves, by faith, of justification to human rights and privileges secured by our Lord’s sacrifice of these.

Likewise, the fruit of the vine symbolised our Lord's life given for us—His human life, His being, His soul, poured out unto death on our behalf; and the appropriating of this by us signifies primarily our acceptance of restitution rights and privileges which our Lord has thus, at His own cost, secured for us.

As we have already seen, God's object in justifying by faith the Church during this Gospel Age, in advance of the justification of the world through works of obedience in the Millennial Age, is for the very purpose of permitting those who now see and hear and appreciate the great sacrifice which Love has made on their behalf, to present their bodies living sacrifices, and thus to have part with our Lord in His sacrifice—as members of His Body. This additional and deep meaning of the Memorial our Lord did not refer to directly. It was doubtless one of the things to which 'He referred, saying, "I have many things to tell you, but ye cannot bear them now; howbeit, when the spirit of truth is come, it will guide you into all truth, and show you things to come."

The spirit of truth, speaking through the Apostle Paul, clearly explains the matter of this secondary and very high import of the Memorial, for he says, writing to the consecrated Church: "The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ?"—to share with Christ as joint-sacrificers even unto death, that thereby they may be counted in with Him also as sharers of the glory which He has received as a reward for His faithfulness. "For we being many are one loaf and one body.- (1 Cor. 10:16, 17.)

Both views of this impressive ordinance are important; it is necessary that we should see, first of all, our justification through the Lord's sacrifice. It is proper, then, that we should realise that the entire Christ is, from the divine standpoint, a composite body of many members, of which Jesus is the Head, and that this Church as a whole must be broken, and that in this respect each member of it must be a copy of the Lord Jesus and must walk in the footsteps of His sacrifice. 'We do this by giving our lives, "laying down our lives on behalf of the brethren," as Christ laid down His life for all. It is not our spiritual life that we lay down, even as it was not our Lord's spiritual life that He laid down in sacrifice; but as He sacrificed His actually perfect being, so we must sacrifice our justified selves, reckoned perfect but not actually so. Likewise, the cup represents suffering. It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the lifegiving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup.

Our Lord distinctly declares that the cup, the fruit of the vine, represents blood, hence life; not life retained, but life shed or given, yielded up, sacrificed life. He tells us that it was for the remission of sins, and that all who would be His must drink of it—must accept His sacrifice and appropriate it by faith. All who would be justified through faith must accept life from this one source. It will not do to claim an immortality outside of Christ; it will not do to declare that life is the result of obedience to the Law; it will not do to claim that faith in and obedience to any great teacher will amount to the same thing and bring eternal life. There is no other way to attain eternal life except through accepting the blood once shed as the ransom price for the sins of the whole world. "There is no other name given under heaven or amongst men whereby we must be saved." Likewise, there is no other way that we can attain to the new nature than by accepting the Lord's invitation to drink of His cup, and be broken with Him as members of the one loaf, and to be buried with Him in baptism into His death, and thus to be with Him in His resurrection to glory, honour and immortality.—Rom. 6:3-5; 8: 1 7 .

#### PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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

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

## Bible Translations.

IN recent years the attention of Christians has been directed to a considerable number of translations of the Bible, a number of which the majority of the Lord's people have perhaps been unable to examine. Sometimes, over the radio, a Bible reading is heard in modern language from the translation of one or another of these recent publications, and often the expressions, while perhaps plain, seem quite out of place to record the sacred information contained in God's Word.

Those of the Lord's people who have become acquainted with the language of the Authorized Version, perhaps from childhood, seem to find in its general expression a flow of majestic language which adds beauty and blessing to the message from the Lord and His servants of both the Old and New Testaments. As an illustration, we quote the opening words of Paul's Epistle to the Hebrews—"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, whom he hath appointed heir of all things, by whom also he made the worlds." Could there be more beautiful language to present such an amount of truth respecting God's Plan of the Ages and His methods of communication to those who had, and have, ears to be "spoken unto" throughout the ages of the past and present? We know of no other rendering to compare with this translation of the opening words of Paul to the Hebrews, and the same can be said, in a general way, for the language of the

Authorized Version as a whole.

This does not mean, of course, that the Authorized Version is sufficient for the students of God's Word. The Lord has permitted many valuable manuscripts to be found since the Authorized Version was translated in 1611, and as sincere students of God's Word we do well to appreciate and use the additional helps available, especially those which are based on the oldest MSS. From these oldest manuscripts it is found that many statements in the Authorized Version of the Bible are not really Scriptural; this comes as a shock to some people, but when it is understood that mistakes have crept into the sacred text through copyists' errors, and this can be proved by comparing Scripture with Scripture, then all who love the Lord's true Word only, will surely give thanks to God that He has overruled that these mistakes are revealed to all who are sufficiently alert and interested enough to detect them by means of the additional helps now available. However, for Bible study classes etc., where practically all members have the Authorized Version before them, it seems that this 'Version is the most helpful for general reading, and where occasion requires, a variation can be quoted as giving a clearer presentation of the truth on any particular subject. To hear verses read from other translations, when there may be no real necessity, seems to take away some of the blessing in which all may share when all are following the same words from the Authorized Version.

Amongst the numerous translations of the New Testament there can be no doubt that the Emphatic Diaglott is one of the most valuable for comparative study, and for those who have Tischendorf's Notes (based on the three oldest manuscripts, including the Sinaitic; but now, unfortunately, out of print) much additional help is available. For the complete Bible the Revised Version has served very well indeed over many years, and now the recent Revised Standard Version of both the Old and New Testaments is undoubtedly most helpful for the Bible student. As an illustration of the clarity of the R.S. Version we quote Genesis 4:7, being the Lord's words to Cain—"If you do well, will you not be accepted? And if you do not well, sin is crouching at the door; its desire is for you, but you must master it." (Compare Authorized Version, and note the improvement of the R.S. Version.)

A note of warning is offered against accepting any translation of the Bible without careful examination. To indicate the necessity for proving all things, the following is presented from one of our brethren:—"A copy of the Epistles by J. B. Phillips in modern version has been sent to me. I don't know if you have heard of this man's translation, but I regard it as the poorest of all for doctrinal teaching, for he does not abide by the original words, but brings his sectarian creed into it so many times. For instance, in 1 Cor. 15 :51—"We shall not all sleep"—he puts 'We shall not all die.' One can trace the sectarian view in many important passages. In portions not relating to doctrine I think it is perhaps a good translation, but to a student is very mischievous, leading away from the real point . . . I see that Moffatt, too, puts the same text--Not all of us are to die,' which seems to show that these men have expressed their own views instead of what the Lord intended to teach. Again, in 1 Thes. 4:15-17, Phillips says—"One word of command, one shout from the archangel, one blast from the trumpet of God, and God in person will come down from heaven." It gives the wrong thought, don't you think?"

There can be no doubt that the translations above quoted are very misleading, and it is necessary for all the Lord's people to thoroughly test all that they receive as truth. To this end the Bible Concordances, especially Strong's and Young's, are most helpful in determining the meanings of the Hebrew and Greek words; indeed, one or other of these concordances is essential for detailed study of the Bible.

Then, along with all the careful study given to determine correct translations, it is most essential that the spirit of the Lord be the guiding power to bless the truths of His Word to the hearts and lives of God's people, that the truth may have the sanctifying effect, to the Lord's praise. Thus, and thus only, may sincere Christians grow both in grace and knowledge of their Lord and Saviour Jesus Christ.

## **Passover Memorial, 1954.**

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Good Friday ; after sundown on Friday evening, the 16th of April, will therefore be the appropriate time to observe the Lord's Supper by all true followers of the Master.

Friends desiring the unleavened bread and wine may procure 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.**

The following Memorial Services have been arranged, at which all sincere believers in the ransom sacrifice of Christ will be welcome.

Melbourne.—Good Friday, 16th April, at 7 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide.—Good Friday, 16th April, at 7 p.m., at Builders and Contractors Rooms, Waymouth Street, Adelaide

Sydney.—Good Friday, 16th April, at 7 p.m., 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.—Good Friday, 16th April, at 5.30 p.m., at The Literary Institute, 1st Floor, corner Hay and Pier Streets, Perth.

### **Adelaide Easter Convention.**

The brethren in Adelaide wish to announce that their usual Easter Convention is to be held again this year, commencing on Good Friday, 16th April, and continuing till Easter Monday evening (D.V.) . The gatherings will be held in the Builders and Contractors Rooms, Waymouth Street, Adelaide, and a hearty invitation is extended to all friends able to attend these meetings. Further information may be obtained from the Convention Secretary--Mrs. H.



**The best preparation for service is the knowledge of our own weakness, and faith in the almighty power of God.—A.S.**

## **Christian Life and Doctrine.**

(Convention Address)

*“Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself, and them that hear thee.”—(1 Tim. 4:16.)*

THE Apostle Paul, in Ephesians 4:1-6, urges Christians to walk worthy of their calling, in the spirit of lowliness and meekness with longsuffering, forbearing one another in love; and urges them to endeavour to keep the unity of the spirit in the bonds of peace, and then lays down seven fundamental doctrines upon which Christian fellowship can be maintained, as follows:—One body, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all. Without appreciation of these teachings there cannot be genuine Christian fellowship.

One might also refer to Heb. 6:1, 2 where the Apostle urges holy (consecrated) brethren, -associates of the heavenly calling (chapter 3:1), to leave the first principles (the beginnings of the words of Christ) and go on to maturity of Christian development. These beginnings — the first principles of Christian life and teaching—are repentance, faith toward God, the doctrine of baptisms, the laying on of hands (this was the way the holy spirit was imparted to believers by the Apostles), the doctrine of resurrection, and eternal judgment. These are referred to as the milk of the Word and there can be genuine Christian fellowship upon these principles, but we must not remain there; rather, we are to build upon these a faith structure of life and doctrine and thus be able to understand the deep things of God—the strong meat, the solid food.

We might also consider the prophetic or dispensational truths fulfilling now at the end of this age, keeping in mind that some of the fundamental truths quoted in Ephesians 4 were once prophetic truths, and were fulfilled during the first advent of Christ and in the end of the Jewish Age. The Messiah who was to come had come, henceforth there must now be recognised and worshipped among God’s consecrated people one Lord (Jesus) in addition to one God (Jehovah).

The doctrine of faith justification, without works, was foretold and must become a fundamental doctrine among the consecrated Christians. There must also be one spirit; this is a fundamental doctrine insisted upon in the early Church. One heavenly calling must also be taught in the Church; the dispensation had arrived in which this truth must be taught. Any one of these doctrines could not be omitted or considered unimportant by any, of the Lord’s people without spiritual loss in Christian life and knowledge.

Without recognising and appreciating these teachings in the Church do you think there could be real unity of the spirit among believers? No. Neither could there be real spiritual character development, sound doctrine or reliable teachers, as the Apostle states in Heb. 5:12-14. He says many of the Hebrew Christians were dull of hearing; i.e., sluggish in understanding. Instead of being teachers they had to be taught again the first principles of the truth, and were thus unfit to occupy the position of teachers in the Church.

We too have reached the end of the age when prophetic truths and dispensational changes are due, and the understanding of which greatly strengthens Christian fellowship, and is a sanctifying power in our lives. The importance of this can best be gauged when we contrast our present Christian experience with our confused and perplexing state in the nominal church.

The 24th chapter of Matthew was once prophetic, but now much of it is being fulfilled and we recognise that the changes now occurring in the world and the Church are the result of the presence of Christ. This is an important dispensational doctrine and many other associated truths have been greatly clarified because of this. Dispensational truths have a definite time of fulfilment and blessed are people, whether in the beginning or close of the age, who recognise the truths then due, and discern the changes associated with these truths.

For instance, the nature and purpose of the second advent of Christ has become clear and harmonious. The oneness of suffering and sacrifice of Christ and the Church, the oneness of honour and glory in the kingdom is now better understood. The same is true of the ransom; the philosophy of the ransom and its application is grand —first to the Church and later to the world. The covenants also have become clear, as to how they apply and when fulfilled.

All these teachings have their place and are important, playing a great part in our sanctification and separation from nominal Christianity. We are glad to speak of these things to the Household of Faith, and fellowship upon these truths is precious. All may not see these doctrines in the same light; nevertheless, there are many truths on which we can have fellowship.

However, the position is different when a congregation elects representatives or teachers. These must be sound in the faith and in Christian character, the Apostle says—“Holding forth the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers,”—to confute those speaking against or opposing the doctrine. The combination of Christian life and doctrine is necessary for all Christians, and is very essential for teachers in the Church; in other words, it means -growing in grace and knowledge.”

The word “life” in a general sense means the natural functions of an organized being—animation, vitality. Also the manner or conduct of living with respect to virtue or vice,—“To be carnally minded is death, but to be spiritually minded is life and peace.” (Rom. 8:6.) An additional meaning is supreme felicity, eternal happiness; the Author and

Giver of supreme happiness is spoken of as “The Way, the truth and the life.” (John 14:6.)

The meaning of “doctrine” is, Whatsoever is taught; a principle or position of any science, whatever is laid down as true by an instructor or master; the act of teaching, learning, knowledge; the truths of the Gospel in general, and the instruction and confirmation in the truth of the Gospel. Jesus said, “My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine.” (John 7: 16, 17.)

The way to full and complete life cannot be attained by fallen, sinful beings without doctrine, teachings, the knowledge of the whole counsel of God. Jesus said—“Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” and again—“This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.” (Matt. 4:4; John 17:3.) And it is God’s will that all mankind be saved and come to the knowledge of this truth for “the knowledge of the Lord shall fill the whole earth.”

These Scriptures reveal that from God’s standpoint sound doctrine is necessary, and this has been imparted to us through the words of His Son and the Apostles and prophets. It is also a necessity and advantage that mankind become acquainted with these teachings or knowledge of God, some in this Age, but the majority in the next Age.

The Scriptures urge Christians to hold and teach sound doctrines; that is, sound in the sense of perfect principles, true, free from corruption, appealing and satisfying to sanctified reason. The perfect doctrines of God produce perfect life. To know God and Jesus Christ is (or will result in) everlasting life. This knowledge and the spirit of that knowledge received into the heart has a sanctifying power. “Every man that has this hope in him purifies himself.” (1 John 3:3.)

Not only do sound teachings affect the life: they also serve as a protection against unsound teachings, fables and wrong conduct. The Apostle Paul predicted that the time would come—when they (professing Christians) will not endure sound doctrines. (2 Tim. 4:3.)

The doctrines or teachings of Christ and His Apostles are those set forth in the New Testament. Jesus, in His prayer to the Father, declared—“I have given them the words which thou gavest me.” Jesus here indicates that the doctrines of the Christian religion originate from God Himself; He has spoken unto us by His Son, and Jesus communicated these teachings to His Apostles. Therefore we need not go outside the Bible for a knowledge of the truth which sanctifies. “For I am convinced that the scripture given by inspiration is able to make us wise unto salvation through faith in Jesus Christ, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly equipped for all good works.” (2 Tim. 3:15-17.)

The necessity for individual study of the Scriptures is thus evident. It is a fact, they do make us wise; they develop in us a spirit of a sound mind; they give us better judgment — able to form a better estimate of the things that matter in comparison with things that are secondary. The Scriptures make us better men and women —better husbands and wives, better workmen, better business men, better neighbours, and produce a better and kindly spirit toward enemies and even to the animal creation.

Sound teachings have a good, helpful, uplifting influence upon ourselves, which is really the main purpose of receiving a knowledge of the truth of God. (Psa. 119 : 9 ; John 17 : 17. ) The Apostle Paul urged a young Christian and elder in the Church to “meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.” (1 Tim. 4:15, 16.) And again, in 2 Tim. 2:15, the same Apostle declares—“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

This responsibility is placed upon all consecrated Christians; indeed, each member placed in the Body should not so much regard this as a responsibility, but rather as a great privilege a gracious favour of the Lord to have inclined our hearts and minds toward the things that are spiritual. As Jesus said to some of His disciples—“Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous ones have desired to see the things you see, and have not seen them; and to hear the things which ye hear, and have not heard them.” (Matt. 13:16, 17.)

The Apostle Peter also says that the prophets in past ages have enquired and searched diligently, and prophesied of the favour that should come unto us Christians; but it was not revealed to them. This Apostle added that angels desire to look into the things concerning our great salvation (1 Pet. 1:10-11.) Is it any wonder that we are urged to be on our guard lest we be beguiled of our reward, or deceived with another gospel. (Col. 2:18.)

We need to distinguish between the doctrines of God and the doctrines of man. The teachings of men, as represented in the creeds, do not satisfy nor sanctify. If any who support the teachings of men give evidence of being sanctified and renewed in heart—and there have been these men even in the dark ages—it was not the creeds and traditions that accomplished this. The erroneous and superstitious teachings the Apostle Paul calls “doctrines of devils.” (1 Tim. 4:1, 2. See also Tit. 1 :10-13. )

All the consecrated Christians have a charge or stewardship placed upon them concerning the truth. Besides conforming their lives to the teachings they are also set for the defence of the Gospel, whether opportunities are large or small. This often has the effect of dividing; the Lord said it would in Matt. 10:34-36---“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.” Why is this so? “Because the word of God is quick (living) and powerful (energetic), and sharper than any twoedged sword . . . dividing soul and spirit,” that is, dividing the natural from the spiritual. (Heb. 4:12, Diaglott.)

Because of this there is a tendency in these days to set little importance upon sound Scriptural doctrines, and the urge is to concentrate on Christian living only. This kind of philosophy sacrifices truth—right doctrines and principles—for the sake of greater numbers in fellowship, and many denominations (and some groups of the Present Truth Movement) are trying in this way to overcome their divided state, and present a united front to the enemy. But this is not Scriptural. The Founder of Christianity said His message would be as a sword, causing division and spiritual warfare. The Apostle Paul urges consecrated Christians to avoid those who are contrary to the doctrines of Christ. (Rom. 16:17, 18.) He wrote to Christians in Corinth (2 Cor. 11: 13, 14), and warned them of false apostles, deceitful workers, transforming themselves into the servants of Christ. We are urged to hold fast the faithful words. (Tit. 1:9.)

The Apostle Jude urges us to earnestly contend for the faith which was once delivered to the saints, because of ungodly men turning the grace of God into lasciviousness and denying the Lord Jesus Christ. (Jude 3, 4.) These are some of the warnings that there is indeed a great controversy between light and darkness, truth and error, Christ and Satan; and this has continued all down the age to the present day. Errors of doctrine take away our Christian liberty, and this has happened time and again, even in the midst of the Present Truth Movement. Therefore it is truly said, Eternal vigilance is the price of liberty.

From these references to the words of our Lord and the Apostles, warning of false teachers and their errors, who would say that sound doctrines are not important? If they are not very important, perhaps it is because we have not seen their value in the plan of God. Do you think the understanding of the manner and purpose of our Lord's second presence is very important? And what relationship this bears to the Church and the world? The correct understanding of this has changed much of our wrong thinking and teaching.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down (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." (2 Cor. 10: 4, 5.) The weapons referred to are the teachings of the Scripture, which are indeed mighty. If we did not know what these were how could we counteract and resist false teachings, and how could we resist an enemy if we are urged to leave our armour off, as not important? No! The fact is that Christians are engaged in a warfare not only against the natural, evil propensities and weaknesses of the flesh, but against wicked spirits in high places, and against religious teachers who by good words and fair speeches deceive the hearts of the simple, the unsuspecting. (Rom. 16:18.) From this standpoint, Christians are referred to as soldiers under Jesus, their Captain or Leader. The fact that we are exhorted to hold fast the faithful words implies there are some who would try to wrest them from us by false philosophies. And the Apostle Peter declares—"Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2 Pet. 2:2.)

There is a close relationship between Christian life and Christian doctrine, like faith and works; to be effective they must operate together. These two halves make one truth, and produce one result—our salvation. The same can be said of sanctification and witnessing to the truth; you cannot separate these two; our building up in Christ and witnessing to the Gospel go together, otherwise spiritual stagnation will set in.

Doctrines or teachings have a definite effect upon our conduct. If we believe in teachings which are unkind, cruel, unreasonable, our conduct will be confused; likewise our thinking on religious subjects will be more or less the same. The hell-torment theory has made people very cruel. The supposed heretic, those who dared to differ from popular religion of the established church, were persecuted and tormented in a most cruel way before death. The tormentors believed that this was the right thing to do to heretics and that they were only beginning the torments which God proposed to give them in hell. You see, "as a man thinketh in his heart so is he." It is not the threat of eternal torment which makes people good; it does not produce repentance. No, but as the Scriptures—the true doctrines—say, "The goodness of God leadeth thee to repentance." And "Thy gentleness hath made me great." (Rom. 2:4; Psa. 18:35.)

Let us take examples from the Scriptures. There is Mary Magdalene out of whom the Lord had cast seven demons. What prompted her to bathe the Lord's feet with her tears and wipe them with the hair of her head? It was the goodness and gentleness of the Lord Jesus. We are reminded also of that once timid, and yet great Apostle Peter. On that tragic night when the Shepherd was smitten and the sheep were scattered, the Lord warned Peter of his coming trial, but declared—"I have prayed for thee,- and "Before the cock crow, thou shalt deny me thrice." During that mock trial of our Lord, Jesus turned and looked at Peter in his fear; Peter remembered, "And he went out and wept bitterly." Then three days later, when Jesus was risen from the dead, He declared—"Tell the disciples and Peter"; and later—"Peter, lovest thou me more than these?" "Thou knowest I love thee," was the response. "Feed my sheep," our Lord stated. It was the gentleness and 'goodness of the Lord which made Peter great.

Is not that also our experience? Many broken reeds shattered hopes or despairing efforts have been revived by the gentleness of the Lord. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. 32:2.) The influence of the Lord's doctrines is like the dew descending softly on the tender grass, penetrating into the affections, renewing the spirit, reviving hope. "The words that I speak unto you, they are spirit, and they are life," said Jesus. (John 6:63.)

We need to rightly divide the Word of God, to search the Scriptures. One seed of truth is the revelation of other truths; it is sown in us to bear fruit, not to lie dormant. The power of the mind by which the truth becomes prolific is freedom, and "the truth shall make you free." Our duty, and especially that of a chairman in Bible Study, is to try and encourage vigorous action of the mind in others. This takes time and experience. This was the purpose of the Apostle Paul's instruction to Timothy—"Give attention to reading, to exhortation, to doctrine. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." The greater number of free and vigorous minds brought to bear upon a subject, the more truth is promoted. No one should contend for an opinion or doctrine merely because some



Brother has set it forth, without being convinced that the said doctrine is true.

Aside from the fundamental truths, we should exercise great moderation toward the brethren on any point of doctrine not clearly declared, such as a parable not explained in the Scripture itself. All consecrated Christians should be individuals, at the same time exercising great care that they circulate no doctrine or matter not specifically and clearly stated in the Scriptures, and especially never to teach or attempt to teach speculations of which he himself is not thoroughly convinced. "If in anything you be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule." (Phil. 3:15, 16.)

The Apostle Paul refers also to those who are contentious and obey not the truth, in Romans 2:8 This condition develops when attempting to grow in knowledge without growing in grace—in love, kindness, meekness, goodness and patience. To the attainment of an ideal well-balanced Christian character we need to live up to the truths we have already recognized as true and pure. (See Psa. 19 : 7-12. )

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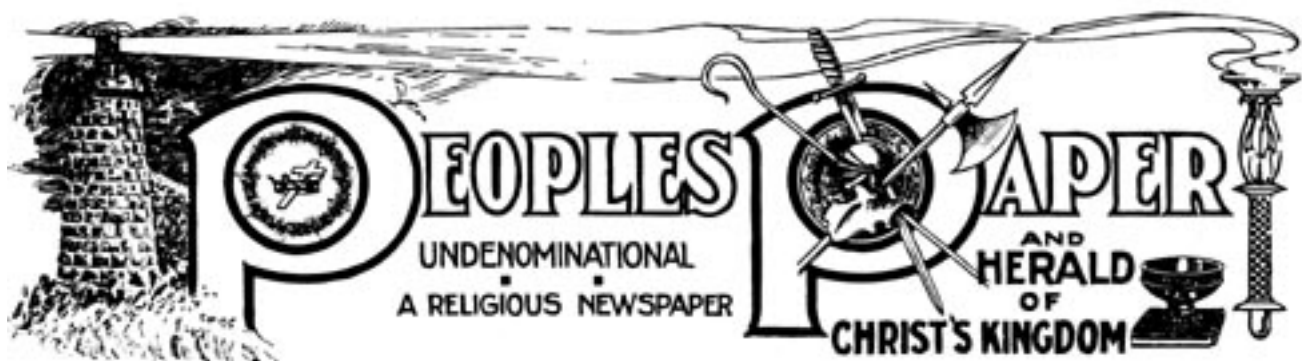
#### FRANK & ERNEST TALKS

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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## **What Shall I Render?**

(Psa. 116 : 12-14. Address—Contributed.)

Spiritual Israel these words have a much fuller meaning than they would have to the Psalmist. Nevertheless, we think the prophet David had to a large extent grasped the proper thought as to the sentiment of the words. The Psalms of David show us that he had a very appreciative heart, grateful for the blessings that came to him from the Lord. Properly enough his heart cried out—"What shall I render unto the Lord?"—What return can I make for all His loving kindness?

David was aware of God's promise to Abraham: he knew that God had made definite promises to bless all the families of the earth, and that this blessing would come through the seed of Abraham. As a descendant of Abraham, David no doubt felt that he would be identified with the promise.

In proposing to "take the cup of salvation," the Psalmist probably had in mind that whatever experiences the Lord might consider necessary for him he would accept, for he hoped for a share in the salvation provided by God. He would continue to call upon the Lord that He might have such a share; he would pay his vows unto the Lord "in the presence of all the people." He had made solemn vows, and he would fulfil them—he would do this willingly,

delighting to do the will of God.

To the Christian, however, all this has a much deeper significance. The church of this Gospel Age has much more reason to be grateful to God than had the Psalmist. We have experienced so much more of the Lord's favour than those of the Law dispensation. We have been given much clearer views of God's wonderful plan of salvation than was possible to those in previous ages.

The most that could be claimed under the Law Dispensation was the relationship of servants; but those with whom God is dealing during this present Gospel Age are called sons of God. Those favoured under the Law Covenant had only a typical cleansing from sin, but the church of this age have their sins really cleansed, forgiven, washed away through the merit of the cleansing blood of Christ. (1 John 1:7; Heb. 9:14.) Yes, surely, we have received so much from the Lord that should, and we are sure it does, call out our gratitude to the Giver of every good and perfect gift. In reference to this quality of gratitude another has said—"In every truly noble heart gratitude is the responsive chord of kindness and love; and no harmony is sweeter or more inspiring to noble deeds and lofty purposes. God would have His children cultivate for their own sake, as well as for the sake of others, all the graces of true nobility and moral excellence. It is therefore most fitting that we should note every deed of love and kindness toward us, and be careful to return- the gratitude and appreciation due. How often does love go unrequited because selfishness or thoughtlessness crowds out the noble instincts of the soul.

"While human love and acts of kindness often draw largely upon us for the exercise of this grace of gratitude, appreciation, how much more does the constant loving-kindness and tender mercy of our Heavenly Father thus fittingly draw upon our inmost being to respond in grateful acknowledgement and praise! To Him we are indebted for every good that we possess. What this implies only those can know who have been brought by His love into the secret place of the Most High, and made to feast upon the wealth of our Father's storehouse.

"We are the special objects of His grace; who of us cannot trace a long line of special providences on our behalf? Who of us as we take a mental retrospect of our lives cannot exclaim with the poet, 'Looking back I praise the way, God has led me day by day.'

"How wonderfully the Lord has guided His people! His children have ever been His constant care. No good thing has He withheld from them, and all things have been made to work together for their good if they obeyed Him. Who that has trusted the Lord through many years, through sunshine and shadow, through smile and tears, by still waters and through storm and tempest, has not proved the verity of His precious promises and His abiding faithfulness! Surely, 'not one thing, hath failed of all the good things which the Lord your God spake concerning you?' (Joshua 23:14.) In the smallest and in the greatest affairs of our lives He has ever watched for our interests. Every cloud has had a golden lining."

"What, then, shall we render unto the Lord for all His benefits?" Is it possible that we can render something to God? Yes, indeed, there is something we can each one do to show our appreciation of all the Lord has done for us. In Luke 17:11-19 we have recorded the incident of the cleansing of the ten lepers. There is something beautiful about the simplicity of these little stories of Jesus and the love He manifested. The Master was passing through Samaria and Galilee. At a certain village along the way there met Him ten men who were lepers. Perhaps there is no more loathsome and dreadful disease than leprosy, a fitting type of sin and its corrupting, contagious and consuming character. The poor lepers had evidently heard of Jesus and His wonderful works of healing, and they had sufficient faith to cry to Him for mercy. When He saw them Jesus was moved with compassion and He said to them, Go, show yourselves unto the priests. As the ten hastened to comply with the Lord's injunction they found that they were restored to normal conditions again. They were healed of their leprosy. One of them, finding he was healed, immediately turned back and gave thanks to God, prostrating himself before the Master, offering his heartfelt thanks to his deliverer. The other nine passed on to comply with the Lord's words, to show themselves to the priests, not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the giver of the blessing they had received. Our Lord remarked on this and called attention also to the fact that the one who did return was a Samaritan, and not one of the Jewish household of faith; saying, "Where there none found that returned to give glory to God save this stranger?" And He said unto him, "Arise, go thy way; thy faith hath made thee whole."

This little incident serves to illustrate conditions around us. We may find those who have suffered from the leprosy of sin, and who have appealed to Jesus for mercy and help, and who have been justified by faith—cleansed from their iniquities, covered with the righteousness of Christ—and yet amongst all these who have experienced such blessings and favours at our Lord's hands, how few there are, comparatively, who return to Him and, prostrate themselves before Him, to offer thanks for release from the bondage of sin and condemnation, and lay themselves at His feet, living sacrifices—making a full consecration of themselves to the Lord, their reasonable service. (Rom. 12:1.)

This matter of rendering what we have to God is also illustrated in the parables of the Pounds and Talents. (Matt. 25:14-30; Luke 19:11-27.) The parable of the Talents seems to represent the natural ability of the Lord's people—"to every man according to his several ability"—some one, some two, some five talents. The parable of the Pounds ignores the individual abilities of the servants and shows them each as receiving the same thing and for the same purpose.

The Pound given to each servant seems very fittingly to represent the gift of justification by faith, available to each true believer. Then the Lord expects that we will put our pound to the banker, or in other words, to present our bodies a living sacrifice. Failure to use our pound in this way would result in our loss of it, because the justification by faith provided by our Lord is only a means to enable us to go on to consecration, following in the Master's steps.

When we make consecration we are stewards of all we possess—time, health, means, the knowledge of the truth, and more or less of ability to present it to others. These things would be represented by the talents of the parable. We must use our talents if we would increase them. The Lord expected even the one talented man to make use of his talent. It will not do to allow it to be hidden or lost sight of by the things of earth. The Lord's words are—"to him that bath (used) shall be given and he shall have abundance, but from him that hath not (used) shall be taken away even that which he hath."

What the Lord wants now is our full heart devotion to Him and to His Word. He is not asking for our service, however, unless we are willing first to give Him our heart. To the justified believer He says—"My son, give me thine heart, and let thine eyes observe my ways." (Prov. 23:26.) Like Cain, some of us may have been inclined to offer to God the fruits of our own doings. - There are some Christians who seem to glory in their wonderful works. They say, "Have we not prophesied in thy name . . . , and in thy name done many wonderful works. But the Lord says to them, I never knew you (I did not recognise you as my servants) ; depart from me, ye that work iniquity." (Matt. 7: 21. 23. )

We must stop and consider our course and we will find that it is not so much what we can 'do for the Lord, but rather what are we willing to allow the Lord to do for us? We must come to the point of full surrender. "Not my will but thine, O Lord, be done,--before we can work, before we can render acceptable service to God. Love for God must be the motive power. "The love of Christ constraineth us," says the Apostle, "because we thus judge, and if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live for themselves, but unto him which died for them, and rose again." (2 Cor. 5:14, 15.) Truly, the Apostle says--Ye are not your own, for ye are bought with a price. (1 Cor. 6:19, 20.) So we come to that place where we are glad to "take the cup of salvation," rejoicing in Christ as our deliverer from sin and death, and also rejoicing to have a share in His sufferings now, that we may also share in the honour of His Kingdom in the future.

We will need also to "call upon the name of the Lord," for grace to help us to tread the narrow way. There are many lessons to be learned in the school of Christ, and we will each need the graces of the spirit in our hearts—meekness, gentleness, patience, faith, etc., as well as the Lord's promised grace to help in every time of need, to enable us to overcome.

In considering what we are 'to render to the Lord we need to keep before us that our consecration to God includes all that we have and are. God will not accept our offering unless it is a complete giving up of our all. We are to serve the Lord with all our heart, mind; soul and strength, and how we must watch against the encroachments of the world and the desires of the flesh. "The heart is deceitful above all things," says the prophet. (Jer. 17:9.) The tendencies of the natural heart, the old man are toward the human, earthly things, so we need the help of God's holy spirit to assist us to carry out our vow of consecration. (See Rom. 8:11.)

Along the Christian way we find we get some experiences that are joyful and happy, and again we have other experiences of pain and sorrow; so there is need to have a good, strong faith in God, and to remember that He has promised to make all things work together for good to us, to fit us for His future service. So the Christians' main work now is the preparation of themselves in order to be fitted for a place in the heavenly kingdom. "This is the will of God, even your sanctification." (Thes. 4:3.)

The Apostle says we should "do good unto all men as we have opportunity, but especially unto the household of faith." (Gal. 6:10.) One way to do good to all men would be to try to get them to understand God's Word, and the grand plan of salvation revealed therein. We are to let our light shine out, striving to be good examples of the believers, in word, in conversation (manner of life) , in faith and in purity. We are to let our light shine not only by our conduct but also by telling out the message of truth to all who have an ear to hear it. One good method of witnessing to the truth is by means of the printed page; the tracts can be handed out here and there to those we meet daily and often good is done in that way. Though results may not appear very great, we should not feel that there is nothing more to do in that direction. While pressing on in the narrow way and seeking to build each other up in our most holy faith, we want to do what we can to assist others around us to an understanding of the truths that have so refreshed our own hearts., Some one may say, but I seem to have so little ability to serve the truth; well, that may perhaps be so, but if we use our little talent, the Lord assures us that more will be given to us, whereas if we hide the talent and fail to make use of it, the opportunities of service, which might have been ours, will pass to someone else more zealous and appreciative. (See Matt. 25' 24-29.)

The question, then, What shall I render? is one that each Christian must ask and decide for himself and herself. It is not a question of What have I rendered? but, What shall I render? No matter whether we are young or old in years, or whether we have been serving the Lord a little time or a long time, there is always something that the children of God can do for others around them. We can help to bear each other's burdens. When the spirit of Christ is truly dwelling in the heart it will prompt to words and deeds of kindness and helpfulness. But to have the fulness of God's spirit we must earnestly co-operate with Him, watching unto prayer and seeking to check, subdue, and quench the spirit of self-will. Self must be yielded up; we must lose sight of selfish interest to be of that class who are "beheaded for the witness of Jesus." The battle with self-will seems to be the most difficult fight. Only by the assistance of the Lord's promised grace can we hope to overcome. Let us look earnestly to Him for the needed help.

To help us to render our all to God in loving, humble service, we need to cultivate the spirit of thankfulness. The unthankful, grumbling spirit is the very opposite to the spirit of Christ. Thank fulness will make every trial and sacrifice on our part seem small, and proportionately easy to be offered, and it will make all of God's mercies and' favours toward us proportionately grand and great and inspiring.

Let us render our little all to God thankfully, gladly. After all, the most that the very best Christian may render is a very small



return for all we have received from the Lord; and anyway, in every sacrifice and service for the Lord and His cause we are richly blessed even now. We find the Lord's words are true—It is more blessed to give than to receive.

## **My Morning Resolve.**

My earliest thought I desire shall be—"What shall I render unto the Lord for all His benefits toward me?"

I will take the cup of salvation, and call upon the name of the Lord (for grace to help). I will pay my vows unto the Most High.—Psa. 116:12-14.

Remembering the Divine call "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:5), I resolve that by the Lord's assisting grace I will to-day, as a saint of God, fulfil my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in the joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honour self, but the Lord (God first).

I will be careful to honour the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the Truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to Divine care, and the Providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because

"Faith can firmly trust Him, come what may."

## **Passover Memorial, 1954.**

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Good Friday; after sundown on Friday evening, the 16th of April, will therefore be the appropriate time to observe the Lord's Supper by all true followers of the Master.

### **Adelaide Easter Convention.**

The brethren in Adelaide wish to announce that their usual Easter Convention is to be held again this year, commencing on Good Friday, 16th April, and continuing till Easter Monday evening. A hearty invitation is extended to all friends able to attend these gatherings. Further information will appear in later issues of "Peoples Paper," and may also be obtained from the secretary—Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, South Australia.

### **Used Postage Stamps.**

Used postage stamps of all varieties can be sold to support the truth work. Friends willing to assist may forward all the Australian stamps they can procure, as well as other stamps, leaving at least a quarter of an inch of paper around the stamps; that is, do not remove stamps from the paper.

(Quite a number of friends have sent in used postage stamps; would all please accept sincere thanks for their efforts in this way.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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

## **Convention News.**

THE four-day Annual Convention in Melbourne, arranged by the Berean Bible Class over the recent Christmas period, once again proved a most helpful and encouraging season of spiritual refreshment, for which thankfulness and praise are offered to our gracious Heavenly Father.

The average attendance throughout the gatherings was very good, and it was a great pleasure for the Melbourne friends to welcome visiting brethren from various parts of Australia, including Adelaide, Sydney and Queensland, all of whom contributed in good measure to make the Convention such an outstanding success.

Each day the gatherings commenced with praise and prayer to the Lord whose blessings were realised as essential and were experienced very fully by all who assembled in His name. Each day a Bible Study was held, the passages of Scripture examined being—Heb. 10:19-25; Psa. 91:1-11; Luke 12:31-40 and Eph. 6:13-18.

In Hebrews 10 it was seen how clearly the Apostle Paul presented the great privilege of the heavenly calling to all who were favoured to become members in the priesthood of God, and how those thus called should encourage fellow members to "hold fast the profession of faith"; "provoking unto love and good works" and "assembling together" to accomplish these things in spirit and truth.

From Psalm 91 very helpful thoughts were gained of God's protecting care over all His dear people, especially those

of the “David class” living at the end of the Gospel Age. Many of the snares and besetments of God’s people were revealed from this Psalm, but also the counteracting protection and comfort of the Lord which more than compensates to all who have “made the Lord their refuge, even the Most High their habitation.”

The passage in Luke 12 provided encouragement also for all who are “seeking first the kingdom of God,” and brought to mind the additional blessedness during “the days of the Son of Man” in which we are living, showing the great necessity for watchfulness on the part of the Lord’s disciples that they may be worthy “to sit down to meat” which the Lord is serving to those who hear His “knock” and who “open unto Him immediately.” Consideration of Ephesians 6 was another profitable study, the “armour of God” being the full equipment necessary for all soldiers of the cross to come off conquerors against the deceptions of the great adversary and his associates. Each part of this armour was detailed in a helpful manner, showing how the Apostle was so fully used of God to present such a complete “covering” which, together with earnest prayer and supplication in the spirit would enable all the brethren to be -strong in the Lord, and in the power of His might.”

Many helpful thoughts were gained from the addresses by the brethren on a variety of subjects, the titles of which were: “The New Heavens and the New Earth”; “Salted with Fire”; “Worth Knowing”; “God is Our Refuge”; “Adding to our Faith”; “We are not Wrestling against Flesh and Blood”; “The Prince of Peace, and His Message of Hope for To-day”; “The Lord’s Clear Guidance for Righteousness”; “The Anointing of the Holy Spirit” and “Christian Life and Doctrine.” It is hoped to present some of these addresses in the columns of the “Peoples Paper” from time to time, and brief outlines of each will be found in the Convention Notes mentioned in this issue of the “Paper.”

Three Fellowship Meetings consisted of praise and testimony and a hymn session, all of which were very enjoyable. The sentiments in some of the beautiful hymns were well expressed by a number of the friends, and the testimonies respecting the Lord’s providence and blessing, with thankfulness for the opportunity of attending the Convention gatherings and many other favours, all added to the benefits of the occasion. A Question Meeting also gave opportunity for thoughts on three- important and timely questions pertaining to doctrinal truth, a brief account of which also appears in the Convention Notes.

Messages of greetings were received from a number of Classes and brethren and were much appreciated, and the Convention message to be sent out to all dear friends everywhere, with the warm Christian love of all assembled at the gatherings, is found in Paul’s words in Hebrews 10:21-25. The usual Love Feast, during the singing of “Blest be the tie that binds our hearts in Christian love,” and the parting hymn “God be with you,” with closing prayer of thankfulness and request for God’s blessing upon His people everywhere brought to conclusion a very profitable and refreshing Convention assembly.

### **Convention Notes.**

Notes on the Melbourne Christmas Convention have been compiled by one of our brethren, and copies are obtainable free from this office.

## **”He Shall Cover Thee with His Feathers.”**

A very helpful incident was expressed during the study of Psalm 91 at the recent Christmas Convention in Melbourne, revealing the wonderful protection and care which our Heavenly Father exercises over His own people who dwell in the secret place of the Most High.

It was stated that after a bush fire had swept through a property where poultry was kept, what seemed like a black stump of a tree near the ground was in reality a charred hen. On disturbing the remains of the bird a number of chickens ran out unharmed — the mother bird had protected her little ones so well with the strong feathers in her wings, but had lost her own life in so doing.

Thus the Psalmist declared of all who abide under the shadow of the Almighty—”He shall cover thee with his feathers (pinions, strong wing feathers) , and under his wings shalt thou trust.” (Psa. 91:4.) Our Lord’s words at the close of His ministry, as He wept over Jerusalem at the time of Israel’s rejection of Him (Matt. 23:37), also illustrate this important and comforting lesson of God’s loving and powerful protection over all those who truly say of the Lord, He is my refuge and my fortress; my God; in Him will I trust.

### **Baptism Service.**

It is always a joy to the Lord’s people when others enter into the Christian way, to walk in the steps of the Master, and the symbolizing of consecration by water baptism is an occasion for rejoicing also. Our Lord Himself took this symbol of water immersion to indicate His heart condition of yielding up His life on behalf of humanity; likewise, the Lord’s true followers also symbolize their consecration in this way to show their acceptance of the invitation to sacrifice with Christ—to be dead with Him, that they may also live with Him.

On the 12th of December last another of these happy occasions took place in Melbourne, when a visiting Sister gladly symbolized her consecration to God in the waters of baptism. Our Lord apparently knew that such a public confession or witness would assist His people in the pilgrim way to be “baptized with the baptism that he was baptized with,” and gain the victory by His grace and strength. We rejoice, then, with this member of the Lord’s family who recently demonstrated her heart’s desire to be dead with Christ, and with all who have likewise entered into the covenant of sacrifice in hope of the wonderful calling of God in Christ Jesus.

# Anointing of the Holy Spirit.

-Christ in you the hope of glory.”—(Col. 1:27.) (Convention Address)

THE Scriptures frequently speak of the church as being “in Christ,” giving the thought of membership in His body. (Rom. 12:4, 5; I Cor. 12:12-27; 2 Cor. 5:17.) Our Lord Himself used the figure of a vine and its branches to convey the same thought; He spoke of Himself as the vine and of the church as the branches in the vine, partaking of nourishment therefrom. (John 15 : 1, 2.) It is not this thought, however, that is expressed by the Apostle’s words—”Christ in you the hope of glory.”

The word “Christ” signifies “anointed.” All who will be members of the royal priesthood will be anointed—not separately but collectively. This was pictured during the Jewish Age by the installation into office of both the kings and the high priests of Israel. According to the Law, every king and every high priest must be anointed, or he could not serve.

The oil which was used for this ceremony was of a peculiar kind, which must not be used for any other purpose. (Exod. 30: 31-33.) The anointing which our Lord and the members of His mystical body have received is different from anything else in the world. It is the anointing of the holy spirit, which is variously spoken of as the spirit of holiness, the spirit of a sound mind, the spirit of truth and the spirit of God. It is not the truth, but the spirit of the truth; it is not the Word of God, although it is in harmony with the Word; it is not holiness, yet it is in full accord with holiness. It is the spirit, disposition which is associated with the sound mind, with holiness, with truth and with the Word of God.

As the anointing of kings and priests in Israel was the Divine evidence that they were accepted to office, so it was with our Lord Jesus. The Apostle Peter tells us that “God anointed Jesus of Nazareth with the holy spirit and with power.” (Acts 10:38.) Our Lord was set apart for a very high office. In harmony with the Divine arrangement, He is to be the great anti-typical King and Priest “after the order of Melchizedek.”

During the Gospel Age, God has been setting apart those who are to be members of the body of Christ. These are invited to be kings, and priests unto God, a royal priesthood. (Rev. 1:6; 1 Pet. 2:9.) Consequently, when one is received into this body, under the headship of Christ, he comes under the anointing of the holy spirit. This unction is from the Father in that He alone can give the recognition. It is from the Son in that we can come to the Father only through Him. This is well illustrated by the consecration of the Jewish high priest. The holy oil was poured upon Aaron’s head, typifying the anointing of our Lord at the time of His consecration. The oil then ran down to the very skirts of Aaron’s garments, thus typifying the anointing of the body of Christ, which is the church. This descent of the holy spirit upon the church was manifest at Pentecost.

The anointing of the holy spirit is somewhat different from the begetting of the holy spirit. The holy spirit which came upon Jesus at Jordan was both the begetting and the anointing power of God; our Lord was the Anointed from the moment at which He was begotten. So with the church at Pentecost; they were waiting for the acceptance of God. Our Lord had appeared in the presence of God as their Advocate, in order that their sacrifice might be acceptable. When the Father recognised their acceptance by shedding forth the holy spirit—when there appeared unto them cloven tongues like as of fire, and sat upon each of them (Acts 2 : 3)—that recognition was both their begetting and their anointing. The former—the begetting --+ represents the matter from the individual standpoint, and the latter—the anointing—from the collective standpoint. We are begotten individually, but we are anointed collectively.

If we should consider the anointing and the begetting as two different steps of progress, we should be obliged to say that the begetting takes place first, and that the begotten one is anointed or recognised as an heir of God. But this giving the one a priority over the other is not necessary to the thought. These seem to be two pictures which represent the matter from two different standpoints. We are not individually anointed, nor are we collectively begotten.

This spirit which we receive from God abides in us. Whoever loses the spirit of God loses the light, and passes into the death condition. So the Apostle urges, “Grieve not the spirit of God.” If we lose the spirit of our begetting, we shall die. The begetting represents the beginning of our experiences and the resurrection the completion, the born state. Each is individually begotten and born of the spirit.

In the picture of anointing, the whole body of Christ is anointed. There will be no need for a repetition of the ceremony. At the beginning of the Gospel Age the body was anointed, and all who will be members of that body come under that one anointing, and all these will share in Christ’s resurrection—the first resurrection, the chief resurrection.

Not only was our Lord begotten to the new nature, anointed of the holy spirit, but each member of the body must be similarly begotten, for “flesh and blood cannot inherit the kingdom of God.- If we have received this anointing, we are eligible to all that God has promised to the Christ—primarily to the Head, and also to the members of His body. As God foreknew the great Shepherd of the sheep, the Redeemer, He also foreknew this class.

Long before our Lord came into this world the Father had planned that there should be an Anointed company, the head of which should be our Lord, and the body of which should be the church. (Eph. 1:4.) Jesus was to have the first place in the Christ company, and associated with Him would be those who would have His spirit—His will, who had made a full consecration of their lives to do God’s will faithfully, even unto death. For those who have this spirit of consecration, and have presented themselves in sacrifice, our Lord stands as the Advocate before the Father, to make good for them, to cover their blemishes and imperfections.

Our Lord’s work is not that of anointing, but that of making it possible for us to be received by the Father. The anointing is of the Father, but by the Son. The Apostle Peter says that Jesus having received the spirit of the Father



shed it forth. (Acts 2:33.) As long as we have this spirit of God, it is an evidence to us that we are the children of God. So long as we possess it, we maintain this relationship of sons. (Rom. 8: 9, 14.) Then, the consequent thought is that if we are children of God we are heirs of God and joint heirs with Jesus Christ, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (Rom. 8: 17; 1 Pet. 1:4, 5.)

The words of our text suggest the thought that whoever has the spirit of God has the evidence that he is an heir of glory and will receive the reward, if found faithful. On one occasion the Apostle John said, "But the anointing that you have received of him abideth in you, and ye need not that any man teach you." (1 John 2:27.) Those who have this anointing have no need that anyone teach them that fact, for they have evidence of it, the proof of it in their own hearts and experiences. These evidences are more apparent to themselves than to anyone else.

The evidences that one has been anointed may not be understood except that we have the instructions of the Word of God. The Scriptures give us an outline of the witness to the possession of the holy spirit, so as to leave no room for doubt. They tell us that the holy spirit, the begetting power in us, leads us more and more to have the mind of Christ. We were not anointed with the mind of Christ, but with the holy spirit, and whoever has the holy spirit will find that he will develop the mind of Christ.

The mind of Christ is to do the Father's will. Our Lord when a child said on one occasion to His mother—"How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2: 49.) We recognise that we have a Heavenly Father whose service is the highest possible service. Those who are His must have this spirit. The work of the new creature must be the heavenly work, otherwise he will have no proof that he has passed from the condemnation upon the human race and become a new creature. If we have the spirit of loyalty to God, to the truth and to the brethren, we have the mind, the disposition of Christ.

We also have, indeed, the weaknesses of the flesh, but it is our privilege to fight against these and to become more and more transformed in the spirit of our minds, to have our minds more centered in the truth and in the service of the brethren. If there is a decrease of zeal in this direction, then we may know that there is a danger of going backward instead of forward. We hear of instances where the Lord's people have lost their first love and have become more or less cold. From our standpoint we may know when any have lost their first love: it is when they have allowed their minds to be led away to earthly things -- love of family, of home, of worldly possessions, etc., all of which war against the heavenly things. We should seek our pleasures, not from earthly sources but from the heavenly source. Very frequently we find Christians who tell us that they had a blessed experience when first they knew the Lord, but that they do not feel as near to Him as formerly. If we probe the matter, we nearly always find that they went into business of an unworthy kind, or did something against the holy spirit.

In addition to having the mind of Christ, we have other evidences that we have been anointed. We find ourselves needing the spiritual food, and to satisfy our hunger our Heavenly Father has provided us with the knowledge of the Divine Plan, the knowledge of our Lord. Each new view gives us fresh inspiration. Then, if we find some of the brethren spiritually hungry how can we withhold from giving them the spiritual refreshment which we have? If one has earthly mercies and dispenses them, God may give him the privilege of opening blind eyes. If it is a blessing to open physically blinded eyes, how much greater a blessing it is to open the spiritually blinded eyes! We have the blessed privilege of helping some to get their eyes open to see spiritual things and also of helping others who already see to understand more clearly. If we love the truth, we will serve the truth.

This service is sure to bring upon us the disapproval of the world; it will not bring us an earthly passport. If devotion to the will of the Father brought upon our Lord shame, ignominy, we must not wonder that we are treated likewise. If the world called the Master of the house of sons Beelzebub, they will assuredly call His followers some evil name. The willingness to receive all this as a part of our reasonable service is a further evidence that we have been anointed.

Probably the Lord's people find that they can very easily love some of the brethren, but that there are some others whom it is not easy to love, for they do not seem to be so lovable. However, we should reflect that if the Lord can receive them and love these brethren, we should do the same, and that our love should help them out of their natural traits of disposition. Thus we shall develop love for all of the brethren, the rich and the poor, the educated and the uneducated, and desire to render them assistance as the opportunity may occur.

The evidences that one has been anointed with the holy spirit are, increasing desire for spiritual things, a desire to assist others to see and to grow in knowledge and heavenly grace, persecution from the worldly minded, and development of the mind of Christ—the disposition which is loving, generous, forgiving toward others and which is reverential toward God and obedient to His will. Whoever finds, on self-examination, that he has these evidences in his own heart has the witness of the spirit that he is a child of God.

The word "glory" carries with it the thought of honour and dignity and sometimes also that of brightness, shining. The Scriptures speak of the Heavenly Father as having the excellent glory, that glory unto which no others can approach. Our Lord Jesus is said to have been received unto glory—honour and distinction. Of Adam it is said that he was "crowned with glory and honour" was put over the beasts of the field, the fowl of the air and the fish of the sea. (Psa. 8:5-8; Gen. 1:28.) In this connection the word "glory" seems to indicate that Adam was made in the image of his Creator. Applying these same thoughts to ourselves we find that as yet we have no glory. What blessing we have received is the possession of this holy spirit, the evidence of our sonship into the family of God. This, however, is merely the beginning of the glory which God has promised to those who are faithful—merely the earnest.

To have the holy spirit in us is to have the anointing in us. If we allow the holy spirit to operate in us, and ourselves faithfully co-operating therewith, the end will be glorious. Thus, the anointing which we have received, the spirit of

Christ in us, the hope of glory which we are expecting, a glory which is to be like that of our Redeemer, a glory which is above the angels, principalities and powers, a glory which is next to that of our Lord, will be realised by all the overcomers.

This anointing, this spirit of Christ within us, is the earnest hope or basis of all that is coming. Hence we should heed the admonition of the Apostle that we quench not the anointing, this holy spirit of Christ. If we should allow it to die, because of neglect of the help which God has supplied, if we should quench it by indulgence in sin, we should thereby demonstrate that we are unworthy of the blessing and fit only for the second death. On the contrary we are to cultivate this anointing, the spirit of Christ, develop it, give full attention to it, and God will fulfil all His promises and bring us off more than conquerors through Christ Jesus our Lord.

## What Would Jesus Do?

When the morning paints the skies,  
And the birds their songs renew,  
Let me from my slumber rise,  
Saying, "What would Jesus do?"

Countless mercies from above.  
Day by day my pathway strew :  
Is it much to bless thy love?  
Father, "What would Jesus do?"

When I ply my daily task.  
And the round of toil pursue,  
Let me often brightly ask.  
"What, my soul, would Jesus do?"

Would the foe my heart beguile,  
Whispering thoughts and words untrue?  
Let me to His subtlest wile  
Answer, "What would Jesus do?"

When the clouds of sorrow hide,  
Mirth and music from my view,  
Let me, clinging to Thy side,  
Ponder, "What would Jesus do?"

Only let Thy love, O God,  
Fill my spirit through and through:  
Treading where my Savior trod,  
Breathing, "What would Jesus do ?"

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## **The Life of Jesus.**

THE more we think of it the more marvellous it seems that the Gospel narratives record so many particulars of our dear Redeemer's ministry — miracles, teachings, etc. — yet never once descend to the discussion of commonplace events, nor of our Lord's sayings or doings other than those directly connected with His ministry. This is one of the strongest internal evidences that these books were written under divine supervision. Experience with the writings of men in all ages will assure all that it would be almost impossible for four men to write biographies of one person, such as these four Gospels are, without entering into social features and events. Our Lord's mother is barely mentioned, and this only where her life touched particularly with that of Jesus. Her husband, Joseph, was probably dead at the time our Lord's ministry began, yet no mention is made of this fact either.

Respecting our Lord's life, previous to His consecration at thirty years of age, we know scarcely anything. The four Gospels merely bring to our attention His miraculous birth, Herod's, jealous fury, and the escape of the child before the massacre of the innocents, followed by the incident which occurred in His twelfth year, and the declaration that He increased in wisdom and stature and favour with God and man. How brief the record, yet how suggestive! It would have been no part of the Gospel to have explained the details of His life as a boy, as a young man, etc. It might, indeed, have satisfied the curiosity of some to have told us whether He was a farmer or a fisherman or a carpenter, matters about which people seem inclined to dispute. Undoubtedly the Lord's way in this matter was the better one. Our minds are more drawn to the important features of the Lord's work by reason of the brevity of the sketch given us of His earthly life and interest.

The important thing for us to know is simply stated, namely that He was the beginning of the creation of God—the first born of every creature; that in His pre-existent condition He had glory with the Father before the world was, and was the Father's instrument in the creation of angels, principalities and powers and men, everything that was made (John 1) . The necessary particulars are also given us respecting the transference of this great spirit being to earthly human conditions—that He might become man and redeem man, the world; that He might be born under the Law and thus redeem those who were under the Law, the Jews. Let us then thank God heartily for the simplicity of the narrative, and for the fact that no item necessary for our comfort and peace and joy has been omitted therefrom, and that no needless items pertaining merely to earthly things have been permitted to intrude themselves and thus to dim in any measure the glorious record of the great love wherewith the Father loved us and the great redemption effected thereby.

We see that the boy Jesus, although miraculously begotten, not of the will of the flesh, nor of man, but by the holy spirit, was permitted to grow after the ordinary manner, gradually getting stronger physically and mentally, being filled more and more with wisdom, and giving evidence that God's favour was upon Him. Quite probably Joseph; His foster father, was a carpenter, and if so, the boy Jesus unquestionably, like other boys, would have more or less association in the carpenter shop, its tools, etc. It has been wondered by some that our Lord never referred to carpenter tools or work in any of His teachings or parables, and this has been urged as an objection to the thought the He was reared in contact with such work and tools. It matters not so far as we can see. Our Lord addressed, not classes, but the masses; and quite probably the majority of the people at the time knew little about the carpenter's trade, tools, etc., even less



than in our day. Hence, it was not necessary or appropriate that our Lord should use as figures and parables that which would not be common to the experience of all or nearly all of His hearers.

In Luke 2:41 Joseph is evidently referred to as one of His parents. This is not in conflict, however, with the previous statements of the same writer, to the effect that Jesus was begotten, not by Joseph, but by the holy spirit (Luke 1: 30-35). We would consider it proper enough to-day that any child should speak of his foster father or stepfather as father without explaining the particulars of the relationship, and likewise it would be proper for the friends to speak of both father and mother as the parents of the child, as in this verse under consideration, and previous verses (verse 27).

The narrative passes over the twelve years of Jesus' earthly life to tell us of the incident of His tarrying behind after having been with His parents at the Passover Feast. The religious Jews from all parts of the country went to Jerusalem upon these feast occasions according to the direction of the Law, and naturally close relatives travelled in each other's company. Thus it was that in the large concourse returning from Jerusalem after the feast a whole day elapsed before the boy Jesus was missed by those who properly had guardianship over Him. Although admonished by the angel Gabriel that Jesus would in due time be greatly honoured of God, and that He was born differently from others of the human family, nevertheless neither Mary nor Joseph seemed to have caught any considerable view of the greatness of the one whom they called their son Jesus. The prophecies spoken respecting Him, like all the prophecies of olden times, were more or less vague, and could not be comprehended except by the aid of the holy spirit, which had not yet been given. His mother, Mary, however, we are told, kept all these things pondering in her heart, wondering what would be the consummation—little dreaming, we may be sure, how great her son must ultimately be made, according to the divine arrangement.

The story of the boy of twelve amongst the Doctors of the Law, discussing the various types of the Law, what these probably signified, and what would be expected to be their antitypes, furnish us a very interesting picture, especially when we remember that the one who was asking the questions was the one who ultimately would give correct answers to those questions in His own experiences. We are not to assume that this precocious boy of twelve was unduly bold or forward: we are not to presume that He undertook to teach the Doctors of the Law. He was not yet anointed to preach, and was, therefore, not yet qualified. The narrative is that He was found hearing the doctors and asking them questions, and not attempting to teach them. There is a good suggestion here—especially for such as are not permitted to teach, by reason of sex or insufficient years—namely, that even a child can ask questions, and in asking may suggest wonderful and powerful answers.

We may reasonably assume that Jesus had previously, after the manner of the Jewish boys, attended the synagogue worship at His home, and that hearing there the Law and the prophets, the Scriptures of the Old Testament, read Sabbath after Sabbath, and having a perfect memory and an active mind, because not blemished by sin and the fall, the various questions of the Law and the various declarations of the prophets would greatly interest Him—especially as He realised that He had left the Father and had come into the world to do a redemptive work.

The Doctors of the Law doubtless remarked that they had never had such pointed questions asked them respecting the Law and the prophets, even by wise men of their day and by each other; hence they evidently noticed the precocity of this boy. As He asked questions, which apparently showed that some of their interpretations were faulty and inconsistent, they in turn considered it not beneath themselves to ply the boy with questions, and according to verse 47 of this same chapter 2 of Luke, they got their questions answered in such a manner as amazed them. Nevertheless, we are to remember that our Lord Jesus could not Himself have understood the full meaning of the Law shadows and the prophecies at that time—nor until after His anointing with the holy spirit (1 Cor. 2:14). This little item gives us a suggestion respecting the ability of mind that would belong to a perfect boy. It gives us a suggestion respecting what we may expect of the ancient worthies, also the world of mankind, when they shall be resurrected and brought to human perfection.

It was natural enough that after missing the boy for four days His mother should upbraid Him somewhat, and, taking Jesus' answer in its simplicity, we must suppose that He had been so absorbed with the opportunities and studies that the time had passed without him appreciating the trouble and inconvenience He was causing to others.

"Wist ye not that I must be about my Father's business?" must have seemed strange enough even from so remarkable a boy. His parents did not fully comprehend the meaning of the words, but Mary set these apart with the other peculiar things to treasure up, hoping ultimately to see something that would fully justify the words, as she did afterwards see. After making this protest, respecting His desire to be engaged in the Heavenly Father's mission, studying His Word and teachings, and realising that His sentiments were not understood or appreciated, and that really He was still properly under subjection to His parents, Jesus said no more, but quietly went with them to Nazareth and doubtless to His accustomed vocation.

Our Lord could not begin His ministry because He was under the Law and bound by its every restriction. We note, however, His promptness to engage in His Heavenly Father's business at the very earliest moment, as we read, "Now when Jesus began to be about thirty years of age He came to Jordan to be baptized." We who are not under the restraints of the Law Covenant but, on the contrary, are under grace, are not thus limited as to the time we may present our bodies living sacrifices upon the Lord's altar to be used in His service; hence we rejoice the more if we can find that at an early date we can give our hearts and our all to Him who loved us and bought us with His precious blood.

It was not the babe of Bethlehem that was to bless the world, nor the boy of Nazareth, nor the young man of Capernaum, but it was to be a full grown man, a mature one, whose sacrifice would offset the sin of Adam, redeem him and his posterity and satisfy the demands of divine justice against the condemned race. So, then, while interested

in everything pertaining to the divine character and plan, while interested to know how Jesus grew in stature and in wisdom, as He approached the maturity of manhood at thirty years, while interested to know about His miraculous birth, our chief interest in all these things is that they establish our faith in Him as the man Christ Jesus—that He was holy, harmless, undefiled and separate from sinners, and, therefore, able to make the atonement sacrifice—to give His own life a ransom, a corresponding price for the life of Adam, and thus for the life of the whole race of Adam, in his loins at the time of his transgression and thus sharers with him in his condemnation.

We do well, therefore, to dwell less upon the birth and infancy of Jesus and more and more to grasp the precious themes set before us in the Gospel, of which the cross is the great point or centre of interest. Similarly we regard all the followers of the Lord—not according to the flesh but according to the spirit. True, it is good to know of some that even before their consecration and baptism of the spirit were noble minded, virtuous and irreproachable, and there is a measure of regret when we hear of some who had a contrary disposition to this; nevertheless, our interest centres around the fact that they did turn from sin, did become the Lord's followers and that they have been begotten of His holy spirit. In this we rejoice. Thus we know each other according to the spirit as New Creatures in the Lord, and thus we know our Lord as the New Creature, as the Apostle suggests, "Though we have known

Christ after the flesh, henceforth, know we Him so no more." Our special interest centres in our Lord from the moment of His anointing of the spirit until He completed the work there begun three and one-half years later on the cross, crying, "It is finished." Our interest still holds beyond that point in the resurrection of our Lord from the dead, and the evidence given us that the begetting of the spirit at His baptism became the birth of the spirit at His resurrection, and that He was thus the first born from the dead, born of the spirit to spirit conditions. Then our hope is to follow in His steps and thus realise the promise that if we suffer with Him we shall also be glorified together and share His kingdom and His nature in glory.

### **Baptism Service in Melbourne.**

A Baptism Service in Melbourne has been arranged for Saturday afternoon, December 12th (D.V.) and any friends desiring to symbolize their consecration to the Lord are invited to contact the office of the Institute as soon as possible.

### **Booklet for January's "Peoples Paper."**

The articles on "Christ's Return" which appeared in the last four issues of "Peoples Paper" are being produced in booklet form, as there has been favorable comment on the thoughts presented. Thinking all our readers would be glad of the assembled articles, this booklet is to take the place of January's issue of the "Peoples Paper" and will be posted out to all subscribers with this issue. Friends on the free list may also receive a copy of this booklet on application. Extra copies of the booklet may be procured at each, post paid.

### **Greeting Cards.**

One of our brethren in the printing trade has kindly produced some Greeting 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.

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

## **Kingdom Parables.**

MANY of us in the past have overlooked the fact that nearly all of the teachings of the Redeemer appertain to the Kingdom—His Messianic Kingdom. Some of us indeed had gotten the unscriptural thought that Messiah's Kingdom would consist merely of a sovereignty in the hearts of His followers -and in the present life.

Now we see the real import and connection of the Great Teacher's numerous utterances on this subject. As He taught us to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven," He meant that we should have in mind God's glorious promise that eventually, through Messiah's Kingdom, ignorance, sin and death will all be overthrown, and the willing and obedient of mankind will be released from these until "every knee shall bow and every tongue confess" to the glory of God.

Our Lord meant that we should connect this Kingdom with the great promise made to Abraham, "In thy Seed shall all the families of the earth be blessed." The Master's teachings and the Message which He commissioned us to give in His name is the Gospel of the Kingdom—the Message of coming glory, and the Message that now God is selecting a "little flock" to be the spiritual Seed of Abraham, joint-heirs with Jesus in the Throne of that Kingdom. Paul refers to this in Galatians 3:29: "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

A number of Jesus' parables refer to the Kingdom class of the present time rather than to the Kingdom in its fully developed state during the thousand years of His glory. All of God's consecrated people, begotten of the holy spirit during this Age—since Pentecost—constitute together the Kingdom class, the Kingdom in embryo—unfinished, undeveloped, incomplete. Some of these embryo members of the Kingdom may yet fail to make their calling and

election sure, and they may become “castaways” as respects the glory and honour to which they have been called.

In Mark 4: 26-29 we have the illustration that God’s Kingdom in its present embryotic condition is of slow, gradual, methodical development, covering the entire period of this Gospel Age. It is like seed cast into the ground, which brings its maturity after many days and varied experiences—when it is finally harvested. Jesus and the Apostles did the seed sowing, not only for their own day but for the whole wheat class developed throughout this Age. And as Jesus explained in another parable, • “The Harvest is the end of the Age.” The gathering for the heavenly garner will be accomplished by the First Resurrection.

### **Like A Mustard Seed.—Mark 4:30-32.**

The different parables do not view the embryo Kingdom from the same standpoint. It is because it may be viewed from such a variety of angles that so many parables are given to us. Just so we might take various photographs of a building. One might show the eastern side, another the western, another the front elevation, another the floor-plan, and another show it with its scaffolding. Or, if a concrete building, the frame work might be pictured, inside of which the concrete is cast.

The parable of the mustard seed appears to represent the Kingdom from the viewpoint of the world -- as the nominal church, developed from the original little seed of the true Gospel. From that little seed we have a great institution to-day with many denominational branches. But alas! its thrifty development has invited into its branches the fowls of the air, which the Lord elsewhere describes as representing the Wicked One and his angels—Satan and his representatives—who of course should have no place in the Church; and they would have no place in it if the Church were loyal and zealous enough to proclaim only the true Gospel and the narrow way of self-denial.

Indeed, it is the neglect to preach this Gospel of the “narrow way” that has brought such prosperity to nominal Christianity and made it a desirable place for the fowls of the air—Satan and his deluded ones—to lodge in its branches, to be the real life of Ecclesiasticism. ‘This seems to be the same picture which the same Great Teacher gives us in Revelation 18:2. There we read that the nominal systems are represented symbolically as Babylon; and there we read, “She hath become the hold of every foul spirit and the cage of every unclean and hateful bird.”’

The word “cage” would seem to imply that these unclean birds are considered very desirable and are held on to by nominal Christianity—probably because regarded as being amongst their best paying members and because of having the most attractions.

### **The Parable - Of The Leaven.—Matt. 13 :33.**

Throughout the Scriptures leaven is used as the symbol of sin. Thus when Jesus in His purity was to be symbolized as the “bread from heaven,” the Jews were directed to use unleavened bread. Again, at their annual Passover season, the Jews were directed to cleanse their houses of leaven, to burn it up, to destroy it. Here again leaven was a symbol of sin, corruption. St. Paul, commenting on this, writes to the Church, “Purge out, therefore, the old leaven [sin, malice, hatred, strife, etc.] , that you may be a new lump”—that you may be, with Christ, the one unleavened loaf. It is of this Loaf that he declares, “For we, being many, are One Loaf, and one Body; for we are all partakers of that One Loaf.”--1 Cor. 10 : 17.

It is true that in one of the official sacrifices bread was to be baked with leaven; but this, we believe, was for the very purpose of symbolizing or representing us, the Church, and the fact that we were by nature sinners, children of wrath, even as others, and that the baking would arrest the corrupting influences of the leaven, and this baking represented symbolically the experiences through which the Church must pass in order that sinful and corrupting tendencies might be completely destroyed in us.

In this parable our Lord represents a woman mixing leaven with a family baking of meal, with the result that the whole mass was leavened. Consequently, if any of the family desired pure, unleavened bread, it would be unobtainable, because the leaven pervaded the entire baking. What does this represent? We reply that in Scriptural symbolism a woman represents an ecclesiastical system. The woman in the parable represents a system organized and in power at an early date, and possessed of the pure meal—the pure food provided by the Lord for the household of faith.

The woman mixed leaven, error, false doctrine, with all the meal, with all the food supplied. Not a particle of it was left uncontaminated. The result has been indigestion. The Word of God, originally pure, is no longer accepted. The leaven, or fermentation, has spread so that to-day the entire mass of theological doctrine is putrid and offensive to all Christian people of all denominations.

The parable was a prophecy of what has occurred. It is time all true Christians were hearkening back from the creeds of the Dark Ages to the Words of Jesus, the Apostles and the Prophets, to the teachings of the Bible, as being the unadulterated Word of God, which alone “is able to make us wise unto salvation,” and by which alone “the man of God may be thoroughly furnished unto every good work.”-2 Tim. 3: 15-17.

### **Lord, Teach Us to Pray.**

*“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”—Luke 11:9.*

WHY did the disciples ask the Lord to teach them how to pray? Were not the Jews a praying people, and were not the prayers of the righteous acceptable to God from the beginning of the world? Yes, the Jews were a praying people, and their prayers, when devout and sincere, and in harmony with the expressed will of God, were acceptable, and were answered. So also were the prayers of others before the Jewish age began. Adam communed with God in Eden until sin separated him from God, and he was cast out of Paradise. After he had sinned, he heard and promptly recognised the voice of God as he and Eve walked in the cool of the day. They feared the voice then because they had sinned, but



their prompt recognition of it indicated that it was familiar to them, and that often before they delighted to hear it.

The first act of God's mercy, after the penalty had been pronounced, and the promise had been given of a coming deliverer—"the seed of the woman"—was to clothe each of the penitent pair with a garment of skins, provided by a sacrifice, which prefigured the sacrificed "lamb of God that taketh away the sins of the world." We confidently say the penitent pair, because had they been rebellious and defiant, instead of penitent, God could not have dealt thus mercifully and kindly with them. He would not have forced them to wear the typical robe, nor have rewarded them with the hope of a future deliverance. Evidently they still had faith in God, and repented that they had hearkened to the voice of the tempter, and forfeited the divine favour by disobedience, and they were anxious to find some way of return to that favour, since God, in His mercy, had given them a ray of hope which lifted them out of the slough of despair, and they desired, if possible, to have some recognition, some way of access to God, to reassure their hearts from time to time that they were not cast off for ever. Such reassurance of hope for the race was given in the institution of the typical sacrifices, which began in the clothing of Adam and Eve in the skin of the sacrificed animal, the robe thus provided typifying the imputed righteousness of the sacrificed Lamb of God, Christ Jesus.

So we find those descendants of Adam who had respect to the will and promise of God offering to God acceptable, typical sacrifices in harmony with His arrangement, thereby expressing both their faith in the promise and their desire for full harmony and communion. Thus Abel and Seth and all the godly ancients sacrificed, and through these typical sacrifices they approached God, they walked with God, and had the evidence in their own hearts that they pleased God; as it is written—"By faith Abel offered .. sacrifice .. by which he obtained witness that he was righteous, God testifying of his gifts. By faith, Enoch . . . before his translation, had this testimony, that he pleased God. By faith, Noah .. became heir of the righteousness, which is by faith."—Heb. 11:5-8.

Thus there was a typical justification and way of access to God open to faithful individuals long before the law of Moses instituted the typical national sacrifices, which brought that people, as a nation, near to God, and secured a measure of His temporal favour to them, which, in turn, were also typical of the greater favours to come by and by, when the typical sacrifices should give place to the antitypical sacrifice, the real sin-offering which takes away the sin of the world, which the blood of bulls and goats could only prefigure, but could never accomplish.

With the typical adoption by God of Abraham's family and the institution by the law of Moses of the typical national sacrifices, the privilege of approach to God through these, and of communion with Him, was systematically taught by the law and the prophets. Consequently, in the nation of Israel we have multiplied instances of earnest and believing prayer; and instances, too, thank God, of the gracious hearing and answering of their prayers. And not only so, but some of the believing Gentiles, seeing what God had wrought in Israel, believed on Him, and also caught the spirit of prayer, and though unjustified even typically by the typical sacrifices, their prayers were heard, and God kept them in remembrance until the time appointed for His favour to turn to the Gentiles.

Of this class were Cornelius and his friends (Acts 10). Of Cornelius it is said that he was a "devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway." And when the time arrived, when, consistently with His plan, God could answer the prayers of Cornelius, He did so, saying, "Cornelius . . . thy prayers and thine alms are coming up for a memorial before God"; and shortly after the great blessing came in abundant measure. Praise the Lord! "A bruised reed He will not break, and smoking flax He will not quench." Wherever there is a humble, contrite, faithful heart, God's love takes cognisance of it, and in His own good time and way confers His blessing. If their prayers cannot be immediately answered, they are not forgotten, but are kept as memorials until the right time comes for their answer.

Therefore, it was not because the disciples had never been taught to pray to God that they inquired of Jesus as to the acceptable way; but, perceiving His intimate communion with God, and that God always promptly heard and answered Him, they evidently felt that there must be something in His manner of approach to God which secured such prompt recognition and answers, and they would know the secret of His power. The secret of His power with God was in the fact of His full and complete harmony with the will of God, and this likewise is the secret of power among all of God's people. True, we, being imperfect, cannot say as He did, "I do always those things that please Him" (John 8:29); but, realising our imperfection, we can come with humble confessions of our shortcomings, and with faith in His love and mercy to be exercised toward us in His own appointed way. And then we are acceptable in the beloved One.

Jesus taught us how to pray, by a simple illustration which shows (1) the proper reverential attitude of the believer towards God—"Our Father, which art in Heaven, hallowed be Thy name"; (2) a full acquiescence in, and perfect accord with, the Will of God for the blessing of the whole world through the coming Kingdom of Christ, which is also a recognition of the preparatory redemption work by His sacrificial death--"Thy Kingdom come"; (3) the earnest desire that the Will of God may be done on earth, as it is done in Heaven; (4) an expression of our dependence upon God for the supply of our daily needs, with an acknowledgment that we do not need luxuries, but will be content with the "bread and water" assured through the Prophet. This may also be considered a petition for the bread of life for our spiritual sustenance—"Give us this day our daily bread"; (5) request for forgiveness of sins in His own appointed way (through Christ), at the same time impressing upon ourselves the necessity for exercising toward others the same spirit of forgiveness, and stating that we have thus forgiven all our debtors--"Blessed are the merciful, for they shall obtain mercy"; (6) earnest desire for His assistance in the hour of temptation or trial, that we may not be overcome by it, and thus led to sin, and thus brought under the power of the evil one—"Abandon us not in temptation (or trial)', but deliver us from evil." This implies a determination to resist sin, as well as a leaning upon God for assistance. Such must be the attitude of the soul in every approach toward God in prayer.

Verses 5-13 in Luke 11 are blessed assurances of our Heavenly Father's love and solicitude for us, which should

fill our hearts with the deepest gratitude and responsive love, and which should strengthen our faith and our earnest desire to come often to His footstool and tarry long in His presence, assured that if we come in the frame of mind indicated by our blessed Lord we shall never be turned away empty; “for everyone that asketh (thus) receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.” And the thing received will be neither harmful nor useless. It will not be a stone for bread, nor a serpent for a fish, nor a scorpion for an egg, but it will be something good and wholesome, for the Lord “knows how to give good gifts unto his children.” Christian, we need not tell you this; you have proved it well. And yet—praise the Lord! — we have not exhausted His bountiful grace. —Still there’s more to follow.” “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you”; “ask, and ye shall receive, that your joy may be full.” The thing we need most, for which our Father is most pleased to have us seek and pray, is the spirit of His holiness. “If ye . . . give gifts unto your children, how much more shall he give the holy spirit to them that ask him.”—Verse 13.

## **Members Finish the Earthly Way.**

In recent weeks four of our Australian friends I have finished the Christian way after having appreciated the truths of God’s Word for a considerable time and rejoicing in the hope of the glory of God. The following reports are to hand from Adelaide and Perth.

During the month of October two Sisters—Sister Sanders and Sister Attard, both of Adelaide —reached the end of the earthly way.

Sister Sanders, who was elderly, was one who had learned to love the Lord and His truth many years ago; and during a long lifetime held firmly to the precious truths of His Word. Sister Sanders was a strong and rugged character and gave evidence of much faith, patience, and trust in the Lord, and in the outworking of His Plan.

Sister Attard also was one who had a strong faith in the Lord, and trusted Him fully during a long life. Sister Attard gave evidence of much Christian grace in the way she bore the discomfort of her ill-health during many years.

It is good to realise that “the Lord knoweth those who are His,” and during this time of His presence—”the days of the Son of man”—’He is gathering His elect, and calling them Home when the work of preparation is complete. Soon the number of the elect will be completed, the Church glorified in the First Resurrection, and the work of blessing all the nations will begin. “Thy kingdom come; Thy will be done on earth as it is done in heaven.”

From Perth the following has been received respecting the passing on of Sister Neville of that city:—On the 16th of October we had the little service in laying aside the earthly remains of our Sister Neville. We think of the words of our Lord to Mary when she was showing her love and appreciation of all He had done for her, when she broke the precious ointment and washed His feet with her tears. He said, “She hath done what she could,” and we feel this could be said of Sister Neville.

After a long illness the end came somewhat suddenly. Sister Neville used to come with Brother Neville to spend an evening with us about once a week, and we talked of the things that concern our wonderful hope in Christ and the blessing that will come to the “groaning creation” when the Messianic Body is complete. (Rom. 8:19-22.) Sister had known the truth for many years and was strong in faith and full of zeal to tell the glad tidings to others. With Brother Neville, Sister did some colporteur work while health permitted, but this was interrupted by failing strength. The zeal was still there, and we feel that it can be said—”She did what she could.” We loved to have the little talks for Sister was so earnest and the truth seemed everything to her.

The service at the undertakers was a simple reminder of our hope whereby we sorrow not as do those who are without hope. We are living in the time referred to in Rev. 14:13, “Blessed are the dead which die in the Lord from henceforth . . . they rest from their labour, and their works do follow them,” and as 1 Cor. 15:51, 52 states, there is no need for these to sleep in death, waiting for the second presence of Christ, but they are “changed in a moment,” and caught away to be with the Lord. The passage in 1 Cor. 15:35-58 was read.

What a wonderful experience it must be to close one’s eyes to this suffering world and be awakened in the likeness of Christ, to see Him not in human form, as He was, but “as He is,” in the express image of the Father. (1 John 3:1, 2; Heb. 1:3.) So we rest the life of our dear Sister in the Lord, in the sure hope, which was her hope; and we are “persuaded that He is able to keep that which we have committed unto Him against that day.”

Word was received also of the passing on of Sister BurrIDGE of Wallerawang, N.S.W., in October last. Our Sister BurrIDGE had rejoiced in the truth for over thirty years, and had been in regular correspondence with us in Melbourne; she manifested much love and zeal for the Lord and His truth, and assisted in the work as she had opportunity.

While Sister BurrIDGE was known personally to very few of the brethren, being isolated in the country except for brief periods at some of the Memorial seasons in Sydney, she was no doubt with us all in spirit and truth throughout the years of her earthly pilgrimage.

A distressing complaint over recent months revealed the great patience and unselfishness of our dear Sister to the last, and this was a good witness for the Lord and His truth to a relative who cared for her so well till the end came. We trust for our dear Sister BurrIDGE the abundant entrance into the heavenly kingdom, by the Lord’s grace.

## **Correspondence.**

Dear Frank and Ernest—I received the papers last week and was pleased to receive same. I am a keen listener to your Dialogues; I feel your Talks are so true and face up to the issue word for word. You say every one is to be resurrected; this seems to answer many Scriptures for me.

I have had a lot to do with the J.W., lately, but I find I cannot agree with many of their teachings; they have many

people already in the Second Death; though I believe many are trying to serve the Lord faithfully they seem to be trying to earn a reward, and are apt to forget the love of the Lord and the love of Jesus by His sufferings and death for us all. I mention this, because one night I said that I thought there was to be a resurrection for all, and the reply was that if this was so, why worry now. These were my thoughts, too, when I first heard- you on the air, but now I believe man should serve God for love of Him and when we read His Word that He gave His, Son to die for us, well, we do have this love, or the beginning of a true love. This is one of the reasons why I like to hear your Dialogues on Sundays from 2KY; they have this message of love and faith in Jesus Christ.

Would you please send some reading matter to —and would you send me two of each of “God’s Plan in Brief” and “God and Reason,” and four of your last Dialogues. In closing may I ask in Jesus’ name for God’s guidance and blessing for us all. Please use enclosed money. Yours faithfully.

Berean Bible Institute, Dear Sirs—It is some time since I received “The Divine Plan of the Ages.” As usual, it more than fulfilled any expectations I had; I read and reread it, hoping to remember all that is necessary. Will you send the next book; I feel I am ready for it. I have placed seven books—”God’s Plan in Brief”—and I am now waiting for the various opinions. One friend would like your explanation of 1 Pet. 3:19. I am interested too. I often have Phil. 1:21, 23 quoted in support of the immortality of the soul; I must admit I am puzzled.

I would like “Hope Beyond the Grave” also recent Sunday broadcasts; I heard last Sunday’s and did enjoy it, and found it very enlightening. Enclosing money; anything over please add to broadcast fund. Yours in faith and hope.

(Literature explaining 1 Pet. 3:19 and Phil. 1:21, 23 is gladly supplied free to all seeking the understanding of these Scriptures.—B.B. Institute.)

Frank and Ernest, Dear Sirs—Your radio session 3GL Sunday is a very effective way of introducing people to the Bible. Will you favour me with a free copy of your pamphlet “Hope Beyond the Grave,” also any other free literature showing men to be mortal from the Scriptures. Yours faithfully.

Dear Frank and Ernest—Your Sunday broadcasts are much appreciated by our family and friends. On their behalf I thank you for your excellent work. I forward herewith my cheque as a small contribution for the continuance of your work. I should be glad if you would let me have, for distribution among friends, copies of your last six broadcasts and “The Manner of Christ’s Return.” Thanking you; Yours sincerely.

Dear Frank and Ernest—Would you please forward me the Biblical Dialogue for last Sunday, also previous ones, “God’s Plan,” and any literature you may have available.

I often wonder if one part of the Lord’s prayer has been misunderstood, viz., “And lead us not into temptation,” so would like an explanation of it please. I think the Dialogues most enlightening. Wishing you both God’s blessing. Yours sincerely.

(A better translation of Matt. 6:13 reads—”And abandon us not to trial, but preserve us from evil,” [Emphatic Diaglott], and no doubt gives the correct thought.—B.B. Institute.)

Dear Frank and Ernest—Your Sunday morning talks on 2KY are very well received here now and I enjoy listening. I think the talk you gave yesterday week is one I would like to have a copy of; it was about the resurrection of the dead, and most interesting.

Your version of the Scripture on that particular subject brought me comfort when by daughter, who had not openly acknowledged Jesus as her Saviour, was “cut off” in a motor accident; it seemed so much more consistent of a God of love. I should like to pass it on to someone who may have a similar experience. Enclosed 10/- cost of magazine you send along so regularly. God bless you both. In His name.

Frank and Ernest, Dear Sirs—Will you please send me a copy of the discussion, “Why Does God Permit Evil?” and also a copy if you have it, or a book, explaining the Sabbath Day, as I would like to understand the real meaning of it. Please let me know if I have to send any money. I listen with deep interest to your discussions of a Sunday morning. Yours sincerely.

(The booklet “What is the Christian’s Sabbath” is supplied free to all desiring an explanation’ of this subject.—B.B. Institute.)

Papers are available free on the following subjects :— “Does the Bible Teach Divine Healing for To-day?” “The Risen Christ—Will He Appear as a Man at His Second Advent ?”

“Do World Events Foreshadow Armageddon ?—Will Australia Be Involved?”





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## **How Great is Thy Goodness.**

(Address—Contributed.)

*"O how great is Thy goodness which Thou hast prepared for those that fear Thee."—(Psa. 31:19-24.)*

IT seems that there are expressions in the Psalms to meet every experience of the Christian: whether he be passing through the deep waters of affliction, or feasting on the joys of the Lord's bountiful table with its cup running over; whether in trial or oppression through failure, or exulting in the victory of faith: whether feeling oppressed through contamination with evil, beset with foes of the world, the flesh, or the devil, or rejoicing in forgiveness and restoration. It is by experiences as these that we are to be made meet for the inheritance of the saints in light, and when we realise that all the circumstances and conditions which the Lord permits to come to us reveal His love, His way of working in us, to make us fit to be joint-heirs with Christ in the Kingdom, then we can feel with the Psalmist -- O how great is Thy goodness."

It is by experiences of the Lord's overruling in our lives, since we entered the narrow way as consecrated followers of our Lord; that is, to spend our lives endeavouring to do not our own will or desires, that we can appreciate the words recorded of Christ—"Lo, in the volume of the book it is written, I come to do Thy will, O God." No doubt all who have been long in the way can look back and see how the Heavenly Father's kind hand has guided, provided, protected, and hindered us taking wrong steps, and overruling and perhaps preventing harmful consequences; thus, true to the promise, He has made all things work together for good for us. It is when we thus trace the tender leadings and patient longsuffering of our God with all our failures, that we feel He has been as James 5:7 says, respecting "the husbandman waiting for the precious fruit of the earth, and hath long patience for it." He has been gradually leading step by step, helping us to overcome our failings and to produce the fruits of the spirit—to become more like Christ. Realising this, then we can enter into the spirit of the Psalmist—"O how great is Thy goodness which Thou hast prepared for them that fear Thee."

If all mankind knew of the goodness of God, then absolute fools only would refrain from rejoicing that the Great Creator who has all power and controls the universe, is so kind, so just, so wise. When all the world learn and know God, then all will indeed rejoice and offer true worship, "for all nations shall come and worship before Thee."—Rev. 15:4.

We know that there was a wonderful preparation made for mankind even before our first parents were created. While the Edenic Paradise was lost through disobedience, we are reminded of its restoration in the parable of the Sheep and the Goats in Matt. 25, picturing the mediatorial reign of Christ. The reward of the righteous is-- "Come, inherit the kingdom prepared for you from the foundation of the world." That is a wonderful thing promised to all the willing and obedient of mankind at the end of the Messianic Kingdom. Even all who will enjoy that great restitution — paradise restored — will be able to sing. "O how great is Thy goodness."

However, these Psalms were written more particularly in respect of the Christ—Messiah—and it is those only who have been called of God to be members in the Messiah Class that can enter fully into the spirit of the Psalmist, and claim the exceeding great and precious promises which are all yea and amen in Christ. These are they to whom the Psalm seems to refer; these of the high calling of God in Christ who are to inherit the wonderful promises, being made partakers of the divine nature. These are they to whom our Lord promised that He would come again and receive them unto Himself, that where He is there they should be also. These are they of whom it is written, "Eye hath not seen nor ear heard the things which God hath prepared for them that love him." As the rich promises of God in Christ are appreciated by faith, these "Stand all astonished with wonder and gaze on the ocean of love," and exclaim, -O how great is Thy goodness which Thou hast prepared for them that fear Thee."

Then, beyond all this wondrous provision for the members of this Messiah Class and the privilege of being used as joint-heirs with Christ in His kingdom—"To sit with him in his throne, even as he overcame and is set down with his Father in his throne."—there is the glorious prospect of rolling back the Jordan stream of death, restraining all the forces of evil, and establishing the rule of righteousness and bringing peace and joy to the human race, not only for those on earth at the time of the establishment of the Messiah's reign, but for all who have lived and gone down into

death. "For as in Adam all die, even so in Christ shall all be made alive," and the whole earth will be a paradise. That is what was promised to the dying thief; he will be there and will join in the song, "O how great is Thy goodness which Thou hast prepared for them that fear Thee." Ha, along with the rest of mankind, will be gradually led up the highway of holiness until all shall learn of the goodness of God and join in the chorus of Rev. 5:13—"And every creature which is in heaven, and on the earth, and such as are in the sea, heard I saying, Blessing and honour and glory be unto him that sitteth upon the throne and unto the Lamb for ever."

It will be a glorious thing to be one with Christ in bringing about such a happy consummation of all earth's sorrows, so that there will be no more curse; the earth freed from all pests (no longer cursed for man's sake) will yield its increase without the toil and sweat of the present time: there shall be no more death and God shall wipe the tears from off all faces. Well may we exclaim in the words of 1 John 3:1, 2—"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God . . . and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." "O how great is Thy goodness which Thou hast prepared for them that fear Thee."

Them That Fear Thee.

(1) What does it mean to fear the Lord? Do those who fear the Lord never go short of anything?

(2) Certainly the theologians '3,7 the dark ages, and some even of the present time, have done all they could to make people afraid of God, but God does not desire us to be in dread of Him, but rather that we love Him and reverently appreciate His greatness, His wisdom, justice, love and power, and heartily seek to do His will and service. There is such a lack of godly fear in this our day. There is so much callousness disrespect—in regard to both religious and secular forms and authorities, that it is not surprising to find so little knowledge of God and so little wisdom in both religious and worldly concerns, for the very beginning of wisdom is the reverence of the Lord.

Canon Berry, speaking in Edinburgh some time ago said—"Human ingenuity seems bankrupt, everywhere is perplexity and despair. At every point questions confront us which seem to be like Sphinx's riddles and as destructive to those who give wrong answers. We seem to be gripped by forces and tendencies too fast for our understanding or control, and in face of them we are paralysed and helpless." Such is the result of man's waywardness and lack of reverence for the Lord, his Creator.

Even among those who know something of present truth, there has been lack of reverence for the things of God and a consequent confusion and lack of wisdom. Probably we may have noticed at times when a Class has been studying along certain lines of Christian conduct that there have been evidences that the lessons have not sunk very deeply into the heart. With a proper reverence for the Lord and His Word would we not be more anxious to apply the lessons to our conduct? How forceful are the words of James, that we receive with meekness the engrafted Word and that we be doers of the Word and not hearers only . . . (James 1:21-27.) So often as certain lessons seem to be emphasised we may be apt to think—that is just what ought to do Brother So-and-so, or Sister So-and-so good, if 'they would only take that lesson. And that may be quite true, but it is possible that while we are so thinking, we have not been examining ourselves and are missing the lesson that would do us good.

A proper reverence for God will lead to a meditation upon His instructions, so that we may bring our every thought, word and act into harmony with His will. The more we learn to apply the Word, the more we learn of the beauty of the Lord's will, the more heartily shall we be able to realise "How great is Thy goodness to them that fear Thee." Those that fear Him are those who appreciate the drawing of the Lord, being brought to the Son so that by faith in His great sacrifice to pay the price of sin, they may be justified from the condemnation of death under which we are born. Then they hear the invitation to present their bodies a living sacrifice to God, that they may follow in the steps of Christ. They are then begotten of the holy spirit and can begin to understand the Divine purpose and glorious hope in Christ. So it is that we read—"No one cometh unto the Son except the Father draw him," and again, as Jesus said, "No man cometh unto the Father except by me." No one could get this far without reverence for the Lord.

There is no dread in this fear of the Lord. No, -we love God because He first loved us, and sent His son to be the propitiation for our sins," and "perfect love casteth out fear." There is, however, an appreciation of the Lord's greatness, His holiness, His wisdom and goodness, and our own unworthiness of all His kind care; whose eye is upon us; whose wing of love is over us; whose almighty power overshadows us; who guides us by His counsel and who supplies all our needs out of His riches in glory, as we again read from the Psalm (84:11, 12), "The Lord is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." And again, "O Lord of hosts, blessed is the man that trusteth in thee."

"My spirit on Thy care  
Blest Saviour I recline;  
Thou wilt not leave me in despair,  
For Thou art Love Divine."

( 2 ) But do we not sometimes see the Lord's people in want? Yes, indeed. During this Gospel Age, when the Body of the Messiah is being selected, some of the saintliest of the Lord's people have suffered great privations and persecutions. Some have felt the pangs of hunger and poverty, and have passed through times of deepest distress. From a worldly standpoint they have gone short of many good things. Even the Apostle Paul speaks of what he went through. -Five times received I forty stripes save one. Thrice was I beaten with rods. Thrice I suffered shipwreck; once was I stoned ... In hunger and thirst, in fastings often, in cold and nakedness, etc." (2 Cor. 11 : 24-27. ) Such experiences are necessary for our training for the great work of the kingdom age. They are good things in developing a character like Christ's, perfected through sufferings and touched with a feeling for the poor groaning creation that is to be blessed at

the “manifestation of these sons of God.”

If it were that all Christians were miraculously provided with all the good things of the earth and protected from all the ills that come to humanity, then no doubt the whole world would have become Christians. It is in the next age that the righteous will flourish as a palm tree; at the present time, while Satan is the “prince of this world,” we see “the wicked prosper as a green bay tree.”

The Church is being selected under the reign of evil, and the great adversary is permitted to put stumbling blocks and trials in our way, so that, like the Master, we may prove our loyalty to God under the hard conditions and trying circumstances. Character is not developed without hardship, and unless we are transformed into the image of God’s dear Son, we shall fail to be a member of the great Messianic body. We see, then, that it would not be a good thing for us to be spared from trials, sorrows, difficulties, disciplines, etc. Such things, after all, are but for a moment and are but light afflictions compared to the weight of eternal glory that is to be revealed in us, if we endure to the end. It is the way the Lord is working in us, to bring us fully to will and to do His good pleasure. We may be sure that He will not allow any trial more than we, by His grace, will be able to bear, and that some way or other He will make all things work together for good. “Your Father knoweth what things ye have need of, before ye ask Him”; “Seek first the kingdom of God and His righteousness and all these things shall be added unto you”; “No good thing will He withhold from them that walk uprightly.”

While we pray, -Give us day by day our daily bread,” we know that it is not the rich nor the comfortably off that the Lord generally calls, but rather the poor of this world, rich in faith. Yet there is no want to them that fear Him. Those who reverence the Lord and whose times are in His hands can rest in His good providences. While like the Apostle we seek to earn sufficient for our own needs and maybe to assist others, yet, like him, we should count all earthly things as not worthy to be compared with the heavenly riches. “Like as a father pitieth his children, so the Lord pitieth them that love Him.” While the Lord is dealing with us to mould our hearts and minds—our dispositions to be like Christ, we know that He feels for us when we are passing through the deep waters, or in the hard places. Sometimes we may get experiences which we think we do not need; we cannot see what good they are to us.

“The temple stones God now prepares,  
Oft cry, ‘You hurt me sore’;  
The Sculptor seeks their perfectness,  
And trims them more and more.  
“Frail, shrinking nature cries, ‘Enough!’  
Yet proves the Lord is good.

Sometimes it seems as in Isa. 54:7, 8-----”For a small moment have I forsaken thee; but with great mercies will I gather thee. I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee.” Also Isa. 49: 15, 16—”Can a woman forget her babe? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands.” So, it is not only in the wonderful promises of future heavenly bliss, but even in the wilderness journey we are guided, protected, provided for and sustained by the promised grace and the fulness of the Divine promises, just as Rebekah was carried across the desert on the ten camels led by Eliezer, forsaking her own people and the old home; so the Church has been journeying across the desert of the Gospel Age on the promises. As Rebekah saw Isaac in the field at the end of the journey, so now we perceive the great Bridegroom has come to claim His Bride — the second presence of Christ is fulfilled.

Each member in Christ has the care of the Heavenly Father,—’ ‘The Father himself loveth you.- See also Matt. 10:28-30. The Psalmist says, “He bath showed me His marvellous kindness in a fenced city.” As the walls are round about Jerusalem, so the angel of the Lord encampeth around His people. Jerusalem is a figure of the Church, “The New Jerusalem, the city of the great King.”

Men have sought to put fences about themselves and so formed sects and divisions and claimed only those in their fences are saved. They thus enslave the people by a spirit of fear; so various sects and parties have been formed through a reverence for a leader, instead of reverence for the Lord. We want to be content with the fenced city which the Lord has provided for our protection. It was because of lack of reverence for the Lord, and instead a reverence for man that the great falling away from the faith into the Papal Church occurred in the early centuries of this age, and the same thing happened on a smaller scale when control of the W.T. Society was seized and a great falling away ‘from the faith occurred. We are exhorted by the Apostle to love our elders, and esteem them highly for their work’s sake, but we must keep ourselves from idols, and not allow anyone to dominate our faith or to circumvent our liberty of conscience. “Stand fast in the liberty wherewith Christ has made us free, and be not brought again into bondage.”

When we realise that the Almighty ‘shelters us under His wing; that “the Father himself loves us,” and that as members in Christ we can claim the wonderful promises of guidance, protection and providence, as well as the exceeding great and precious promises of future inheritance, then truly we can exclaim with David, who was a type of the Church, -O how great is Thy goodness which Thou hast prepared for them that fear Thee.”

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## “Thou Preparest a Table”

Psalm 23:5.

WHEN the Lord prepares a table we may be sure of several things. First, that it will be clean : secondly, that it will be good ; thirdly, that it will be orderly, bountiful, and beautiful. And wherever we find the truth thus carefully set before the household of faith—whether by the press, the pen, or the platform—there we may be sure the spirit of the Lord has been at work directing and superintending the matter. The Prophet Isaiah (chap. 28:8) , referring to the tables of popular theology, now spread before the masses of nominal Christians, graphically described their present condition when he said : “For all tables are full of vomit and filthiness, so that there is no place clean.- For centuries past they have been feeding on the miserable husks of tradition until now a reaction has set in, and they are vomiting forth the abominable stuff, and their tables are full of filthiness.

Then again, there are many more tables being spread with new traditions, and human speculations to which those are promptly invited who turn away in disgust from the old polluted tables. In all of this the great adversary of the Church is diligently and faithfully at work with all his accustomed craft and cunning, using with great effect the press, the radio and the platform, the most potent agencies for reaching the people.

It is an increasingly popular idea among religious journalists that such a journal should be a medium, merely for the expression of all shades of human opinion upon all matters of divine revelation, and that each individual should abstract from them all what he conceives to be true and reject the rest. But this is precisely what the readers, and often the editors, too, of such journals are unable to do, and the general confusion is only increased unto greater blindness and denser darkness, and thus the purpose of the adversary is accomplished.

There is a deep responsibility to God, which every man assumes, whether he realises it or not when he becomes a public teacher. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.—Matt. 5:19.

No table is fit for the household of faith to be summoned to that has not been spread by careful hands, fully submitted, and obedient to the great Head of the house, whose directions are found in His Word. God says (Hab. 2:2) to some of whom He has granted a measure of ability to serve the household, and who (verse 1) are watching (studying His Word) to know what He would have them communicate — write the vision (what you have seen of the divine truth) , and make it plain upon tables. That is, set it out in an orderly, systematic manner, that he may run that readeth it—that he may, run for the prize. Observe that it is not every man that is called to make the truth plain, but that some of the class specified are called to do so for the benefit of all the rest. In the Scriptures there are many surface truths which all may see and appreciate, but the systematic ordering of the divine plan, much of which was purposely hidden, and obscurely expressed, and the bringing out of its wonderful details, was left for an appointed time. When the appointed time has come, and the faithful watcher is led to see the systematic harmony of divine truth—not to guess at it, or to surmise about it, but to see it so plainly that he can clearly, logically and scripturally demonstrate it to others—then it becomes the privilege of such a one to make plain to others what the Lord has made plain to him. And such an one may consider his ability in this direction (together with a possible opportunity, and a strong love for the saints, which longs to bless them with a fuller knowledge of God, and to exhort and stimulate them to greater faithfulness) , as the Lord’s call to him to make it plain.

But such should remember that the commission is to “make it plain,” not to make it obscure. And if a man has no truth to make plain, but is only seeking the truth, he makes a great mistake in launching out his crude and inharmonious ideas for the confusion of other minds. Such an one should maintain the proper attitude of a disciple, a learner, until he does see clearly, -and is thus fitted to become a teacher of others. If he be a faithful student, studying to show himself a workman approved unto God, ere long he may enjoy the privilege of declaring the truth to others, and be greatly blessed in so doing.

None of the consecrated should be in haste to rush into print with crude, undefined ideas, and thus become stumbling blocks in the way of many others. Be content to spread before other hungry saints the truth you have received, and proved to your thorough satisfaction, but keep your table clean; do not make up for the deficiency of knowledge by spreading out a host of idle speculations. Better is a pure morsel from a clean table than great abundance under other conditions. By and by to this morsel another morsel will be added, and in due time the wealth of divine bounty will be realised.

## The Praise Belongs to Him.

I know if I am chosen to joint-heirship with my Lord,  
To reign with Him in glory, to receive that great reward ;  
If after all my weaknesses a crown for me he'll claim,  
I know that choice will surely bring great glory to Gods name.  
If I had been more worthy, and my stumblings had been few,  
When men gave God the glory, they'd have praised my virtue, too ;  
If I'd ne'er lost a battle, or had never missed the mark,  
As they talked about His goodness, mine, also, they'd remark.  
But my being so deficient, in thought and word and deed,  
Means He'll get all the glory—He deserves it all, indeed.  
When they see this weak mortal raised to such immortal heights,  
What praise will rise to Him who in such nothingness delights  
I know that when my Saviour did return to Heaven above,  
And was crowned with wondrous glory, it did prove His Father's love;  
But thinking of Christ's merit and His sinless life of grace,  
'Twas no wonder that Jehovah chose Him for such a place.  
With me it is so different ; I have not one thing to plead.  
That I should be more honored than another bruised reed ;  
And truly there's no reason to give me a mite of praise ;  
To Him belongs all glory for the joys which crown my days.  
If you knew all my failings, and my blemishes so vile,  
And saw the loving patience my Father shows the while,  
'Twould amaze you beyond measure to think He could or would  
Make me an 'able servant who should do His people good.  
But if to Him such praise is due because of what I am—  
Because of such a weakling He has made a stronger man,  
Then what will be His glory when He's raised me higher still,  
And crowned me with His choicest on the top of Zion's Hill ?  
That all these years of striving find me so imperfect still,  
Does not speak much to my credit nor give a happy thrill ;  
Where I appear as worthy 'tis because His grace is there.  
And in the praise and glory I deserve no part, no share.  
I hate my faults and failings, and I fight them day by day,  
But from self with all its weaknesses I cannot get away ;  
Despite this fact. He uses me--bevond is still more grace—  
And hosts will tell His glory—His who found poor me a place.  
BENJAMIN H. BARTON.

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## Christ's Return-His Revealing and Manifestation.

(Continued from Last Month's Issue.)

THERE are some Scriptures which are used to teach contrary to what has been stated in these articles in the previous three issues of this paper, but which we believe will be found to be in harmony therewith when carefully examined. For instance, Acts 1:11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The apostle Peter (1 Pet. 3:18) informs us plainly that our Lord was "put to death flesh, but quickened spirit," which is in harmony with Paul's statement—"sown a natural body, raised a spiritual body." So then, our Lord at His ascension was no longer human, but spirit, and after His ascension was exalted to the Divine nature "in the express image of the Father." He had, on a few occasions after His resurrection, assumed the human form so as to be seen by and to converse with the disciples, who were to be witnesses to the fact of His resurrection. Acts 1:9 reads, "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." The eleventh verse does not promise that anyone will see our Lord return; it simply

says that He will come again in like manner as He went. The cloud that received Him, then, may symbolise the same thing that the Lord indicated when He said, "They shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:30.) That is, that clouds, in symbolic scriptural language, indicate trouble, distress or calamities, and Daniel informs us (Dan. 12:1) that when Michael (Christ) stands up, there is to be the greatest time of trouble ever experienced. The evangelist Luke, quoting the same words as Matt. 24:30, adds, Luke 21:27, 28, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption (or deliverance) draweth nigh." If it were, as some think, that our Lord will suddenly appear sitting on a cloud, there would be no waiting for the deliverance soon to be, for, according to their understanding, they would be instantly caught away to be with the Lord. The meaning seems clearly to be that the clouds of trouble encircle the earth, and the watchers are able to discern, in the severe experiences of the world, that it is the sign "of the presence of the Son of man," who has come and has taken control of the world. He will command "Peace, be still" (Psalm 46) and then cause "righteousness and truth to spring out of the earth." Mankind shall ultimately discern the Son of Man in the clouds in the same way that we can discern Satan in all the wickedness now in the world and in all the false religions of our day. It is in this way that ultimately "every eye shall see (discern) him." (Rev. 1:7.)

## Earth's New Ruler.

Satan has long been "The prince of this world," "The prince of the power of the air," "The god of this world who now worketh in the children of disobedience." (2 Cor. 4:4; Eph. 2:2.) He has been permitted thus to reign and bring experiences to mankind so that they may learn what it is to be disobedient to God's laws. Christ comes to bind Satan, and to take the Kingdom instead. He will deliver mankind from bondage to Satan, sin and death. As no one sees Satan, who is a spiritual being, so the world will not see the new Ruler, who has distinctly said, "The world seeth me no more." (John 14:19.) The Church will see Him, for they are to be changed to be "like Him," spirit beings. It is when we see matters in this light that the Scriptures become so much clearer and truths respecting our Lord's second presence open up.

In the 24th of Matthew we have in symbolic language a history of the Gospel Age, terminating with the second presence of Christ. The same history, with more detail, is given in the Book of Revelation, also in symbols. The disciples, being impressed by the Lord's doings and sayings respecting the Temple a few days before His death, asked Him, Matt. 24:3, "Tell us when shall these things be, and what shall be the sign of thy presence (Greek, *parousia*) and of the end of the world (Age)."

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

Verse 14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.- The Gospel is the good news of Christ's Kingdom for the blessing of all the families of the earth. It has now been preached in every land, to every nation and almost every dialect, so that we are surely living in the "time of the end."

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

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

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

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

Verses 29-31 seem to refer to the tribulation of God's people during the dark days of Papal persecution and martyrdom foretold by Daniel 7:25. This great desolating power received its deadly wound by Napoleon. Its power to "tread down the saints" was broken in 1799. There have been the literal demonstrations, in the literal heavens in the notable dark days of 19th May, 1780 (sun darkened), and in the wonderful showers of falling stars of 13th



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

Verses 32-35 give another sign, this one on earth. The separating of the wheat from the tares is a work in the "heavens," the religious world. The sign of the fig tree budding is of the earth, and refers to the nation of Israel, which has come into Divine favour; surely Israel's hopes are budding again. When we see all these things, know that it is near. That is, the generation seeing all these signs of Christ's presence shall not pass until the great trouble has occurred, and the Kingdom of righteousness and peace has been established.

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

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

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

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

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

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

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

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

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

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

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

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

The righteous receive eternal life and enter into the Kingdom "prepared for them from the foundation of the world"—Paradise—the earthly home. The wicked will be cut off for ever. They have been redeemed from the Adamic sentence of death by the Cross of Christ, but will again incur the death penalty—the second death from which there is no redemption. It will be an everlasting punishment. The Greek word signifies a "cutting off" as a branch is lopped off

a tree. There is no life for humanity apart from Christ, who, "by the grace of God tasted death for every man."  
(Concluded.)

### **Melbourne Christmas Convention.**

The Brethren in Melbourne wish to announce that their Annual Christmas Convention will be held this year (D.V.) from Friday, 25th December, to Monday, 28th December, with further meetings on New Year's Day. These gatherings will be held in the Masonic Hall, 254 Swan Street, Richmond, and an invitation is extended to all friends able to attend these assemblies in the Lord's name. Further information may be obtained from the secretary — Mr. J. B. Hiam. 44 Heath Ave., Oakleigh, S.E. 12, Victoria.

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## **Volume XXXVI. No. 10 MELBOURNE, OCTOBER, 1953**

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### **Christ's Return- His Revealing and Manifestation.**

(Continued from Last Month's Issue.)

THERE were evidently similar testings in our Lord's earthly sojourn, which was during the Harvest time of the Jewish Age. It was the message that a new Age was about to open, and that Messiah has come, which at once separated the "Israelites indeed" from the nominal system. Then, as our Lord began to speak of the way of the Cross, of taking up the Cross and denying oneself, some withdrew ; and when He talked of giving His flesh for the life of the world, it caused a stumbling to some. Then a question arose about whether Christ could come out of Galilee. "Hath not the Scriptures said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was, and so there was a division among the people because of him." (John 7:41-43.) "Some said, He is a good man, and others say, but he deceiveth the people." (John 7 :12. )

On another occasion when He spoke about "Whoso eateth My flesh and drinketh My blood bath eternal life," etc., we read that many therefore of His disciples when they heard this, said, "This is a hard saying, who can hear it." And "from that time many of his disciples went back and walked no more with him," (John 6: 61-66.)

Thus it was that there were such truths sent out and such conditions permitted as would separate the wheat from

the chaff. While the wheat was gathered into the Gospel Garner, the chaff was tied more tightly, in sectarian bundles, ready to be burned at the conclusion of the Harvest time, in the destruction of Jerusalem A.D. 70.

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

### **Present Day Harvest Experiences.**

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

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

We would note that all this Harvest work is to take place after the Lord of the Harvest has arrived and also before the last phase of the great time of trouble, when "The fire of the Lord's jealousy shall devour the whole earth" (Zeph. 3:8-9), in which the bundles of tares are to be destroyed. The indication also is that, prior to this final burning up, the "elect" shall have been gathered Home to be with the Lord in the heavens.

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

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

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

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

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

### **The Word "Parousia".**

The word occurs in the following texts, and in each case it should be properly translated "presence," not "coming":  
Matt. 24:3—"What shall be the sign of thy presence?" "

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

1 Cor. 15:23--"They that are Christ's at his 'presence.' "

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

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

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

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

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



gathering unto him.”

2 Thess. 2:8 (see Rev. Ver.) --”Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation (epiphania) of his ‘presence’.”

Jas. 5:7—”Be patient, therefore, brethren, unto the ‘presence’ of the Lord.-

Jas. 5:8 “Be ye also patient, stablish your hearts for the ‘presence’ of the Lord draweth nigh.”

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

The word -parousia” is twice properly translated “presence” in 2 Cor. 10:10 and Phil. 2:12. These two instances clearly demonstrate that the word “parousia” has the same meaning as is correctly translated by our English word “presence.” Some have suggested that “parousia- means “arrival” or “drawing near,- but how absurd it would be to say that Paul’s “bodily arrival is weak” or to say “beloved as ye have always obeyed, not as at my arrival only but now much more in my absence.-

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

### **Epiphania.**

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

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

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

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

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

### **Apokalupsis.**

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

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

Rom. 8:19---For the earnest expectation of the creature waiteth for the ‘manifestation’ of the sons of God.”

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

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

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

(To be continued.)

### **Melbourne Christmas Convention.**

The Brethren in Melbourne wish to announce that their Annual Christmas Convention will be held this year (D.V.) from Friday, 25th December, to Monday, 28th December, with further meetings on New Year’s Day. ‘These gatherings will be held in the Masonic Hall, 254 Swan Street, Richmond, and an invitation is extended to all friends able to attend these assemblies in the Lord’s name. Further information may be obtained from the secretary — Mr. J. B. Hiam, 44 Heath Ave., Oakleigh, S.E.12, Victoria.

### **Greeting Cards.**

One of our brethren in the printing trade has kindly produced some Greeting 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.

Deeply rooted, Lord in Thee,  
Now and ever let me be;  
Let my roots still deeper grow  
‘Neath the surface far below.  
Thus, while founded on the Rock,  
I need fear no tempest’s shock;  
I would be built up in Thee—  
Hither rise—till God I see.

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## Provoking One Another.

*“Let us consider one another, to provoke unto love, and to good works, not forsaking the assembling of ourselves together, as the manner of some is but exhorting one another; and so much the more as ye see the day drawing on.”—Heb. 10: 24, 25.*

THE word “provoke” signifies to arouse or incite, or stimulate to activity. It is generally used in an evil sense, but is applicable, as in our text, to describe an incitement to good works, good thoughts, etc. The tendency of fallen human nature is toward things that are mean, selfish, grovelling, and the natural bent is to incite or provoke to encourage similarly mean and unworthy thoughts, actions and words in others, and it has become a proverb that “Evil communications corrupt good manners.” Everyone of experience knows this general tendency of evil to beget evil, and to corrupt and to pollute what is nobler and purer than itself; hence we have the Scriptural pronouncement, “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” Those who neglect this counsel need not be surprised if they are continually falling into temptation, and if the influence upon their own lives results in a measure at least of ungodliness and sin, and disfellowship from those things which are noble and true and pure.

But the “New Creature in Christ Jesus” is one in whom the transforming influences of the Lord’s spirit have already begun — one who has a new heart, a new will, a new disposition. With such, “old things have passed away and all things have become new,” they have been begotten again, i.e., re-begotten, to new hopes, new wishes, new ideas of propriety. Instead of the earthly wisdom and way, with its “bitter envying and strife,” which “descendeth not from above, but is earthly, sensual, devilish,” they have now the wisdom that is from above, and a heart (a disposition) to appreciate and pursue its counsels, which are, first purity, then peaceableness, gentleness, meekness, mercy, good fruits, without partiality, and without hypocrisy. And the disposition of this class, in proportion to their attainment of this heavenly wisdom and new nature will be to “provoke” or incite or encourage one another, and all with whom they come in contact, to similar goodness of thought and word and act, in harmony with the heavenly wisdom which is guiding their own course.

This is laid down in the Scriptures as an unvarying rule: “A bitter fountain cannot send forth sweet water and a good fountain cannot send forth brackish water.” A thistle cannot bear grapes, and a grape-vine cannot bear thistles. It is the Master Himself who says: “By their fruits ye shall know them.” If, therefore, we desire to prove ourselves, and to judge respecting our progress in mortifying (putting to death) the old nature, and our growth in the new nature, we will judge ourselves by this standard, answering to ourselves the question: Is my own spirit (disposition) one which delights in sin in its various forms (not necessarily in its grosser forms of murder, theft, etc., but in its more refined forms, falsity, envy, strife, vainglory, slander, evil-speaking, evil surmises, etc.), or is my delight increasingly in righteousness, truth, goodness, gentleness, meekness, patience, love? If the former, we are yet, either wholly or partially, in the gall of bitterness and in the bondage of iniquity, and have need to go at once to the Great Physician, and to submit ourselves to His radical treatment — the cutting off of sin, the mortifying of such fleshly desires, etc. If the latter be our condition of heart, we have cause for rejoicing, yet no cause for pride or boastfulness; for we can say no more than that we only have done our duty, having merely learned, and that imperfectly, the lessons set before us by our great Teacher.

The Apostle is addressing the Church, the consecrated New Creatures in Christ Jesus. This is shown in the text, for he classes himself with these, using the word “us”; it is also shown by the context. He calls the attention of the consecrated to the influence which goes out from each to each, and the consequent importance that the influence shall always be stimulating, or provocative of that which is good. No doubt the Apostle found in his day, as we find now, that many who are consecrated at heart fail to see clearly how this consecration should associate itself with and mark itself upon our every act and word.

We are not to be reckless of each other’s interests. In our contact with each other, whether a, personal contact or a contact by mail, we are to “consider one another.” We are to consider what would be helps, and what would be hindrances, what would be encouragements, and what would be stumbling blocks; and we are to do all in our power to assist one another to run with patience the race for the heavenly prize. If we are truly consecrated to the Lord, we can do nothing “against the truth, but (every effort must be) for the truth” (2 Cor. 13:8). What a burning and shining

light every Christian would be if his every act were considered and shaped for the benefit of those with whom he comes in contact! What a blessing it would be in the home. What a blessing it would be in the church. This brotherly consideration is what the Apostle is urging upon us: “Consider one another to provoke (incite, encourage), to love and to good works.” Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness (and bad works corresponding to these feelings) all of which are “of the flesh and of the devil.”

The Apostle links this advice with the exhortation to forget not the assembling of ourselves together, as the Lord’s people. None of us is so strong in the new nature that he can disregard the fellowship of kindred minds. But even if we did feel sufficiently strong for ourselves, the spirit of love in us should so control that we would delight to meet with “the brethren” for their sakes, if we ourselves received no benefit therefrom. But we are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Our Lord has encouraged His people to seek each other’s fellowship for companionship in the study of His Word, and in prayer, pronouncing special blessings upon the meeting of His people together, even if so few as only two or three.

The Apostle intimates that, as “the Day” draws near, there will be the more need for the observance of this instruction respecting the fellowship and communion of the Lord’s people with each other. And experience proves that the constant rush and bustle of worldly activities and pressure of business to keep abreast of the times, brings with it a danger of the Lord’s people being choked with the cares of this life, or with the deceitfulness of riches, or the seeking of riches. We need a counteracting influence to offset this increasing influence of the world and its affairs upon us; and this counteracting influence is to be sought and to be found by the Lord’s people among themselves—communing one with the other, and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in His Word. The Lord warned His church of the necessity for watchfulness and prayer “that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man” (Luke 21:36). We hear, too, the Apostle’s exhortation, as he looked down prophetically to our day, saying, “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. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in exalted positions” (Eph. 6:13, 14).

It is “as we see the day drawing on” that we are to be the more diligent in assembling ourselves with those of like precious faith; the more earnest in exhorting and provoking to love, and to good works, and thus to assist one another in putting on “the whole armour of God”—the graces of character, meekness, patience, gentleness, brotherly kindness, faith, truth, hope—that with these as the Divine panoply or armour, protecting us from the assaults of the adversary in this day, we may be able to stand. The clear intimation is that, unless we have on this armour we will be unable to stand. And this armour includes more than mere head knowledge, represented by the helmet; it includes, be it noted, the entire breast-plate of righteousness, purity of heart, and it includes the shield of faith, and the sword of the spirit, and the sandals of consecration.

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## God’s Perfect Peace.

“Like a river glorious is God’s perfect peace,  
Over all victorious in its glad increase.  
Perfect ; yet it floweth fuller every day ;  
Perfect ; yet it groweth deeper all the way.  
Stayed upon Jehovah, hearts are truly blest,  
Finding, as He promised, perfect peace and rest.

Hidden in the hollow of His blessed hand,  
Never foe can follow, never traitor stand :  
Not a surge of worry, not a shade of care,  
Not a blast of hurry toucheth spirit there,  
Stayed upon Jehovah, hearts are truly blest.  
Finding, as He. promised, perfect peace and rest,



“Every joy or trial cometh from above,  
Traced upon our dial by the Sun of love,  
We may trust Him solely, all for us to do ;  
They who trust Him wholly, find Him wholly true.  
Stayed upon Jehovah, hearts are truly blest,  
Finding, as He promised, perfect peace and rest.”

## Be Clothed with Humility.

(1 Pet. 5:5.) (Convention Address)

TO all who have the spirit of Christ, the holy spirit, pride is a hateful thing and humility is beautiful to behold. Christians alone can recognise themselves at anywhere near their face value, and we are prone to err also, as we well know.

As for the natural man he is a lover of himself--Each man to himself most tightly clings, For self he toils, of self he sings.”

God is not in the thoughts of a proud man, and his selfish way is often well rewarded in this “present evil world.” (Psa. 10:4; 73:5, 6.)

Pride caused Lucifer to adopt a way contrary to the will of the Most High, and unrenewed man has ever followed in his way. Note the youth blossoming into young manhood, his pride in his physical strength; and the young maiden into young womanhood, glorying in her beauty of form and feature. We learn better later, and often wish we could arrest youth in their foolish course and awaken them more quickly to a proper sense of values. God and His Word teaches us that we have nothing in which to be proud. “Pride of life is not of the Father.- (1 John 2:16.)

Experience is a great teacher; apart from the spiritual life, even the daily round and common task provides many humbling experiences. Years ago we were trying to interest a man in the truth message; over a period of time not much progress was apparent; perhaps through lack of experience we pressed the matter unduly and sometimes exasperated him. One day a serious breakdown happened to our motor truck on a public highway, and this man being a mechanic his services were solicited. His quiet remark as he arrived at the scene ‘Well, after all we are all dependent one upon the other, are we not?’—is well remembered. As much as to say—Here is one occasion when more than a knowledge of the gospel is needed. At that time good was received from the experience.

The more we learn about God’s great plan and His requirements of us, the humbler we grow. It removes all desire to seek first place in Class meetings or Conventions, or pre-eminence anywhere. Thinking of brethren known over the years and who impressed as being true Christians, and now passed on from us, they all seemed to have, in their eventide of life, the prominent characteristic of humility. One Brother in particular comes to mind: in company with another Brother a visit was paid to his lodgings. It was a few months only before he was called Home, but we were not to know that then, though it was clear that he would be no great time longer amongst us. Certain matters were discussed and something of the strain that must have been upon the old Brother’s mind’ was apparent. Before leaving there was a request for prayer, and, as the three of us knelt, there is a vivid recollection of the way the elderly Brother dropped to his knees and prostrated himself upon the bed—an attitude of complete surrender, as though deeply imploring the Lord for special guidance and help. Though doubtless quite unknown to him, he preached a more impressive sermon than a thousand words could ever have done, for here, apparently, was, one with whom the Lord had so dealt until Christ-likeness had been formed in him. The Lord will use all such, humbled beneath His mighty hand, both now and when the day of His kingdom arrives.

In various places in the Scripture characteristics are spoken of in terms of clothing. In Isa. 59:17, speaking of the correction that the Lord meted out to backsliding Israel, it is stated—“He put on the garments of vengeance for clothing.” The vengeance was corrective and was not directed against individuals, but against the wickedness in which the people were indulging and which separated them from God.

“Be clothed with humility”-----clothing is that which is seen by others. We have often heard the saying—“clothes make the man”—the implication being that it is according to how a person is dressed as to what impression is made upon the onlooker.

A Christian has much dressing to do of another kind. He is to put on the armour of God—gird his loins with truth, put on the breastplate of righteousness shoe his feet with the gospel of peace, take the shield of faith, the helmet of salvation and the sword of the spirit. (Eph. 6:13-17.) Humility is essential in this work, being quite the opposite spirit to that which prompts those who gird this world’s armour on and use its swords and spears. Those using the world’s armour most, increase in pride and arrogance.

.A Sunday School Anniversary is called to mind; this took place some years ago, before getting free of Babylon. A high church dignitary officiated for the special occasion, and during the service he came out of the closed-in pulpit to the raised dais prepared for the children to sit upon, where all the splendour of array of gaiters, silver buckles and patent leather shoes, etc., could be seen by all present. In His Sermon on the Mount Jesus tells us about hypocrites who, in their preaching, almsgiving, etc., sought really the praise and glory of men, and He said of them, “Verily, they have their reward,” That is, they seek these things, and in receiving them, find their measure of content; their minds are so small that they do not perceive how vain and miserable is such reward. But Jesus adds much more in His

sermon. He warns us lest we be carried away with similar practises: the heart is desperately wicked, who can know it?

When we consider soberly we realise that by nature we are all fallen and degraded by sin, and come far short of perfection along every line. The very fact that we can see a failing in another can give rise to a feeling of pride in our own heart that may eventually land us in a fall. (Prov. 16: 18.) Pride is manifested in varying degrees. We need not have a haughty bearing to be proud. One has pointed out that stubbornness or determination to have things done our own way is often traceable to pride; likewise touchiness, the tendency to be easily offended. The Christian should watch to resist pride in its every form, whether as envy, evil speaking, stubbornness, touchiness, self-assurance, know-all attitude, ambition, a proud look, or even a proud tone of voice.

One has said--"Whoever starts out fighting the sins of others before he has made a vigorous campaign against his own weaknesses and errors is making a mistake." We need sympathy and humility to assist others, and we need to have been humbled in some of our own battles with self in order to have a clear appreciation of our own personal inability to overcome,- and the continual need of application to the throne of grace to obtain mercy and grace sufficient.

We are reminded of Moses, of whom it was said that he was the meekest man in all the earth. He served the Lord faithfully for forty years and then made a mistake through pride and self-assurance. Once, the Lord delivered the people by commanding Moses to strike a rock so that water gushed out to supply their need. The next time a similar need arose, the Lord told Moses to speak to the rock and water would flow out: but Moses, momentarily flushed with self-importance, smote the rock twice and said—"Must we fetch you forth water.- (Num. 20: 7-12.) That little bit of pride, after forty years faithful service, cost Moses the privilege of leading Israel into the promised land.

Saul was another very humble Old Testament character when first called to be made king over Israel, but later progressively degenerated through pride. Samuel, as the servant of the Lord, reminded Saul,—'When thou wast little in thine own sight, thou wast made the head of the tribes of Israel, and the Lord anointed thee king.' (1 Sam. 15:17.) Success turned his head. Let us take heed. The Lord often leads humble-minded people to more prominent positions in His service; let us watch carefully and prayerfully that the reaction does not prove unfavourable.

Years ago, before grasping present truth in its beauty, we call to mind delighting in Psa. 84:10, —"I would rather be a doorkeeper (margin—sit at the threshold) in the house of my Lord than dwell in the tents of wickedness." Love for the Lord at that time was very sincere, but His Word was so vast and our understanding of it so meagre that it was felt a good understanding of it could not be gained, but to be a doorkeeper would be a very happy position. But over the years it has pleased the Lord to give increasing knowledge of His Word, and bring us slowly but surely to the rich fare of Present Truth. It is realised now that the Lord is not calling us to a position of doorkeeper, but to a place with Christ in the throne of His Kingdom. Once, the lack of knowledge of God and His plan helped to keep us humble; perhaps you have had the same experience. Now, the unfoldings of present truth are so wonderful, and by it we are lifted so far above the horizon of men in their poor outlook for the present day, that we are prone too often to forget how we came by these things. "Who made thee to differ from another, and what halt thou that thou didst not receive?" the Apostle Paul asked some who were lifted up with pride in his day. (1 Cor. 4:7.) It is a good thing to address these words to ourselves quite often as a help to keep us humble.

We live in the days of the Laodicean church, which the spirit of the Lord reproves for its lukewarmness, its indifference and its pride.—"I am rich and increased with goods and have need of nothing." (Rev. 3:17.) Spiritual pride causes spiritual blindness; it can so veil and cloak itself that we do not recognise it in ourselves. We are so sure that we have the wisdom of God, and are standing for principle, etc., that we feel indignant if any suggest that we are self-righteous or proud.

Whatever of pride we have overcome, and whatever of humility and love we have attained, let us guard with prayerful watchfulness, for our wily foe ever seeks to cause us to relinquish our hold and spoil our best endeavours. Like Paul, "Let us press down (as to hold) upon the mark (already attained) toward the prize of the high calling of God in Christ Jesus"; (Phil. 3:14, literal rendering) , so that we do not let these things slip—glide away from us. (Heb. 2:1.)

I want the first approach to feel  
Of pride or fond desire  
To catch the wandering of my will,  
And quench the kindling fire.

Quick as the apple of an eye,  
O God, my conscience make,  
Awake my soul when sin is nigh.  
And keep it still awake.

If to the right or left I stray,  
That moment, Lord, reprove :  
And let Thy goodness chase away  
All hindrance to Thy love.

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# 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 someone is thinking of me, rather than of Him and His message which I seek to declare.

## Christian Way Ended.

On September the 4th our elderly Sister Fairbrother of Melbourne finished the Christian way after many years of appreciating and rejoicing in the truths of God’s Word.

Forty years ago our dear Sister Fairbrother had lost her husband in death, and it seemed as though the Lord made up this loss by granting her, within a few years from that time, a knowledge and appreciation of the truth in all its beauty. Being isolated in the country for some years prevented association with the brethren, but whenever possible our elderly Sister delighted to fellowship with others of like mind.

In recent years physical frailty increased, but through it all our dear Sister was ever cheerful and bright, and while extreme weakness was apparent, it was a blessing that there was no great suffering. On the day prior to her death, before the severe turn which finally exhausted the earthly body, our dear Sister Fairbrother remarked to her daughter- “Wouldn’t it be wonderful if I went Home this afternoon.” Thus was she looking forward to the wonderful inheritance which the Lord has in reservation for those who love Him supremely.

Sincere sympathy is extended to the bereaved in the passing of a loved mother and grandmother, and a knowledge of God’s gracious plan of salvation is a great comfort no doubt at such times. We trust for our dear Sister the abundant entrance into the heavenly Kingdom, by the Lord’s grace. “Precious in the sight of the Lord is the death of his saints.”

## Patience.

Patience teaches humility; bridles the tongue; restrains the hand; tramples on temptation; endures persecutions; consummates martyrdom. She comforts the poor; moderates the rich; makes us humble in prosperity; cheerful in adversity; unmoved by calumny and reproach. She teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured. She delights the faithful; invites the unbelieving; and is beautiful in every sex and age.

### 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.





**Volume XXXVI No. 9 MELBOURNE, SEPTEMBER, 1953**

**Price—Fourpence Halfpenny**

## **This One Thing I Do.**

(Phil. 3:13. See verses 7-16.)

(Convention Address)

HUMAN experiences, as well as the Divine Word, attest the importance of concentrating energy upon some one thing if we would achieve the best results.

It was Jesus who said, "No man can serve two masters." "Ye cannot serve God and Mammon." It was the Apostle James who said, "A double minded man is unstable in all his ways."

To-day the keenest business men of the world are endorsing this teaching of Scripture by applying the principle to their business. In the making of machinery and other things it is found expedient to subdivide the work, so that each man may do a certain part only and thus become more proficient. This one thing he does and thus becomes more proficient in it. To attain the utmost success in any walk of life it is found necessary to focus attention on some object or purpose. No man can serve two masters.

If this be true as regards earthly things, how much emphasis it places upon the words of Jesus and the Apostles as relating to spiritual things. And not only their words but their lives attest the principle. The words of Paul,---"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus" have only an empty sound until we thoughtfully consider what things he had left behind, and what was now the aim or prize for which he was running. And since we are exhorted to follow his example in the race, it may be well for each of us to examine ourselves to see how like, or unlike, our course is that of Paul's.

Looking back we find that Paul had superior advantages and prospects as a man. He had "much learning," having been educated under one of the best teachers of that day, "Gamaliel." Education was more rare then than now, and more costly. Consequently, the opportunities and influences of educated men were proportionately greater.

Paul, as a member of the Sanhedrim, and a "master in Israel," occupied a place of great influence and dignity among his fellow countrymen. Add to these honours the fact that by birth he inherited "Roman citizenship," we find a man with brighter prospects than one in ten thousand of his countrymen for gaining a place of pre-eminent distinction, either in the State government, or in the Jewish Church.

Whether or not Paul also inherited wealth we are not informed, but it is reasonable to suppose so. But, summing up all these possessions, the ambitions which they pointed out, Paul turned his back on them all when his eye caught sight of the heavenly prize of the high calling in Christ Jesus. He counted them all but as dross when compared to the true jewel. It is when reviewing this course of action that he uses the words of our text.

"Whatever things were gain to me, these I have on account of the Anointed One, esteemed as a loss. But then, indeed, I esteem all things to be a loss on account of the excellency of the knowledge of the Anointed Jesus my Lord; on whose account I suffered the loss of all things and consider them to be vile refuse, so that I may gain Christ, and may be found in him, . . . to know him and the power of his resurrection, and the fellowship (sharing) of his sufferings, being conformed to his death. Not that I have already received it, or have been already perfected, but I pursue, if indeed, I may lay hold on that for which I was laid hold on by Christ. Brethren, I do not reckon myself to have attained it, but one thing I do—even forgetting the things behind and stretching forth towards the things before, I press along the line towards the prize of the high calling of God in Christ Jesus. As many, therefore, as are perfect should be of this mind, and if in any (other) thing you think differently, God will also reveal this to you." (Phil. 3 :7-15. Diaglott.)

Though Paul had sacrificed so much, there is no evidence that he ever regretted it, or desired to have those things back. On the contrary his ambitions seem to have been such that he could have wished that his possessions and hopes had been yet larger, in order that his sacrifice might have thus been the greater. In his case there was no "looking back" like Lot's wife, but a forgetting of those things which he had sacrificed. He thus avoided a temptation common to many today, who, though they have left very little, comparatively, continually look back at it and recount to themselves how much they have suffered and lost, thus hindering a completion of the sacrifice and race begun. Let us

take a lesson from this, and forget, too, the things behind—forget our old hopes and earthly aims and ambitions—and fill our minds only with those aims and hopes which are before, laid up, in reservation for us.

But what was the one thing that Paul did? We are apt to forget that Paul and the other Apostles were men much like ourselves. And though the common affairs of life are scarcely mentioned, but only the more public ministrations, nevertheless all of these entered into their life experiences much as with us. Remembering this will enable us the better to appreciate their examples. Hence, we answer that the one thing which Paul was doing was not preaching, nor writing, nor singing hymns, nor travelling, but the one thing he did was, as Jesus expressed it—doing the will of God. It was in harmony with this will of God that Paul travelled, preached, made tents, was persecuted, imprisoned, etc.; and it was necessary, as Paul knew, to lay aside and forget all the aims and masters in order to render acceptable service to Him who declared, “No man can serve two masters.”

Looked at thus, if we would be acceptable to our Master and win the prize of our high calling, we must determine also—“This one thing I do.” Did we once have an ambition for wealth and luxury? We must forget that, as one of the things that were, but are not. Were we ambitious for fame, worldly honour or office? Let all these fade away in the light of the greater honour and glories now before us in prospect, for which we are now running and striving—“A far more exceeding and eternal weight of glory.” This is the one thing to be sought now, and all our doings must be with reference to it if we would win it. To divide our attention would be to lose it.

Perhaps many of us may feel that we are so placed that the larger part of our time is taken up in labouring for the meat that perisheth. We may find that we have not very much time to devote to the service of the Gospel. However, let us remind ourselves that Paul made tents for a living—“laboured working with his hands.” Now, was not Paul as truly in the service of God while making tents as while preaching? Was he not as really doing the one thing? The fact that we have less time, and doubtless less talent to spend in declaring the unsearchable riches of Christ, does not change the matter. God knows the circumstances and necessities of each one of the called ones, and He declares it to be His will that we care for those whom His providence has placed under our care. Hence in this caring for them, you are doing His will who declares,—“If any provide not for his own, and especially for those of his own household he hath denied the faith and is worse than an infidel.” (1 Tim. 5:8.)

But, on the other hand, let us see that our attention to earthly things is limited by necessity. There is danger that our necessities be too liberally considered thus tending to cultivate pride, vainglory, and desire for the things of earth: and to hold us back and hinder us in our race. There is always danger lest the needful affairs of this life develop into matters of aim and object which would interfere and conflict with the one aim before us.

In a word, then, whether we eat or drink or whatsoever we do, let us do all to the glory of God. If we find certain food to incapacitate us and interfere with—this one thing we do—then we should deny ourselves that food. Can we glorify our Father more by great plainness of dress, or great plainness of speech? Then that alone and not our convenience or will, but His will be done. This is doing the same thing and seeking the same prize in the same way as did Paul. This, too, is what Jesus means when He said, “Seek ye first (chiefly) the kingdom of God.”

Let us keep the great example of our Lord ever clear before our minds. Let us not be side-tracked, or moved away from the hope of the Gospel. Christ said it was His meat to do the will of His Father. Let us also fully appreciate the example of the great Apostle Paul, and seek to follow him as he followed Christ in single-hearted purpose. Paul had one great aim and purpose of life; he did not attempt to mingle the service of Christ with the attainment of earthly good things, wealth, name, fame etc. He did not seek for honour here and the crown of glory hereafter, but he had one object in view, one aim, one great purpose of soul. To this singleness of purpose he owed his extraordinary attainments as a servant of Christ. A man will accomplish little who allows his mind to be distracted by a multiplicity of objects. A Christian will accomplish nothing who has not a single great aim and purpose of soul. That purpose should be to do the will of our heavenly Father—to bend our wills to His, to deny self, to take up our cross daily to follow Christ in meekness and humility, and seeking to cultivate in our hearts the blessed fruitage of His spirit.

Let us, then, strive to so live that we may be able to say that there is one great object which we always have in view, and that we mean to avoid everything which would interfere with that.

It will be noticed in Paul’s argument as stated in Phil. 3:15, that he concludes that as many as are standing complete in Christ, should have “this mind” to seek the one thing—the prize before and to forget those behind. And when he adds, “And if in anything you think differently, God will reveal even this unto you,- it seems that he meant to have us understand that wherever this entire consecration to the will of God exists, based on the ransom, as expressed in verse 9, such consecrated ones are in the right way; and though they might, perhaps, have minor errors, it would only be a matter of time when they would come to appreciate the truth. Let those who claim to stand complete in Christ Jesus, be thus minded, and thus, in all we do press along the line, keeping in view only the on him and the prize of our high calling.

## 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 17/12/6.

## My Heart's Desire.

Give me, dear Lord, a heart that's true and clean,  
That I might never do an action mean.  
Give me, O Lord, a very humble mind  
That I might never speak a word unkind.  
And hands that ever willing to be used  
In any way my Lord and Master choose;  
And feet that's ever quick Thy messages to speed  
To those who for Thy love and mercy plead.  
Give me grace to tell Thy wondrous plan  
That Thou hast purposed, Lord, for fallen man,  
That I may faithfully to them relate  
How Thou wilt save them from their lost estate:  
And as they plead Thy love and mercy, Lord,  
For Jesus' sake Thou wilt to them accord  
Thy perfect peace that they may do Thy will,  
And all Thy works of grace in them fulfil.  
—Matilda Cole, Cardiff.

## “The General Assembly of the Church of the First-borns.”

Heb. 12:22, 23.

THE Church of the First-borns” is not to be confounded with the Church of the First Resurrection. The word first, in the phrase First Resurrection signifies better, superior. The • First Resurrection includes only the Lord and “the Church, which is His Body”; in other words, the Bride Class. But in this glorified Church of the First-borns are included all those who are born of the spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel Age—before God's favour goes to the world. This Church of the Firstborns includes all who come into covenant relationship with God before the New Covenant is put into force. Some will have part (an inferior part, however, to that of the Church) with the great “High Priest of our Profession” in instituting the New Covenant. They will all have some share with Him in dispensing the blessings of the New Covenant to all the families of the earth—to Israel first, and then to all nations.

This Church of the First-borns is prophetically pictured in the Old Testament in connection with the passover. In that night when all the first-born of Egypt were slain, all of the first-born of Israel were passed over. These escaped because of the blood on the lintels of their houses and because of their partaking of the lamb within. We know that afterward all of the first-born of Israel were exchanged for the one tribe of Levi; and that this tribe was separated or divided into two parts—one a priestly class and the other a servant class. The former were called Priests; the latter Levites; though, of course, all were Levites. These two classes were types of the Church of the Gospel Age.

“But ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem; to the General Assembly of the Church of the First-borns.” (Heb. 12:22, 23.) More properly we understand this to signify that we have approached—this is that to which we are coming—it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the First-borns have also reached their goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the Divine Plan, at the close of this Gospel Age. Thereupon will culminate the “time of trouble” with which this Age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

The Apostle seems to be here setting before us the glories of the future. Not only shall we see our heavenly Father and our heavenly Lord, and be ushered into the Assembly of the Church of the First-borns, but we shall be ushered into the presence of an innumerable company of angels. These are the angels who encamp around about those that fear the Lord and deliver them. (Psa. 34:7.) They are sent to be ministers for those who shall be heirs of salvation. (Heb. 1:14.) They have been with us here overseeing our interests; and it will be part of our joy on the spirit-plane to make their acquaintance. If the Apostle had neglected to mention these, we would think it strange; for he is enumerating the things to which we are approaching.

Thus we see that the Church of the First-borns includes the “Great Company” of the Levites as well as the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the “Little Flock” but also the “Great Company,” the servant class, the companions of the Bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.



## A Lesson from the Trees.

Some young people were discussing life, and the question was asked: "Which season of life is the most happy?"

Being unable to agree on the subject, they referred the question to their grandfather, a veteran of over eighty.

"You see that grove of trees before the house," he said. "When the spring comes and the buds are breaking on the trees, I think—How beautiful is spring! And when the summer comes and covers the trees with foliage, and the birds sing in the branches, I think—How beautiful is summer! When autumn loads them with golden fruit, I think—How beautiful is autumn! And when it is winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I could not do so until now, I see the stars shine.

If we are living as God would have us, we will be happy through all the seasons of life.

"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.

## Christ's Return. His Revealing and Manifestation..

(Continued from August issue.)

"IF ANY MAN HEAR MY VOICE."

Luke 12:35:48.

"Let your loins be girded about and your lights burning, and be ye yourselves like unto men that wait for their lord when he shall return from the wedding, that when he cometh and knocketh they may open unto him immediately."

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

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

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

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

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

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

The question now is as to just where are we in regard to these important matters?

"Watchman, tell me does the morning

Of fair Zion's glory dawn?

Have the signs that mark its coming

Yet upon thy pathway shone.

Pilgrim, yes; arise, look round thee!

Light is breaking in the skies;

Gird thy Bridal robes around thee,

Morning dawns, arise; arise!”

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

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

“As it was in the days of Noah, so shall it be in the days of the Son of Man, they did eat, they drank, they married wives, and they were given in marriage until the day that Noah entered the ark, and the flood came and destroyed them all.” “Likewise also in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the days of the Son of Man.” (Luke: 17: 27-30.)

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

The Lord, after speaking of the signs of His presence, warns against the possibility of that day coming upon us unawares. “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 upon the face of the whole earth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” (Luke 21:34-36.)

### **The Ten Virgins Parable.**

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

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

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

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

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

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

Father's, and of the holy angels." And Matt. 16:27, "For the Son of Man shall come in the glory of His Father and with His angels." It would be but reasonable that, if the Son of Man should return in human form visible to men, the angels also would be in similar form, and thus also be seen of men. We remember again that it was in order that Christ might pay the price of sin by giving "His flesh (His humanity) for the life of the world," that He had become flesh, that He had been "made a little lower than the angels for the suffering of death, that He might by the grace of God taste death for every man." (Heb. 2:9.) Having accomplished the great sacrifice, He comes again, not in the body of humiliation, but in power and glory, in the "express image of the Father's person."

The apostle John did not even know what He would be like, but he knew that He would come "as He is." He would not change His condition or nature, but those who will see Him must be changed to be like Him. (1 John 3:2.)

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

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

, Daniel 12:1 shows that the Lord would be present, "shall stand up" prior to the "Time of Trouble." Rev. 11:15-18 shows that the nations will be angry, and like those in Noah's day, unaware of the presence. 1 Thes. 4:16 shows, too, that Christ will be present when the shout, voice and trump sound forth, and Matt. 24:31 tells the purpose of the sounding of the trumpet to be the accomplishing of the harvest work, to -gather together his elect from the four winds of heaven." That is, the gathering of the saints out of all the bundles of error and sectarianism, into the light and liberty of the truth as it is in Jesus.

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

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

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

This is the principal work we have to do; without it we shall be failures. If we have the holy spirit in our hearts, the Word of God, being -prayerfully studied, will surely shine clearer and clearer, and reveal the presence of the Bridegroom. Not only so, but the fruits of God's holy spirit in our hearts will be manifest in our lives, in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5:22-23.) Or as Peter (2 Pet. 1:5-11) puts it, "Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. . . . If ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

### **Why He Knocketh.**

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

From the Parable of the Young Nobleman, also that of the Wedding Garment (Matt. 22), and from Luke 12:37-48 and other Scriptures, it would appear to be manifest that the Lord would be present, judging among His people and otherwise preparing for the establishment of His Kingdom, while yet unknown to the world. He would bring to a conclusion the work of the Gospel Age, separating the "wheat from the tares," and finally gathering the perfect body of Christ, the full number of His elect, the fact of His presence being known only to those watching and listening for His "knock." It is to such that He has promised to "gird himself and make them to sit down to meat, and will come forth and serve them."



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

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

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

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

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

The five foolish lack the supply of oil in their vessels, are short of the holy spirit in their hearts, and, therefore, have not the appreciation of events or a Scriptural understanding of the signs of the Lord’s presence, and, therefore, fail to enter into the feast. The first test of the Harvest time soon came. Mr. Miller had predicted the second presence in 1844, and expected the Lord to come with “outward show” and to be seen by all. It was evidently expected that our Lord would appear with a human body instead of as He had said, “the Son of Man cometh not with outward show,” but “in power and great glory, and all the holy angels with Him.” They had overlooked the fact that Jesus was “put to death flesh, but quickened spirit,” that “flesh and blood (human nature) cannot inherit the Kingdom of God,” that “though we have known Christ (says the Apostle) after the flesh, henceforth know we Him no more,” and that even the apostle John was ignorant of what our Lord was like in the glorified condition. “We know not what we shall be like, but we know that, when he shall appear we shall be like him, and see him as he is.” (1 John 3:2.) So the Christians of this Millerite movement suffered a great disappointment, which began the operation under the Lord’s providence of separating the two classes of virgins. This was the commencement of the Harvest work, beginning first among the Lord’s own consecrated people.

(To be continued.)

## One Day at a Time.

One day at a time, with its failures and fears,  
With its hurts and mistakes, with its weakness and tears,  
With its portion of pain and its burden of care ;  
One day at a time we must meet and must bear.  
One day at a time to be patient and strong,  
To be calm under trial and sweet under wrong ;

Then its toiling shall pass and its sorrow shall cease :  
 It shall darken and die, and the night shall bring peace.  
 One day at a time—but the day is so long,  
 And the heart is not brave and the soul is not strong.  
 O Thou pitiful Christ, be Thou near all the way ;  
 Give courage and patience and strength for the day.  
 Why should we look forward or back with dismay ?  
 Our needs, as our mercies, are but for the day.  
 One day at a time and the day is His day;  
 He bath numbered its hours, though they haste or delay.  
 His grace is sufficient, we walk not alone;  
 As the day, so the strength that He giveth His own. —Selected.

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### **Christ's Return. His Revealing and Manifestation.**

*“And He shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began.”—Acts 3: 20, 21.*

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

We then remember how their hearts burned within them as He, Who spake as never man spake, in words of grace explained to them from Moses and all the prophets, how just what had happened was only fulfilling that “which was written.” That it was necessary before Christ should enter His glory and Kingdom and commence the great work of delivering Israel and all the world from the oppression, not only of Rome, but of Satan and sin and its consequences, that He should first suffer. The first step in regard to the liberation of Israel and the world was to pay the price of sin.

The penalty of death was against humanity as a whole. Justice had condemned the race to death on account of one man's transgression. Adam represented the earthly family. It was in mercy that all were included in the transgression, so that in justice all could be included in the redemption wrought by one man Christ Jesus. This is clearly stated in Romans 5:11-19, and again in that beautiful chapter on the Resurrection — 1 Cor. 15:21, 22. "For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, so in Christ shall all be made alive."

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

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

It had been a matter very much hidden in the scriptures of the Law and the prophets, that Messiah must first suffer, and thus make satisfaction for sin. Peter in his first epistle, chapter .1, tells us that the prophets did not understand their own utterances concerning the sufferings of Christ, but realised that the message was not unto themselves but was intended for those coming later—the church, the spiritual seed of Abraham. It was, then, not surprising that the disciples of our Lord should have such happy expectations regarding His presence. Not understanding the veiled utterances respecting the suffering they were more attracted by the beautiful expressions about the "King that should reign in righteousness." "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order and establish it with judgment and with justice from henceforth even for ever." "But with righteousness shall he judge the poor and reprove with equity for the meek of the earth." "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea," and "in that day shall there be a root out of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." "In this mountain shall the Lord of hosts make unto all people a feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." "And the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills. And many nations shall come, and say, Come, let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths .. and they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more.- "And they shall sit every man under his own vine and fig tree, and none shall make them afraid." (Isaiah 32: 1; 9:7; 11: 4-10; 25: 6-9; and Micah 4 :1-5. )

#### **"I Wilt Come Again."**

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

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

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

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

He would be with the Church in all her suffering. No member would be without His sympathy and gracious aid, His advocacy with the Father, and comfort of the holy spirit. Yet He is represented as being retained in the heavens -until the times of restitution of all things."

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



and given to a nation bringing forth the fruits thereof.” (Matt. 21: 33-43.)

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

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

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

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

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

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

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

The Apostle in Heb. 9:14-28 uses the typical high priest and the two sacrifices of atonement as illustrative of the first and second comings of Christ. He put away sin by the sacrifice of Himself, and appeared in the presence of God for us. “So Christ was once offered to bear the sins of many, and to them that look for him shall he appear the second time without sin (without a sin offering) unto salvation. That will be, as in the type, where all Israel awaited the appearing of the High Priest, coming out of the Holy the second time; when Moses and Aaron then lifted up their hands and blessed the people.” (Lev. 9: 22, 23.) After the great time of trouble has swept over the earth, the people will have learned the sad lesson that no human government is capable of ruling in righteousness, nor able to bring peace and order in the earth. The desire of all nations will be the kingdom, which Christ will establish. Just as Israel awaited the second appearance of the High Priest Aaron who came forth and blessed them, so mankind is spoken of by Paul (Rom. 8: 19-22) as the whole creation, groaning and travailing together in pain, waiting for the manifestation of the sons of God—the Church—the joint heirs with Christ in His Kingdom—who are to sit with Him in His throne. (Rev. 3: 21.)

### **He Comes To Reign.**

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

When we see that the purpose of Christ’s return and kingdom is so very different from that of His first advent, we can see that He will not need to come again in a body of humiliation, but as He Himself has said, “In power and great glory, and all the holy angels with him.” He has no need to again change His nature and become flesh. His mighty work can the better be accomplished in His power and might, as the glorious spirit being, “in the express image of the Father’s person.” (Heb. 1:3, 4.)

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

### **Parable Of The Young Nobleman.**

Perhaps the Parable of the Young Nobleman in Luke 19: 11-27 will be helpful to consider at this point. The reason stated for this parable being given is, “Because they thought that the Kingdom of God should immediately appear,” and “Because they were nigh to Jerusalem.” They were looking for a literal, human king and earthly kingdom, with Jerusalem as the capital of all the earth.

Our Lord had already informed them that the Kingdom (Luke 17:20) cometh not with outward show or with observation. His hearers were but naturally minded men. The holy spirit had not yet been given, and so they could not think of anything but an earthly Messiah. with an earthly throne and earthly armies going forth to conquer and thus

establish His Kingdom in all the earth. How differently does the matter appear when we receive the spiritual mind, and compare scripture with scripture, for though Jerusalem is again to be restored, and Israel according to the flesh is to return to God's favour, and will be the earthly representative of the Messianic Kingdom, yet the real kingdom class, Christ and His saints, His joint-heirs, will be spiritual. They will have much more power and control of earth's affairs as spiritual beings than could be the case if they were in human form.

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

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

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

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

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

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

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

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

(To be continued.)

## God Worketh in You.

"Not yet thou knowest what I do Within thine own weak breast;  
To mould thee to My image true, And fit thee for My rest;  
But yield thee to My loving skill, The veiled work of grace,  
From day to day progressing still, It is not thine to trace."  
"Yet walk by faith and not by sight Fast clinging to My hand ;  
Content to feel My love and might Not yet to understand.  
A little while thy course pursue,  
Till grace to glory grow ;  
Then what I am and what I do  
Hereafter thou shalt know."  
—F. R. Havergal.

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*If we would resemble Him in the Eternal Paradise, we must first pass an hour with Him in the Garden of Gethsemane.*

—Archer Butler.

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## Shaking the Heavens.

WHILE there is undoubtedly a general shaking of the religious systems that has been in progress for many years, there is just as certainly a general testing of those who have learned the present truth. "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire."

It is evidently possible to build upon the true foundation, Jesus Christ, wood, hay, and stubble: wrong teachings and wrong methods, but only if our faith structure be the gold, silver and precious stones, will it stand the fire (1 Cor. 3: 10-14).

Some are apt to think that we take too narrow a view in respect of our privilege of knowledge of the present truth. They perceive that there are many good people still associated with the churches of Christendom, and seem to long after old fellowship and so be willing to compromise the truth.

It would seem that many forget the joy which the present truth brought them; also the responsibility of holding forth the Word of Life, and preserving the pureness of doctrine.

When we heard the "knock" (Rev. 3:20) of our Lord's presence, how glad we were; when we tasted of the feast to which He invited us (Luke 12:37), how sweet it was. No wonder we are admonished to "buy the truth and sell it not."

The church of God is to be the pillar and ground of the truth, the preserver of the light. What kind of a light keeper would he be who did not keep the lens clear, so that the light should shine in all its power and beauty to guide the mariner on the ocean and guard from dangerous reefs?

There are, no doubt, many good people still bound in church associations, and even in such delusions as Christian Science or Theosophy, etc. There were many good living Pharisees in our Lord's day connected with the Synagogues, but those who clung to the "old bottles" could not enjoy the "new wine." The "wheat" had to come away or else be burned up with the "chaff."

Those who prefer to remain with Christendom, comprising (the Laodicean spirit) truth and principle, are to be taken as partaking in her sins and to receive of her plagues (Rev. 18:4) .

It is not for us to judge who is who, or to decide whether or not there are true Christians here or there. If we have heard the call to "come out of her my people," we should come out and stay out,—"Be ye separate." If the Lord says "come out,- it means that He is out, and we wish to be where He is—though "despised and rejected."

If He has "spued out Christendom" (Rev. 3: 16) , which, we may say, daily shows evidence of having been "cast off," are we going to be like Lot's wife, looking back and longing for old associations. No, let us flee to the mountain (kingdom) , for He who is with us, is able to direct us and care for us "though all the world forsake."

Some who have "let slip the things we have heard,- have been busy spreading errors, and besides having reached the position of those who say, "the Lord delayeth His coming"—denying the parousia or presence of Christ, prior to His manifestation—they teach that He is to come again in human form, to be visible to all the world, though Jesus said, "The world seeth me no more.- They also deny that there is any personal devil, and teach the anti-ransom and anti-Christian theory of Universalism. This condition seems to illustrate the statement, "If the light that is in thee becomes darkness, how great is that darkness.

While some let slip the things we have received, the truth remains as clear and beautiful as ever. One cannot add anything to the Divine Plan to make it any better, or take anything from it to make it more beautiful.

The circumstances of our day portend the coming climax. Soon the number of God's elect will be complete. The Bride will be made ready, the wise virgins will have entered the feast chamber and the door will be shut. The question is, shall we be inside, or outside among these who had no reserve of "oil"; whose light had gone out—to whom the light of truth respecting the Bridegroom's coming had dimmed.

Let us realise our responsibility of preserving the present truth in its purity and beauty, in all wisdom, gentleness, patience and sympathy, seeking to assist all who may be feeling after the "old paths."

"Be still my heart, these foolish fears,

These constant grumbles, and these tears,



All cast dishonour on thy Lord,  
And contradict His gracious word,  
Brought safely by His hand thus far,  
He'll pilot thee across the bar.  
How can you want, if He provide,  
Or lose the way with such a Guide?"

## The Value of Experience.

(Convention Address)

*"Blessed is the man that endureth trial." (James 1:12.)*

EXPERIENCE is a trial, or series of trials, or experiments; an active effort, or attempt to do, or prove something. Experience is the result of trial or observation; it is knowledge and wisdom acquired by suffering or enjoyment.

Men generally are experimenting; the Creator has permitted them to attempt a way of living which is not in harmony with His knowledge and wisdom, or His righteous principles. Their method and way of life, in the social and religious world are, even to themselves, very unsatisfactory and vain; but they hope, nevertheless, that the United Nations or perhaps One World Government will establish the desired peace, harmony, security and goodwill among all nations.

The result of these experiences is accumulating suffering, disorders, tribulations and fear on a gigantic scale; these added experiences are necessary for the ultimate good of mankind. They will be valuable in the age to come, as it is written—"Then shalt thou remember thy ways and be ashamed." (Ezek. 16:61-63.) The one important lesson will be impressed, namely, that God and His righteous will shall be exalted in the earth, and His name sanctified in the eyes of all nations. That is why experience is necessary for the disobedient; they will be brought to the condition where they will appreciate goodwill, righteousness, justice, truth and peace, and despise their former ways.

Although we, as Christians, have chosen to acquire heavenly wisdom and righteousness, we too gain much of this by experience, by trials, by an endeavour to do or put to the proof, or test. But we often learn the hard way and find that our own knowledge and wisdom, our own way, does not produce the best results; and so we learn to appreciate the words of the hymn more deeply:

Keep thou my way, O Lord;  
My self I cannot guide;  
Nor dare I trust my falt'ring steps  
One moment from Thy side.

"I cannot live aright,  
Save as I'm close to Thee;  
My heart would fail without Thine aid;  
Choose Thou my way for me.-

We have found those words true, have we not? Once we had a way or law unto ourselves, but this became a schoolmaster to lead us to a higher standard, a higher knowledge and wisdom—to Christ, in whom are hid all the treasures of wisdom and knowledge. (Col. 2:3.) An old Christian lady put to proof the many promises to those who put their trust in the Lord, and through this experience she could write alongside each promise in the Bible the word "Tested".

By choosing our own way, and by unbelief, we gain experiences which show us our folly and often leads to sufferings and disappointments. A lesson can be drawn from the consecrated nation of Israel. They had the Lord as their King, Provider and Director, but because of their selfish ways and desire to imitate the godless nations around them they brought upon themselves many sorrows, troubles and punishments. They had rejected the Lord as their King and wanted a human king; this increased their troubles and discord among them.

This is often repeated amongst the Lord's people during this Gospel Age. Some, by rejecting the Head of the Church, Jesus Christ, and His' instructions and guidance, desiring instead a human leader, have brought along much distress, discord trials and errors in doctrine and practice from which the consecrated have had to separate from time to time.

Another set of experiences arises from within ourselves. We need to know ourselves. The Apostle James says, "Every man is tried when he is drawn away of his own desires and enticed; then when desire is conceived (in the mind) , it bringeth forth sin (transgression) ; and sin, when it is finished, bringeth forth death." (James 1:14-16.) This would be second death to those who sin wilfully after being enlightened and begotten of the holy spirit. We are exhorted to put off the old man with its deeds, and put on the new man which is renewed in knowledge after the image of Him that created him. (Col. 3:5-14.)

The opposite of unbelief is faith. The exercise of faith leads to joy and hope; it imparts strength, fortifies endurance—it overcomes. "This is the (cause of) victory that overcomes the world, even our faith." (1 John 5:4.) Many and varied are the experiences gained by faith, and if we would triumph and endure to the end in the experi-

ences the Lord permits we must ever keep in mind the purpose of these trials. The Apostle Peter reminds us “that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” (1 Pet. 1:7.) And again, James 1:12 reads—”Blessed is the man that endures trials, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

The present trial state, and experiences associated with it, is often spoken of in the Scriptures as “the cup of the Lord,- or “the cup of salvation,”—”I will take the cup of salvation.” (Psa. 116:13.) The Lord said—”Are you able to drink of the cup that I shall drink of.” (Matt. 20:22.) And when He was tried to the uttermost, He said:

”If it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt.” (Matt. 26:39.)

The very nature of Christian principles and active living draws opposition from unbelievers. If it does not, then we might well take stock of ourselves—are we letting our light shine? This gives us large and varied experiences which in turn develop strong characters who desire to know and rightly divide the word of Truth; this again teaches us how we ought to answer every man.

Our rejoicing in the hope of the glory of God enables us to glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope. (Rom. :2-4.) This, you will agree, is a high spiritual development of character which adds no shame, for the great hope we entertain sanctifies us; it sets us apart from the great body of professing Christians. They will think you peculiar and will not seek your company, but are often ready to watch and criticise your conduct or word, and if possible to reduce you to their own level. This they cannot do if our prayer is sincere—Lord, place my feet on higher ground.

However, if you find yourself much like other people, then take heed. Quite likely we are acting from the world’s standpoint, and not from the Divine standpoint in which the truth has placed us. Perhaps we are (maybe unconsciously) courting the friendship of outside friends or relatives who do not appreciate Present Truth, and our own relationship to the truth and to those begotten of the truth is gradually lost sight of, and all friends soon become our friends. Consequently, the light received is put under a bushel, and we adjust ourselves to the friendship of the world, forgetting our mission—building up the saints. But the Lord is faithful; He will give the right kind of experiences, and we will benefit if we desire to see and understand the purpose of Christian living. If we do not, then valuable opportunities and precious lessons are wasted upon us.

Let every occasion be a great occasion, let Present Truth be present every day; let Truth become permanently fixed in our hearts. You know, by our use or neglect of Present Truth you and I are being measured for a higher or lower place. Present Truth is valuable; it is not given merely because we are right down in the end of the age, but to counteract present errors and enable the Lord’s people to stand in this evil day, and to discern the signs of the times. What or where would we be without it? We would lack understanding of Christian experiences, and be barren of any definite hope, floating hither and thither in the ocean of humanity like a jelly fish without backbone or sense of direction.

We must develop a character in harmony with our Lord’s—gentle, persevering, strong, and yet kind and firm. We are to let His light shine; He understood His mission and the purpose of living and dying. He, too, needed experience chiefly through suffering. It is written—”He learnt obedience by the things which he suffered; being made perfect.” (Heb. 5:8, 9.) We, too, surely need experience; by nature we were more or less sons of disobedience inheriting a fleshly mind—contrary to the will of God, dead in trespasses and sins. We were like the block of marble—in the rough. The Sculptor can see an angel in that stone, and sets to work to get him out. Many are the blows, much chiselling, rubbing and polishing, much care and skill in the final touches are needed to make perfection. This block of marble becomes a masterpiece of art, of general admiration, displaying the skill and workmanship of the Great Sculptor—we are His workmanship. This lesson is taught beautifully in one of our hymns

God’s hand that saves, though kind, seems rough :

His methods sometimes rude;

Frail, shrinking nature cries, -Enough!”

Yet proves the Lord is good.

The temple stones God now prepares,

Oft cry, ‘You hurt me sore’ :

The Sculptor seeks their perfectness,

And trims them more and more

Until, by dint of strokes and blows.

The shapeless mass appears

Symmetric, polished, beautiful,

To stand th’ eternal years.

“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.” (Psa. 48:2.) “He hath chosen us in him . . . that we should be holy and without blame before him (that we should exist in front of Him) . In love having previously marked us out for sonship, through Christ Jesus for himself.” “That in the ages to come he might -show the exceeding riches of his grace in his kindness toward us through Christ Jesus.” (Eph. 1 : 4, 5; 2:7.)

The work is an experience, and we are glad it is in the hands of One who knows His work, who loves and who cares. We should think kindly, too, of the tools He may use. Our part is to leave it to Him — to be resigned to His

providences. The tools are in His hands, under His control.

Then, again, we need to beware of self-made experiences which come from not hearkening to the Lord's Word of counsel. For instance—"Suffer not as a busybody in other men's matters." (1 Pet. 4:15.) Or perhaps from an unwillingness to humble ourselves and correct an error, or through wrong notions fellowship with those of like faith is interrupted and loss of spirituality is certain to follow. This is an unfavourable experience, for along with this often comes self-delusion, and a failure to discern who are our brethren. We need a proper estimate of those whom the Lord has called.

We need to classify experiences, and this takes time and wisdom; we want to take note of favourable ones and avoid those that are unfavourable. Is our spiritual life becoming lean and weak, or strong and vigorous in the course of experience?

This is an important element in order to develop strong characters, like the green fruit on the tree which needs various climatic conditions, rain and sunshine: eventually the ripe, luscious fruit is matured and parts easily from the stem. Let us also go on to perfection-- "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:4.)

## Blessed Assurances

Do you need a counsellor to direct your paths? "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Psa. 73:24.)

Do you want a friend? "There is a friend that sticketh closer than a brother." (Prov. 18:24.)

Are you discouraged? "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." (Psa. 31:24.)

Have you been wronged? "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (Matt. 5:44.)

Do you suffer for well-doing? "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." (1 Pet. 2:20.)

Are you heavy laden? "Come unto me all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.)

Are you ignorant? "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not: and it shall be given him." (James 1:5.)

Are you tempted to do wrong? "If sinners entice thee, consent thou not." (Prov. 1:10.)

Do you hunger after righteousness? "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6.)

Are you fearful? "O Israel, trust thou in the Lord: he is their help and their shield." (Psa. 115 :9.)

Do you want sympathy? "Like as a father pitieth his children, so the Lord pitieth them that reverence him." (Psa. 103:13.)

## The White Stone.

*"To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." —Rev. 2:17.*

IN ancient times the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a white stone. This stone was divided into halves, and each person inscribed his name on the flat surface, after which the parts of the stone were exchanged. The production of either half was sufficient to ensure friendly aid, even from the descendants of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would ensure aid. Thus the divided stone became a mark of identification.

Rev. 2:17 seems to refer to this ancient custom. The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. The statement indicates a special acquaintance with the great King of kings, secret between Himself and the individual. The overcomers are not to be recognised merely as a class—the Bride class—but each will have the personal favour of the Lord. Of this no one will know save himself and the King. There is an individual and personal relationship between the Lord and the overcomers, who may be said to receive the mark of identification—the antitypical white stone—now, in this life.

This mark is the sealing of the holy spirit by which the Lord identifies the overcomers. While this is said to be a part of the final reward of the Church, yet from the very beginning of our experience we have this personal acquaintance with the Lord. The full seal of the holy spirit will be given in the resurrection, when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and He to us forever.

*It is nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted theirs, and there to stand upright when other men are beaten down —this is praiseworthy—Seneca.*





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## **The Risen Christ Will He Appear as a Man at His Second Advent?**

(This Article is Published by Request.)

THE resurrection of Christ from the dead is surely one of the most wonderful events recorded in Holy Writ, and coupled with that in great importance is the second advent of our Lord, especially the manner of His return.

Casting our minds back to the days of our Lord's first advent, and reviewing the Scriptural accounts, we at once realise the great consternation that filled the hearts of Christ's followers when they beheld their Lord put to death on the cross. It would seem to them that all their cherished hopes, joys and prospects of the Kingdom were forever lost. But in a matter of hours—with the passing of the Jewish sabbath day, and the coming of the first day of the week—the outlook was changed absolutely for those dear disciples of the Master. Instead of gloom, sadness and despondency, came surprise, amazement, and finally joy, thankfulness, rejoicing and praise, that their Lord, whom they had seen crucified, was now risen from the dead!

In one of the records we read—"In the end of the sabbath, 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 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." (Matt. 28:1-7.)

From the Scriptures we learn that it was forty days after our Lord's resurrection that He ascended to heaven; it being understood, of course, that He was in spirit form during this period, and yet He appeared to His disciples quite a number of times before ascending above. An examination of some of these appearances of the risen Lord is most helpful, for if we can grasp the main lesson in Christ revealing Himself to His disciples on a few short occasions, and yet being invisible for the remainder of the time during the forty days prior to His ascension, it will assist in the understanding of the manner of His second advent.

The record of the first appearance of Christ after His resurrection is found in John 20. Some of the disciples had visited the sepulchre where Jesus' body had been laid, and finding His body was gone returned to their homes. Then from verse 11 we read—"But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I, know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." The significant point about this appearance of Jesus was that Mary thought He was the gardener until the Lord spoke her name, "Mary," as He had done during the period of His ministry and association with the dear sisters at Bethany.

Then, in Luke 24, we find that when Jesus joined the two disciples on the way to Emmaus and conversed with them about the momentous happenings in Jerusalem, they thought He was "a stranger" until, being invited into their home, we read—"As he sat at meat with them, he took bread, and blessed it, and brake, and gave to them; and their eyes were opened, and they knew him, and he vanished out of their sight." (Verses 30, 31.) The act of blessing and breaking the bread by the Lord, in the familiar way with which the disciples were acquainted during their associations with Him, was the means of revealing His identity to these two followers of Christ. And to their amazement, no doubt, immediately the identity of Christ was established, He vanished out of their sight.

The same evening of the day in which our Lord appeared to Mary, and to the disciples on the way to Emmaus, we

find that Jesus again revealed Himself to the company of disciples in an extraordinary manner. We read—: ‘When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.’ Then a week later exactly the same thing happened. (See John 20:19, 26.)

The truth we gain from these descriptions of our Lord’s appearances is, that the body in which He revealed Himself at various times during the forty days prior to His ascension was not His resurrection body, but rather an assumed body of flesh for the purpose of convincing His disciples that He was really risen from the dead. Does this surprise us—to suggest that our Lord assumed a human body each time He wished to appear to His disciples. Well, it is very evident that a body of flesh and blood could not enter the rooms with the doors shut, neither could the Lord disappear at will if He was raised a fleshly body. Besides, we read in I Pet. 3:18, that Christ was “put to death in the flesh, but quickened (made alive) spirit.” And inasmuch as spirit beings (angels) appeared as men in previous times to Abraham (Gen. 18), to Lot (Gen. 19), and to others of God’s servants, was it anything more wonderful for the risen Lord to also appear in human form, as occasion required, prior to His ascension to heaven? Surely not!

The last appearance of Christ, at the time of His ascension to heaven, is most important. It is found in Acts 1:9-11—“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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.” This was Christ’s last appearance in a human body, assumed for the purpose of showing Himself to His disciples only. But once He had ascended to the Heavenly Father, never again did He materialize in human form, and we have His words in John 14:19, which is a very definite statement, as follows—“Yet a little while, and the world seeth me no more; but ye (shall) see me; because I live, ye shall live also.”

How, then, shall we harmonize these words, “Yet a little while, and the world seeth me no more,” with the statement already quoted from Acts 1—“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”? What was the manner of His going; was it not quietly, unknown to the world, and a cloud received Him out of sight? So, in like manner He would come again—without outward show, known only to His disciples, “as a thief in the night,” and in troublous times, pictured by the cloud.

Reviewing again the statement in John 14:19 we find that the disciples could entertain the hope of seeing the Lord after His ascension, but not the world of mankind, the reason being, of course, because the followers of Christ are to be raised spirit beings and will inherit the heavenly kingdom with Christ. This is shown so clearly in John 13:36—“Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” Thus it is, that the faithful disciples of the Master are to be changed in the resurrection, to be like Christ, for “we shall see him as he is,” in resurrection glory (1 John 3:2), not as He was, when on earth in the flesh. (See also 2 Cor. 5:16; Col. 3:5, Rev. 3:21.)

It may be asked how the words of Rev. 1:7 could be understood in view of the definite statement by Jesus that the world would see Him no more, for this verse in Revelation reads—“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.” In explanation, it can be stated that to “see” a thing does not always imply that it will be observed with literal eyes; for instance, Jesus had been resurrected to heavenly glory for some years when Paul said, “We see Jesus.” (Heb. 2:9.) What the Apostle meant was, we discern that Jesus tasted death for every man, in the great Plan that God has provided for the recovery of the human family. So, in Rev. 1:7, “Behold, he cometh with clouds; and every eye shall discern him,” as the Deliverer, in due time. Yes, the Lord will be revealed in the clouds (symbolical of troubles encircling the earth; see Psa. 97:2), and all mankind will have their mental eyes open to the fact that Christ has taken over earth’s rulership, including “they also which pierced him,” for they shall be resurrected then, and will look back upon the crucifixion of Christ with shame, and see that He really was the Messiah. Then, when they acknowledge Him in repentance, they may receive the blessings of the Kingdom on earth, along with “all kindreds of the earth,” who accept Him in that judgment day of a thousand years.

Another passage in Zech. 14:4 reads—“And his feet shall stand in that day upon the mount of Olives,”—and some are inclined to say that this surely would indicate that the Lord will come to earth as a man at the second advent. Examining the context, however, it will be seen that the prophet is referring to Jehovah, and not the Lord Jesus Christ. Verse 3 reads—“”hen shall Jehovah go forth, and fight against those nations (which shall come against Israel in the Holy Land), as when he fought in the day of battle (in olden times); and his (Jehovah’s) feet shall stand upon the Mount of Olives.” In Isa. 66:1 it is stated—“Thus saith the Lord, the heaven is my throne, and the earth is my footstool”---and in Isa. 60:13 we read—“I will make the place of my feet glorious,” indicating that “the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.” (Hab. 2:14.)

Then, someone may say, it is not very important whether we understand this matter of the manner of Christ’s return or not. But is it not important? What did Jesus have to say about this matter? In Matt. 24:23-27 we read His words—“Then (in the last days of the Gospel Age), if any man shall say unto you, Lo, here is Christ; or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 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 cometh out of the east, and shineth even unto the west; so shall also the presence of the Son of man be.” We see, then, that our Lord placed great importance on a clear understanding of the manner of His second advent. It would not be Scriptural for anyone to say, Our Lord will be in the heavenly glory with His Church, but He may also reveal Himself

as a man to the world. No, said our Lord, "Believe it not" if anyone suggests that he could be here or there; that He is in the desert, "go not forth": that He is in the secret chambers, "believe it not". His second presence will ultimately be made known to all mankind like the rising sun—shining out of the east, even unto the west.

Our Lord revealed who would represent Him in the earthly phase of the Kingdom, when He said—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you (false prophets and teachers) yourselves thrust out. And they (all mankind) shall come from the east, and from the west, and from the south, and shall sit down in the kingdom of God." (Luke 13: 28, 29.) In Isa. 1:26 we read God's promise—"I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called, The city of righteousness, the faithful city." Just as Jesus represented the Father when He was on earth (John 14:10), so the ancient prophets will represent Christ, and reveal and administer His laws to all mankind, as "princes in all the earth," in the Kingdom age. (Psa. 45:16). (See also Mic. 4:1, 2.)

Let us ever remember the words of Jesus—"The world seeth me no more; but ye (true disciples, who shall inherit the heavenly kingdom) shall see me; because I live, ye shall live also." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:21.)

"Upon Thy Word I rest,  
So strong, so sure:  
So full of comfort blest,  
So sweet, so pure.  
Thy Word that changeth not, that faileth never!  
My King, I rest upon Thy Word forever."  
—F.R.H.

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"Peoples Paper" is overdue,

## The Work of the Institute.

ONCE again, at the close of the year's work of the Berean Bible Institute, it is a pleasure to acknowledge that the Lord's blessing has been experienced in connection with all efforts to serve the cause of His truth in co-operation with our brethren throughout Australia and overseas. In expressing thankfulness to our Heavenly Father for His favours bestowed, appreciation of the loving and voluntary efforts of all dear friends who have gladly joined in the service of the Lord is also recorded again at this time.

It will be understood that the work of the year past has been of a nature similar to, previous years. We are not claiming any "great works", but each feature of service has continued steadily, and from reports to hand it is evident that the message of truth has been of real blessing and encouragement to our brethren and a number of new friends. The publication of our monthly "Peoples Paper and Herald of Christ's Kingdom" has continued as a means of regular contact with our Australian and overseas brethren and other interested friends. It has been encouraging to know of the wide appreciation of the contents of our journal which contains articles contributed by a number of brethren in various parts. This assistance to the pages of the "Peoples Paper" is a good help in proclaiming the Kingdom message, including the harvest truths for these closing days of the Gospel Age.



Printing costs have continued at a high level, and a deficiency in meeting the expenses of publishing the "Peoples Paper" has been met from the General Tract Fund, as in former years. However, the usual free use of the monthly "Paper", to all newly interested friends, provides a good service in the Lord's cause. Sample copies of the "Peoples Paper" are gladly provided free to all who can use them to advantage, and extra subscriptions from new friends, or sent in by our brethren are of good assistance in the work. Further voluntary help in checking proofs, folding, wrapping and despatching of the "Papers" so gladly and regularly by some of our friends is also greatly appreciated.

Supplies of books and booklets have been despatched throughout this land and overseas throughout the year, and two new tracts on "Armageddon" and "Freedom from Fear", have been circulated to some good extent by our brethren. Other friends who would like to engage in this work should apply for a supply of tracts for passing out wherever there is a hearing ear. Kingdom Cards are also available for the same purpose, especially outside the range of the radio stations. The Consolation Cards, for mailing to the bereaved, have also been used by some Classes and individuals and this is also a good witness for the truth to those in sorrow.

A number of Public Lectures throughout the year brought encouragement, as good attention was given by all who attended, and this means of witnessing to the Bible truths is surely appropriate whenever the opportunities are available. Newly interested friends are encouraged by the lectures to appreciate God's Plan of the Ages, and to study the Bible for themselves, and then attend the regular Class studies. While it is true that "God gives the increase", it is also true that God prompts His servants to proclaim the message of truth in the harvest fields, so that all the "wheat" may be found and gathered into the garner in these last days of the age.

It was a great pleasure to pay a visit to the brethren in Western Australia during the year, in response to their kind invitation, when the home gatherings, Class studies and public meetings were blessed of the Lord. The hospitality shown by the brethren there manifested the spirit of service, and the continual round of fellowship was most refreshing; the Lord no doubt accepted all as done unto Himself. It was a joy also to spend a weekend of fellowship with the brethren in Adelaide on the return journey.

The financial side of the work is shown in the General Tract Fund Account (apart from the radio), and the loving and generous support, all voluntarily contributed, by those who wish to have some part in the service of the truth, has covered all expenses, by the Lord's providence, and a credit is carried into the new year for the work in the cause of truth, by the Lord's grace.

Each year, as we look back, it is realised that we are another milestone nearer to the Kingdom, and thus we have one less of service this side of the vail. This is a solemn thought, for now that we are living in the last days of the harvest of the age, the time for the "sealing of the servants of God in their foreheads," must be short indeed. (Rev. 7:1-3.) This calls for renewed efforts by all true servants of the Lord, in harmony with the words of Jesus—"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give

his life a ransom for many." (Matt. 20: 26-28.) While service in the Lord's harvest field does not, in itself, guarantee anyone an entrance into the Kingdom of Christ, those who shall be counted worthy of that glorious inheritance will have gladly served the cause of truth, even unto death, in addition to having their own hearts sanctified by the same message and the indwelling of God's holy spirit. Would our dear brethren join in prayer for God's blessing and guidance upon the work that may yet be our privilege to engage in with other servants in the Lord's vineyard. "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." (1 Cor. 15:58.)

#### General Tract Fund.

To Credit Balance,	1/5/'52	8	14	6
„ Donations	.	596	0	6
		£604	15	0
By Free Tracts and Deficiency "Peoples Paper"	.. . .	1 88	4	5
„ Allowance Printing Paper		25	0	0
„ Hall Rents, Advertising, Circulars		36	0	0
„ General Expenses (Office, etc.)		52	6	9
„ Towards Personal and House Expenses		265	0	0
„ Postage . . . .		35	11	6
„ Pilgrim Work, including two Interstate Visits, etc. . . .			70	15 0
„ Assistance to Friends . . . .			8	1 0
„ Free Books and Booklets			7	10 0
„ Credit Balance, 1/5/'53			16	6 4
		£604	15	0

## The Radio Work.

OVER the past year the radio work has continued steadily, with further encouragement from the various areas over which the witness of the truth has gone forth, and we thank the Lord for His blessing upon this branch of the harvest work also, which has been our privilege to engage in, along with our brethren generally.

It is now just over twelve months since these radio sessions were commenced in Brisbane, over station 4KQ, and it has been a great pleasure especially to find some dear friends in that area who had known the Lord's truth for years, and had become somewhat isolated. Thus, it is felt that the Lord has particularly used the radio sessions to encourage His people, and unite them together in fellowship on the only true basis of His truth.

New responses are also coming in from all the stations used, and it is a joy to find the few, from the many enquiries, who really love the truth and desire to make it their own, and we pray the Lord's blessing upon all in this condition of heart.

The Lord knows those who are His for this Gospel Age calling, and we rejoice that He is giving the increase in those who are worthy of His blessing in these days.

Stations 3GL Geelong and 2KY Sydney are serving very well; the message from these two centres continues to reach new friends, and is also appreciated by our brethren. Lectures are announced particularly over 3GL, and in this way additional use is made of this means of finding those especially who are mourning in Zion, as well as all others who have ears to hear the message of the Kingdom. The friends in Perth have also continued with the radio witness from 6KY/NA, and a number of country friends particularly look forward to these sessions in Western Australia, as well as this witness being sounded for the benefit of those to whom the truth alone appeals.

The printed copies of the broadcasts are still offered over the air to all interested listeners, and considerable quantities have been distributed throughout the year. It has not been possible to supply these copies so liberally with the "Peoples Paper" in recent months, but to all who make definite request for the copies of the Dialogues it is hoped to continue the supply.

From the Radio Fund it will be seen that the expense for the radio witness is considerable, but the voluntary support to this work on the part of our brethren generally, by the Lord's overruling providence, has enabled all expenses to be covered, and a helpful balance to be carried forward into the new year. The sacrifices made by the Lord's people, in any feature of the harvest work, are no doubt precious in the sight of our Heavenly Father. Those who have a talent of any kind may surely use it, whether it be by encouraging people to listen to the radio sessions, passing out tracts or otherwise assisting the cause of truth, and especially praying for God's blessing and guidance upon the work in these last days, and will undoubtedly be compensated themselves of the Lord, from whom all blessings flow.

Radio Fund.

To Credit Balance,	1/5/'52 .	1,64 4	5	3
„ Donations	.....	695	1	9
		£759	7	0
By Radio	Stations 3GL Geelong,	2KY		
Sydney, 4KQ Brisbane		1 608	0	3
Additional recordings for	3GL, 2KY,			
4KQ, 6KY		50	10	0
„ Printing Quantities of Dialogues		22	10	0
„ Travel and Sundries		8	10	0
„ Bank Charges		1	10	0
• Credit Balance, 1/5/53		68	6	9
		£759	7	0

## Rest in Christ.

(This Article is Contributed.)

NOTHING that happens in the world happens by chance; God is a God of order. Everything is arranged upon definite principles, and never at random. The world is governed by law; character is governed by law; happiness is governed by law; the Christian experiences are governed by law. Men, forgetting this, expect rest, joy, peace and faith to drop into their lives from the air, like snow and rain. But of course they do not, otherwise they would not be controlled by natural laws. Rain and snow do drop from the air, but not without being the effect of former causes. Equally so are rest, peace and joy; they too are the effect of former causes. Storms, winds and calms are not accidents, but are brought about by former circumstances. Rest and peace are but calms in man's inward nature and arise through causes as definite and as inevitable.

We must realise thoroughly that it is a methodical, not accidental world. If a housewife turns out a good cake, it is the result of a sound recipe, carefully applied. She cannot mix the ingredients and cook them for the correct time without producing the result. It is not she who has made the cake; it is nature. She brings related things together, sets causes at work, and these causes bring about the result. So it is in the making of Christian experiences. Certain lines

are followed, certain effects are the result, but the result can never take place without the previous cause. Now, what we have to do is to firmly grasp this principle of cause and effect in the spiritual world. Let us apply this principle to the Christian experience of rest.

Restlessness has a cause, and of course rest must necessarily have the same. If it were a chance world we would not expect this, but being a methodical world, it cannot be otherwise. Rest, physical rest, moral rest, spiritual rest, has a cause as certainly as restlessness. The Christian life is proof against expecting to secure spiritual effects without the use of causes. Christ gave answer to this principle by asking, "Do men gather grapes of thorns, or figs of thistles?"

Did Jesus tell us, for example, how rest might be obtained? The answer is that He did. Christ said, "Come unto me and I will give you rest." Rest, apparently, was a favour to be bestowed; men had but to come to Him. But Christ qualifies the statement in the next sentence. We know, of course, that one could no more give away rest than he could give away pleasure; all that we do is to arrange a set of circumstances in such a way as to cause pleasure. Of course there is a sense in which a great personality imparts an abiding peace and trust upon all who come within its influence.

But it is not this we are thinking about.

When Christ said He would give men rest, He meant simply that He would put them in the way of it; in other words, He would give them the recipe for it. But He would not make it for them; for one thing it was not in His plan to make it for them, and it would be much better if men should make it for themselves. This seems obvious from the wording of the second sentence—"Learn of me, and ye shall find rest."

Rest is not a thing that can be given, but a thing to be acquired. It is not found in a happy hour, but slowly as one finds knowledge and truth. A soul has to be prepared for it. Like a fine fruit, it will grow in one climate and not in another. Christ clearly defines the nature of this slow process when He says we are to achieve rest by learning. "Learn of me," He says, "and ye shall find rest to your souls." Note the connection between these two words—"learn" and "rest." How many of us have ever associated them, ever thought that rest was a thing to be learned? The last thing most of us would have thought would be to associate rest with work. What must we work at? What is that which, if learned, will give us rest? Christ answers, meekness and lowliness. "Learn of me, He says, for I am meek and lowly in heart." Now, these two things are not chosen at random. To these accomplishments, in a special way, rest is attached. Learn these, and in short you have already found rest; these are direct causes of rest, they produce it at once. And if we think for a moment we will see how this is so.

What are the chief causes of unrest? If we know ourselves we will answer pride, selfishness, ambition. As we look back upon the past years of man's life, is it not true that its unhappiness has chiefly come from the many almost trivial disappointments which the intercourse of life has brought him. Great trials come at lengthened intervals and we rise to meet them, but it is the petty friction of our everyday life with one another, the jar of business, or of work, the discord of the domestic circle, the collapse of our ambition, the crossing of our will, the taking down of our conceit, which makes inward peace impossible. Wounded vanity, then disappointed hopes, unsatisfied selfishness, these are the old universal sources of man's unrest.

Now, it is obvious why Christ pointed out, as the two chief objects for attainment, the exact opposite of these. To meekness and lowliness these things simply do not exist; they cure unrest by making it impossible. These remedies do not trifle with the minor symptoms; they strike at removing causes. The ceaseless unrest of a self-centred life can be removed at once by learning meekness and lowliness of heart. He who learns them is forever proof against it. No fever can attack a perfectly sound body; no fever of unrest can disturb a soul which has breathed the air or learns the ways of Christ. Men sigh for the wings of a dove that they may fly away and be at rest, but flying away will not help us.

It is a known fact that water rests only when it gets to the lowest place. Hence, let us be lowly. The man who has no opinion of himself can never be hurt if others do not acknowledge him, so let us be meek. The lowly man and the meek man are really above all other men, and above all other things. They dominate the world because they do not care for it. The miser does not possess wealth; wealth possesses him. But the meek possess it. "The meek," said Christ, "inherit the earth." They do not buy it; they do not conquer it; but they inherit it.

There are people who go about the world looking for slights, and they are necessarily miserable, for they find them at every turn, especially, the imaginary ones. The fact is, they have never learned to live; few men know how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children, and it does not occur to us that all this must be changed, that life is the finest of the fine arts; that it has to be learned with lifelong patience. Yet, this is what Christianity is for; to teach men the art of life, and the course of study lies in Christ's statement—Learn of me.

Christ's invitation to the weary and heavy-laden is a call to begin life over again, upon a new principle—upon His own principle. Watch My ways of doing things, He says; follow Me; take life as I take it; be meek and lowly and you will find rest. Christ's life outwardly was one of the most troubled that was ever lived, but the inner life was calm and restful. Misfortune could not reach Him; He had no fortune. Food, raiment, money, fountain-heads of half the world's weariness, He did not care for; they played no part in His life; He took no thought for them. It was impossible to affect Him by lowering His reputation; He already had made Himself of no reputation. He was dumb before insult; when He was reviled, He reviled not again. In fact there was nothing that the world could do to Him that could ruffle the surface of His spirit. It is only when we see what it was in Him, that we can know what the word "rest" means.

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second painted a thundering waterfall with a fragile tree bending over the flow; at the fork of a branch a robin sat on its nest. The first was only stagnation; the second was rest. For in rest there are always two elements, silence and disturbance, creation and destruction, fearlessness and fearfulness. Thus it was in



Christ. He came, He said, to give men life, true life. As the Revised Version has it—"that is life indeed."

## Formal Prayer.

"I often say my prayers;  
But do I always pray?  
And do the wishes of my heart  
Go with the words I say?

I may as well kneel down  
And worship gods of stone,  
As offer to the living God  
A prayer of words alone;

For words without the heart  
The Lord will never hear,  
Nor will He to those lips attend,  
Whose prayers are not sincere."

## 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 eight varieties of these cards as follows:--

"Just for To-day," "One Here and There," "How Readest Thou?," "The New Leaf," "The Best of Wishes—Faith--Hope—Love," "Drop a Pebble in the Water," "The Touch of the Master's Hand," and "My Bible and I." These cards are quite nice and are suitable for general greetings. The price is 3/- per dozen, post paid. Samples sent on request.

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.

Perth.—The Literary Institute, 1st Floor, Corner Hay and Pier Streets—Sundays, 3 p.m. and 5.45 p.m.

If the King is indeed near of kin to us, the royal likeness will be recognisable.—F. R. Havergal.

## Correspondence.

Berean Bible Institute, Dear Sirs—My daughter received some literature from you. We have been feasting on it, going over and over it, and both of us are thrilled with the knowledge in it. It is not twelve months since I became really acquainted with the Bible, although always desirous of being able to understand it, having been reared in a faith that did not encourage Bible study. Now, I am so interested I want to know all about you. I see you are undenominational—that pleased me and captured my interest. I see also you do not say "you must join us for salvation."

All I read fitted very well with my own conception of the Bible, except the second advent. I don't understand your ideas; of course I am "shaky" on many things. I have been waiting for our Loved One to lead; how I hope He has guided me; I feel He has. As I said, your literature thrilled me. I will not be able to send any money to-day, as I am out of town, but I notice you have free literature; I don't want it for nothing; I know what costs are these days. But I am hoping you will send me something to keep me going. I would like "God and Reason."

Please enrol me for the "Peoples Paper" and I will send a year's subscription. When possible I listen to the broadcasts but have heard only a few. Mr. and Mrs. \_\_\_\_\_ told us about you. Have you anything dealing with baptism? I also want your literature on, who is eligible to partake of the communion? Please send as soon as possible, for I am patiently, or perhaps impatiently waiting. Thanking you in anticipation; Yours sincerely.

Frank and Ernest, Dear Sirs—I find pleasure in listening to your session on Sunday mornings. I do quite a lot of searching the Scriptures in my own way, also with help from those seeming most reasonable, quite apart from churches of course. Your questions and answers have mostly the same meaning as I find the Bible tells us. There is one question which is greatly differed in by quite a lot, of good people—regarding the return of our Lord to earth, in flesh and blood, or spiritual. I would be pleased to be enlightened on this matter, according to the Bible of course. My way of seeing it is spiritual return, but I like getting others' views. Thanking you, and wishing you all blessings. Yours truly.

Frank and Ernest, Dear Sirs—Would you kindly forward me, at your earliest convenience, copies of the lectures which are so ably broadcast. As a school pupil, and a person really getting to know and love the Lord Jesus Christ, I praise God for giving me the privilege of listening to the programme, when possible, because I find it so easy to understand, and so full of parts of the Bible which I haven't as yet had time to study.

I would very much like to be put on the writing list, if there is one. Could you particularly give me a copy of the programme broadcasted on the 2nd of this month, about Christ's second advent. Yours in Christ.

Dear Sirs—I just wish to drop a line to tell you how much I enjoy your broadcast on station 2KY Sydney, Sunday morning. This session gives you hope and comfort for to-morrow. I would ask you if it is possible to get a copy of your broadcasts, and could you put me on the mailing list, so that I can receive regular copies of your broadcasts? I should be very pleased to hear from you at an early date. I remain; yours faithfully.

Dear Frank and Ernest—It is a pleasure to listen to your broadcasts, and from many we learn things whenever would have thought of otherwise. A few weeks ago your discussion was on the subject "The Keys of Hell". This was always a puzzling subject to me, and I would appreciate it if you would send me a copy of this discussion and the corresponding book you spoke of, "Hope Beyond the Grave." With many thanks; Yours in Christ.

Dear Sirs—I have been listening to your session which is heard over 6KY of a Sunday afternoon. I am very interested in your last Sunday's discussion which I would like to know more about. Would you please send at your convenience a copy of last Sunday's discussion and booklet "Hope Beyond the Grave." Do not the Scriptures say when a person dies he is conscious? And if a person is not saved, will that person have everlasting torment in hell, or will his punishment be everlasting death? Thanking you; Yours sincerely.

(Literature on "Where are the Dead?" etc., is gladly supplied free to all who make application for same.B.B. Institute.)

Berean Bible Institute, Dear Sirs—Many thanks for forwarding the literature so promptly; I have been feasting on it. I have known peace of mind since reading your books and pamphlets. However, there is much for me to learn and understand. Would you send me six copies of "God's Plan in Brief,"—a wonderful book. Our home is being wonderfully blessed; at last my husband is interested in Bible study and also friends who I did not ever expect to share my good news with are showing a keen interest. Last week we had a Bible discussion with about 20 present at my home. It was a trial and how marvellously it worked; all present are keen for another meeting. We are all "babes" in the Word, and any suggestions from you would be welcome; such as, how to study the Bible. Have you got Bibles for sale; if so; could I have a price list.

I am enclosing £2 — £1 for my subscription to "Peoples Paper" and the literature already received. The second 41 is for six books ordered and any books I may receive. I still do not understand the second advent. Will it eventually be personal, or only spiritual? Have you anything to enlighten me? Thanking you sincerely.

(The booklet "The Manner of Christ's Return and Appearing" is recommended as a study respecting the Lord's return, also a careful study of the front article in this issue of "Peoples Paper,"—B.B. Institute.)

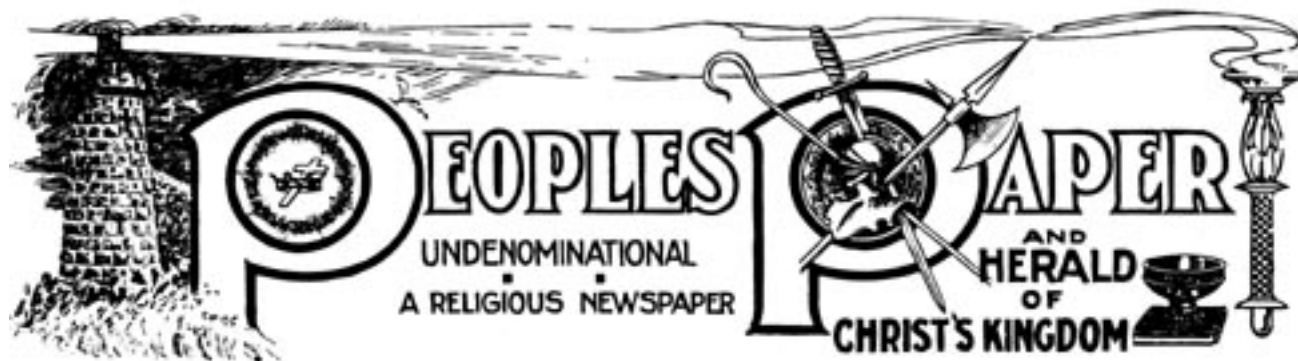
#### FRANK & ERNEST TALKS

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

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

Brisbane, 4KQ, 435 M. pg 9 a.m.

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



**Volume XXXVI. No. 6 MELBOURNE, JUNE, 1953**

**Price—Fourpence Halfpenny**

## **Wisdom, The Principal Thing**

WISDOM is the principal thing; "With all thy getting get understanding," thus wrote the wise man, Solomon, and so we all agree: wisdom is necessary at the very beginning of any matter that would result favorably. Wisdom is craved by the whole world of mankind, and the majority, even while going in divers directions, would claim to be seeking to walk in wisdom's ways. How important, then, that we discriminate as between the true wisdom and that which is frequently misnamed wisdom. which is really folly!

One of the first lessons of life to be learned is, that our own judgments are unsafe, and even those who are least unbalanced by the fall are liable to make the mistake of seeking wisdom in a wrong direction—leaning to their own understanding (Prov. 3:5.) Those, therefore, who would take the wisest course should promptly admit their own unwisdom and seek for divine direction, divine wisdom. "If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not" (James 1:5).

But alas, how few are disposed to accept the wisdom that cometh from above! The majority have so large a degree of selfishness that they seem, indeed, to make miserable failures out of the best opportunities of their lives, before they realise that they lack wisdom and need guidance by the great Teacher. Hence, as the Lord declares, only the humble, only the "poor in spirit," are in the way that leads to eternal life and the kingdom—because only these will seek for and obey the heavenly wisdom from the great Counsellor. This class alone is in the condition to be taught of God: and concerning all who shall attain to the fulness of divine favor it is written, "They shall all be taught of God."

For the humble, then, God has provided true wisdom in Christ. His words, no less than His example, show us that we are sinners and that "no man cometh unto the Father" except by Him. He tells us of the Father's pity, and of the redemption provided through His own blood, and of our privilege to accept of divine grace unto full forgiveness and reconciliation, and of our need of the heavenly wisdom for every step of the journey, if we would walk the narrow way, which leads to the glory of the kingdom and life everlasting; and all who accept this "call" accept the great Advocate's instruction and guidance, as the very essence of divine wisdom, With varying degrees of promptness and after varying degrees of wandering from this good Shepherd, and being sought and found by Him, the faithful eventually reach the position where they put no confidence in themselves and their own wisdom, but all confidence in the wisdom of Him whom God hath appointed to be our wisdom—"who of God is made unto us wisdom." When this degree of progress has been attained, a measure of rest and contentment takes possession of the true sheep, which permits them to look up to God with confidence in every matter and at every time especially in seasons of distress and grief and trial. They learn not to trust to their own wisdom any longer; but to trust implicitly to the wisdom and goodness of the great Shepherd.

But not for a considerable time is such a development of confidence in the Lord's wisdom attained: meantime they have many battles and contentions against the wiles of Satan, who would tempt them to use their own wisdom, or the wisdom of other men, and to doubt the results of following the divine wisdom and its programme. On every hand, the flesh assisted by the devil, offers inducements and seductions to follow its way and to cease to follow in the Lord's way. In business affairs, in church affairs, in home and family affairs, the temptation is continually advanced that we should choose our own way, follow our own preferences and thereby reap larger and better results. It is only after considerable experience, and frequently after many failures, that the "pilgrim" for the heavenly country learns to trust no wisdom but that which cometh down from above and is in accordance with the Divine Word. Describing the attitude of the true Children of God, abiding in Christ as branches in the vine, the Apostle says:—"He hath abounded toward us in all wisdom and prudence; having made known unto us the mysteries of His will" (Eph. 1:8).

"We also pray for you and desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:9, 10).

Let your hearts be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father and of Christ; in whom are hid all the treasures of wisdom



and knowledge” (Col. 2:2, 3).

Notwithstanding the fact that those who accept Christ are the “meek,” “the poor in spirit,” and lower than the average standard along the lines of worldly wisdom and power and wealth, yet, nevertheless, the acceptance by these of Christ as their wisdom makes them really wiser than others;—not only in respect of the greater riches which they are laying up in heaven, but also wiser in respect of the most ordinary affairs of this present life. This is not because they miraculously receive new brains or a better and more orderly arrangement of the brains they have, but because submitting their judgments on every subject to the will of the Lord, and walking according to His directions in every matter and in every particular, they have His wisdom, His spirit, to guide them. Hence, although their own minds are imperfect and unbalanced as much or more than the average of the race, the Apostle is able to say of such, “God hath given us the spirit of a sound mind” (2 Tim. 1:7).

The spirit of a sound mind enables its possessors to view things more correctly than they would be able to view them of themselves; for instance, it cautions us not to think of ourselves more highly than we ought to think, but according to the measure of the Lord’s spirit possessed. Yet while cautioning us to be very humble, it guards us against being fearful, men-pleasers, flatterers. While constraining us to be peace-lovers and peace-makers, and kind, and forgiving, and generous, without maliciousness or vindictiveness, it nevertheless cautions us to be firm respecting principles of righteousness and truth. We may and should gladly yield our own preferences to those of others, for the sake of serving others or doing them good, yet we must never do so at the expense of the truth and principle. We should never say, let us do evil that good may result, let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to have been the difficulty with some of God’s people through the Ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelites should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated, nevertheless the principles of the divine law are never to be infringed, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as His voice commanding us to violate the principles of righteousness, nor to compromise respecting the truth — the foundation doctrines of Christian faith and hope, and the truths of this harvest period of the Age. We are to do our duty in harmony with His law as kindly, as gently, as wisely as possible, and leave all the results to Him—the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle’s standpoint and say, “We can do nothing against the truth, but for the truth” (2 Con 13:8).

In the family, love is to be the rule, blended with mercy and justice, kindness and generosity; nevertheless, the rod is not to be spared if its use be necessary to the proper training of the child. And the Christian father is not only to be “kind and gentle toward all,” but is to “rule his own family well, having his own children in proper subjection.” Thus, we might multiply the various counsels of the heavenly wisdom, as it enters into the lives of those who are fully devoted to the Lord and gives them wisdom and grace for the affairs of life far beyond any that they would have had without it.

After exhorting us that “If any of you lack wisdom, let him ask of God,” the Apostle James (1:5) says, “Who among you is a wise man and endued with knowledge? Let him show out of a good conversation his works with meekness of wisdom. But if ye have strife in your hearts, glory not (to think yourselves led of the Lord and guided by His true wisdom), and lie not against the truth. This wisdom (which in selfishness seeks its own gratification and advancement, envying others and striving selfishly for its own advancement) descendeth not from above but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work; but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make for peace” (James 3:13-18).

Let us remember well this analysis of the wisdom that comes from above.

First, it is pure, guiltless, sincere, honorable, open above board: it cometh to the light, loveth the light, it is not of the darkness, nor of sin, it is utterly opposed to secret whisperings, back bitings and all slanderous and underhanded works and ways. It takes the Lord at His word, receiving the pure word of wisdom into a good and honest heart. It is honest: it does not deceive itself into believing that self-will is the Lord’s will.

Secondly, it is peaceable: that is to say, so far as is possible and consistent with honesty and purity it is peaceable. It loves and desires peace, harmony, unity; but since peace is not first, but purity first, therefore it can only be fully at peace and fully in harmony with that which is pure and honest and good.

Thirdly, it is gentle—it is not rude, coarse, rough, and has no sympathy with such a spirit and such methods. It is not only of God, but God-like. Nevertheless, its gentleness follows its purity and peaceableness: those who receive this wisdom are not first or primarily gentle, and therefore peaceable and pure, but they are primarily pure, sanctified with the truth, and therefore are peaceable, and therefore are gentle, and therefore are easy to be entreated. But they can only be easily entreated in harmony with purity, peace and gentleness: they cannot be easily entreated to assist in any evil working of bearing false witness or scandalmongers, or slandering, or evil-speaking, nor into any of the works of the flesh and the devil.

Fourthly, it is full of mercy and good fruits: it rejoices in mercy, because that is a part of its very self; mercy and all the good fruits of the spirit of the Lord are sure to proceed from the heart in which rules the spirit of love, honesty, purity, peaceableness and gentleness. But this mercy, while taking hold upon the ignorant and the unintentional evil-doers with sympathy and help, cannot have the slightest sympathy or affiliation with wilful wrong-doers, because the spirit of wisdom is not first mercy, but first purity; hence, the mercy of the spirit of wisdom can only exercise itself

upon the unintentional wrong-doers, or the ignorant wrong-doers.

Fifth, without partiality (which would signify injustice) : the purity and peace, gentleness, mercy and good fruits of the spirit of wisdom, lead us to be no respecters of persons except as character shall demonstrate real value: the outward features, the natural man, the color of his skin, etc., are ignored by the spirit of the Lord, the spirit of wisdom that cometh from above. It is impartial and loves that which is pure, good, peaceable, gentle, true, wherever found and under whatever circumstances it exhibits itself.

Sixth, it is without hypocrisy. This heavenly wisdom is so pure, so peaceable, so gentle, and so merciful toward all that are worthy of consideration or notice, that there is no necessity for hypocrisy where it controls. And it is bound to be out of harmony, out of sympathy and out of fellowship with all that is sinful; and in fellowship and in sympathy with all that is pure or that is making for purity and peace and gentleness—so that it has no room for hypocrisy.

Let us, dear brethren, as children of God, more and more fully accept Christ as our wisdom, for all of the affairs of life—little as well as great. temporal as well as spiritual. Let us seek to be more and more filled with the spirit of true wisdom that cometh from above, whose ultimate teaching is holiness to the Lord.

## Increase Our Faith,

*“Lord, increase our faith,” Luke 17:5,*

Increase our faith, beloved Lord,  
For Thou alone canst give  
The faith that takes Thee at Thy Word,  
The faith by which we live.

Increase our faith! So weak are we,  
That we both may and must  
Commit our very faith to Thee,  
Entrust to Thee our trust.

Increase our faith, for there is yet  
Much land to be possessed;  
And by no other strength we get  
Our heritage of rest.

Increase our faith ! On this broad shield  
All fiery darts be caught ;  
We must be victors in the field  
Where Thou for us hast fought.

Increase our faith that we may claim  
Each starry promise sure,  
And always triumph in Thy name.  
And to the end endure.

Increase our faith, O Lord, we pray,  
That we may not depart  
From Thy commands, but all obey  
With free and loyal heart.

Increase our faith—increase it still—  
From heavenward hour to hour,  
And in us gloriously fulfil  
The work of faith with power.

Increase our faith that never dim  
Or trembling it may be,  
Crowned with the ‘perfect peace’ of Him  
Whose mind is stayed on Thee.

Increase our faith, for Thou hast prayed  
That it should never fail;

Our steadfast anchorage is made  
With Thee within the veil.

Increase our faith that unto Thee  
More fruit may still abound;  
That it may grow exceedingly,  
And to Thy praise be found.

Increase our faith, O Saviour dear,  
By Thy sweet sovereign grace,  
Till, changing faith for vision clear,  
We see Thee face to face! —F.R.H.

*As children that resemble their fathers, as they grow up in years they grow the liker to them; thus the children of God do increase in their resemblance, and are daily more and more renewed after His image. --Leighton.*

## Priestcraft Opposed to Liberty

SOME people, upon learning that it is the custom among us to celebrate the Memorial of our Lord's death in little groups, or even alone when there are no others who appreciate and desire to commemorate it, have expressed astonishment, and pronounced such doings sacrilegious—declaring that only the “clergy” have the right to administer to themselves, or others, the emblems of our Lord's broken body, and shed blood.

We reply that the entire expression of our Master's will, and the only authority upon the subject is found in the New Testament, and there we find no restriction, no limitation, except such as every true Christian can answer to—faith in the precious blood of Christ, and consecration to the Redeemer's will and work.

The entire theory and arrangement marked by the terms “clergy” and “laity” is of Papal origin, and was arranged with the special object of binding and blinding God's children by taking from them the very liberty wherewith Christ made them free. Our Lord made no restriction as to who should serve it, or give thanks for it, but intimated that all were to be ready to serve and in honour to prefer one another.

His simple expressions were: “Eat ye all of it,” and “drink ye all of it.” Neither did the Apostles place any restrictions on the matter, nor say that when the clergy may please to prepare, and bless and distribute, the laity may eat of the Lord's supper. What restrictions did they place, if any? Like the Lord, they placed none, but advised that “a man examine himself” as to his worthiness to partake of the emblems. (Car. 11:28). It was not the “clergy” who were to examine, and determine who might partake, but each one whom the Son had made free was to use his own freedom, and examine himself before God, and in the light of God's Word.

The Apostles knew nothing about “clergy” and “laity,” and those words do not occur in the Holy Scriptures; they were a part of Papacy's invention for keeping the masses subject to the priests. The Apostle Peter, whom they falsely style the first pope, contradicts all such popish ideas by declaring that the entire Church, including the very humblest one united by faith in Christ the Head, constitute together God's Royal Priesthood, God's holy nation, God's peculiar people—I Pet. 2:9.

As a part of the scheme of the Papal priesthood for their own exaltation as a special or “clerical class,” it was assumed without the slightest warrant of Scripture (1) that there was a special or clerical class; (2) that only such were authorised to teach, preach, baptise, bury the dead, read the Scriptures, or arrange for a celebration of the Lord's Supper. The evident design was to fasten with the cords of priestcraft, and superstition the infant a few days old (for the baptism of believers was changed to sprinkling of infants). and to keep those tightly drawn until the last spark of life expired, and then the theory of masses and prayers for the dead was not only to get money, but also to teach that the priestly cords extended beyond the present life beyond the grave, and that the eternal blessedness or misery of every being was at their disposal. Can we wonder that our ignorant priest-ridden fathers of the dark ages feared the priests and regarded them as being of a different nature to themselves.

One of the strongest of these superstitious cords was the one connected with the Lord's Supper. This cord was doubled and twisted several times and made very strong and sacred, under the claim that literal bread and wine had to have a miracle performed upon them, so as to change them into the actual body and blood of the Lord Jesus; for it was and is yet claimed by Papacy that in their Mass Christ is re-created by the priest, and then killed or sacrificed afresh each time the Mass is celebrated for those special persons or sins for which the Mass is performed. The doctrine of the Trinity added to the homage paid to the priesthood, for it was said, and with reason, that if the priest can create Christ out of bread and wine (by merely pronouncing a few Latin words over it), he must, if Christ be God the Father, be considered able to create the great Creator of the universe by virtue of the special power and authority of office conferred upon him. No wonder the people, the “laity,” worshipped the “clergy,” and revered and obeyed them as if they were God. But the people were not hereby lifted up and blessed; for nothing but the Truth sanctifies, and the Truth makes free, and is in opposition to bondage.

The great Reformation of the sixteenth century made a wonderful and blessed change in many respects, not only



with those who became Protestants against these enslavements of priestcraft, but also in that, those still fully enslaved were thereafter less tightly bounden.

But even those who thought they had gotten free had been only partially released. Some of the cords were snapped asunder at once, but others were replaced by smaller or less noticeable cords, which nevertheless are very strong upon Protestants. They still retained the words “clergy” and “laity,” and although robbed of much of their power, those words still imply a wide gulf between two classes of sheep in the great Shepherd’s fold.

Hindrance to Bible study was a cord that was snapped promptly, but some Protestants still seek to restrain- that liberty by implying that only the clergy, are competent to explain the meaning of the Bible. The Protestant clergy still seek to gin the inference that none but the clergy are commissioned to preach, but they rarely express themselves plainly upon the subject, knowing that the Bible recognises no such special “rights as they wish the common people to infer. So, too; generally by inference and custom they give the impression that baptism and burying of the dead belong to them. And while Protestants wholly reject the Papal doctrine of the Mass, and With it the thought that Christ is recreated by the officiating minister Or priest, so as to be sacrificed afresh, yet they carry with them a portion of shadow of the error. They have a feeling that in sortie way which they cannot explain, and for some reason not given in the Bible, it would be sacrilege for anyone not of the “clergy” class to path the emblems of the Redeemer’s body and blood. Well, priestcraft is surely in danger where- ever the Word of God is clearly understood, and we are trying to help God’s benighted children out of the blindness and bondage put upon them by Satan, and to help them into the light and liberty wherewith the Son makes free.

## Question Box.

Question.—Please explain: “Answer not a fool according to his folly, lest thou be like unto him. Answer a fool according to his folly, lest he be Wise in his Own conceit.” Prov.26:4, 5.

Answer.—When talking. to any one who speaks foolishly, do not talk foolishly in return. You dishonor ,yourself. In the second case: “Answer a fool according to his folly, lest he be wise in ‘is own conceit, would signify that you do him a service if you show him the folly of his position, thereby kindly helping him to a proper attitude of mind.

Question. Is there, or will there be more than one Archangel?

Answer.—To speak of Archangels (plural) would be contrary to the Scriptures. The word archangel signifies highest angel, the prefix arch meaning the Saint as chief; for instance, the chief of the fire department. In the twelfth chapter of

Daniel we read (vs. I) , “And at that time shall Michael [the Archangel] stand up, the great Prince which standeth for the children of thy people.” In the Hebrew the name Michael Signifies One who as God, or like God. That One who is “like God,” we understand to be the great Messiah, the Lord Jesus Himself. “Michael will stand up”—that is, Messiah will stand up, “Who standeth for the children of thy people”—that is, e will stand up for Israel. But He will also stand up for the Church, which is His Body, and for all who are in harmony with God, and all who will be in harmony with God. This will include all mankind during the Millennial Age. “In due time” they may ‘be released from the bondage of corruption and death, and brought into full harmony with God.

Question.—May we have a concise statement which shows the difference between “Ransom” and “Sin-Offering”?

Answer.—The word “Ransom” signifies “corresponding price,” and indicates One feature of the Divine arrangement for man’s, recovery. As by a man sin entered into the world, so the recovery would be by a man’s redemptive work. Cor.15:21, 22.

The term “Sin-Offering” is used to represent the method of Operation by which this Ransom price will be used for the recovery of mankind. It shows the actual, application of ,the Ransom price on behalf of mankind (first for the household of faith, and later for the world at large), in securing their release from condemnation and in permitting in the Kingdom Age, the glorious New Covenant arrangement to go into effect.

The Ransom price has nothing whatever to do With the method by which’ that price Will be applied. When our Lord Jesus died, He laid down a sufficient price, but the application of that price is not yet completed. The grand outcome of the redemptive work will be seen in the end of the Millennial Age, when as .a result of the application of the Ransom price there will be Christ and the Bride on the divine plane, the “Great Company” on the spirit plane, the “Ancient Worthies” in their perfected condition and the whole world of mankind restored to the perfection lost in Eden.

## The Effectual Working of the Body of Christ.

(1 Cor. 12:14-27) (Convention Address)

IT IS always a pleasure to behold anything working well. In the line of machinery the first question may be, How does it work? Once in motion, and set at the task for which it was made, men will soon express an opinion as to whether it is a good or poor machine. One is often amazed in this machine age at the many intricate parts of modern inventions and the ease with which modern youth seems to understand them.

But what a little part, not working smoothly, on hinder the effective ‘operation of a giant machine; it may even stop the whole works. How often do farmers suffer the exasperation and inconvenience of endeavouring to do a task with an inefficient machine; one that is not working well, because some part is not doing its work properly. The causes of breakdowns are legion, but generally it is because something foreign gets into the works, or because oil is lacking. Oil is very necessary to keep out grit, nullify friction, and keep a machine running sweetly.

In the passage in Corinthians we clearly see that the apostle is using the human body to illustrate the members of the

Body of Christ. It has been recorded of a man who was a declared atheist and who resisted all reasonings, advanced to prove that there must be a supreme Being or Creator, that his career in life required him to make a deep study of the anatomy of the human body, and he became convinced that there must be a God who could create such a marvellous thing, and later he became a converted man.

Truly the human body is a wonder—"fitly joined and united, by means of every assisting joint, according to the proportionate energy of each single part." (Diaglott.) Paul reflected upon the marvellousness of the human body too; thus the lessons he teaches from it.

Perhaps the most remarkable thing about the human body is the manner in which it is controlled by the head, the brain. Suppose when you were riding a bicycle down the street your attention was momentarily diverted from the oncoming traffic. Suddenly you look before you again, and, as they do nowadays, a fast moving car has come like a bolt from the blue, and is right upon you. An accident cannot be averted; but yes, you twist your machine and it is just avoided, really miraculously, it seems. Do you know, that in that split second of time the warning of danger went first to the head, and from there, came the direction to twist your handles so quickly out of the way. The head, the brain, can direct the other members of the body—the eyes, hands, feet, etc.,—so quickly, that they appear to synchronize. One has concisely remarked—"the head in the human frame conveys vital influences, vigor, motion, etc., to every part of the body."

And Christ is the head of the Church; what a beautiful illustration. The first thing we notice about the Body of Christ is that it is to grow, be developed, by the closest attachment to the Head, even Christ. Read Eph. 4:15 and emphasise the first two words of verse 16—"from whom." We see, then, the necessity for growing up into, and holding fast the Head, Christ. With the human body the union is actual, but with the spiritual Body of Christ it has to be cultivated, the functioning of the natural body being used as an illustration. If every member of the Body of Christ looks to the Head for directions at all times, it will enrich not only the personal experience of each individual member, but that of the Church as a whole.

Then we have all the members of the human body playing their part in the effectual working of the whole, each being adapted for the needed tasks or actions. If we want to see where we are going, the ear is no good to us; the eye is there for the need. If we want to run, the legs and feet serve most. If we want to dig, build, or write, the arms and hands are set in the body for the purpose, and it becomes incongruous to try and use members for that for which they are not suited. We cannot write with our feet, nor hear with our nose, yet all the members work together in glorious harmony to perform the needs of the body. Tendons, nerves, muscles, bones, etc., secure the limbs to the body and make easy, graceful motion possible; truly the human body is "fitly joined together and compacted through every joint of supply." Nothing is useless, every part has its place, all are employed and contribute something to the health and beauty of the whole. So numerous are the blood vessels that you cannot perforate the skin anywhere without piercing one; so minute are the nerves that the prick of a pin brings discomfort or pain.

These are all lessons for us as members of the Body of Christ. The public expounder, the private teacher, the Greek scholar, the writer, the sick bed helper; etc., all have their part to play for the general benefit of all. No member is useless; no matter how obscure individuals may seem, they can contribute something to the harmony and vigor of the whole. And every member must keep his or her place, just as every bone, muscle, nerve, etc., should in the human body. If all do not keep their places in the human body we get deformity and disorders, and the same applies to the church, the Body of Christ.

In this connection our minds are particularly directed to the erring practice of some who elect sisters as women preachers in their meetings. Such procedure must fail to bring spiritual profit, either to preacher or congregation, for it is forbidden by God, through the Apostle. The Word of God must be final and our time is not profitably spent trying to surmise why sisters are debarred from this work. God has other work for the sisters to do, and numerous mention is made in both Old and New Testaments of women who served God acceptably. Sometimes there is nothing more than the mention of a name. (Read 2 Tim. 1:4, 5.) One wonders how much of Timothy's preparation for the great work God had for him to do was accomplished by his grandmother Lois and his mother Eunice.

Again, we read in Phil. 4:2, 3, "I entreat Euodia and I entreat Syntyche to be of one mind, as sisters in Christ. Yes and I beg you also, my true yokefellow, to help these women, for they shared my toil in connection with the gospel . . . whose names are recorded in the book of life." (Weymouth.) We have nothing authentic by which we can know just who these women were, or in what particular way they helped Paul in connection with the gospel. We know it would not be by public preaching, but wherever the service, it was so true and sincere, that Paul had no doubt about their names being written in the book of life. We note also, that the two sisters had some tests through differences of some kind; it being especially needful for the Apostle to exhort them to overcome, and be of one mind. Yes, there are many opportunities for sisters to render service to the Lord. No one can as effectively train a child for good, as a true mother. Sisters have talent and tact, in a private way, for commending the truth to others at times, which brothers do not always possess.

We know that many sisters must often feel that the daily round and common task is rather a hum-drum existence; lunches must be cut daily for the children, others' meals to prepare, and numerous attention to other needs. Perhaps there is a husband, or a grown up son, or daughter, or other relative who does not understand the truth, and you are required to manifest an interest in their plans and endeavour to understand their point of view, and try to help them, though the heart is aching with a longing to discuss the words of life, in verity. In common with all the saints, you realise your citizenship is in heaven and wish you were not so tied to all these dull earthly things; that you could serve the Lord more conspicuously. Maybe Timothy's, mother, Eunice, and his grandmother, Lois, also had thoughts,

like that at times. The Apostle Paul had doubtless been he-lied often by their hospitality and he had noticed their, good qualities, and was full of hope regarding this young- man; Timothy, who had been trained at- their hands. These few lines of a hymn serve nicely as a little prayer

(I ask Thee for)      A mind to blend with outward life,  
Still keeping at Thy side ;  
Content to fill a little space,  
If Thou be glorified.

The smallest parts of the human body minister nourishment to the other parts, How important are the numerous blood vessels, and the pores of the skin are so numerous that a .grain of sand will cover hundreds of them. One authority says there would be two million in the human body. We are told further that the absorbents that take up and convey the digested food to the veins would run into millions, yet none of them are useless, All have a work to do, according to the measure of their strength, and each is suited to its task of contributing to the general welfare of the body, and are able to work on for years without exhaustion if suitable food is supplied.

If these little things fail to .perform their office the result is langour and disease, even death. And so in the Church, the obscurest member by failing to do its part tends to destroy the healthful action of the whole. How truly the Apostle expresses it in 1 Cor. 12:22—"Nay much more those members of the body that seem to be more feeble are necessary."

God has tempered the body together that there should be no schism or division in it, but that all the members should have the same care one for the other. The healthy human body is a united, harmonious whole, and nothing less does God desire of the Church which He is preparing and nourishing as the Bride of Christ, for His beloved Son. The Weymouth rendering of Eph. 4:2 is good counsel—"With patience sustaining each other lovingly,"—for there is real danger of discord amongst the Lord's people. There are many different tastes and habits, much variety of intellect and feeling, and temperaments differ. Perhaps one who is refined in nature feels shocked at the uncouth manner of another; but if the one who is thought to be uncouth shows evidence that the Lord is imparting a knowledge of the truth to ,him, that must be the end of all contention, for the Lord does not reveal His truth to those who are not worthy. It behoves us to receive each other warmly.

Those parts of the human body that perform the greater visible works, the arms, legs, feet, hands that do things, and the mouth that speaks, are no more important than the members that are covered and not seen—the heart, lungs, etc. Just so, the vitality of the Church is sustained by numbers of unseen workers, each filling their place and helping to keep the life blood of God's holy spirit pulsating through all the body by their prayers and attention to small things.

Read 1 Cor. 12:23. This would seem to refer to the .need of clothing certain portions of the body, .not 'only for the sake of decency, but because certain portions need the protection and warmth which clothing provides. As verse 24 shows, other parts of the body do not need this, but to the portion that does need it, we give more abundant honor in the sense of making it an object of our greater care and attention in providing the necessary clothing.

What a lovely lesson for the Church. Not all are richly talented, not all are well educated, not all can express themselves eloquently, and some are weaker in faith, etc., than others. It is the duty and privilege of the Church, as a whole, not to expose the lack of any along these lines, but to endeavour to shield or cover such: to use, manifest the covering clothing of Christian love that gives protection and engenders warmth to needy ones.

Our comely parts have no need along this line. No, the able Brother will more readily receive the help and approbation and love of the fellow members, and it is right to give such, if it is for his work's sake. But we must not forget those of lesser ability who may have one talent only and not ten talents with which to serve the Lord. All the members should have the same care one for the other.

Sometimes unity is not realised as fully as it should be; little petty jealousies enter the mind, and in proportion as they are allowed to remain, they bear upon counsels and thinking, and cause friction and hinder the smoothness of true unity. Like the machine mentioned earlier, when grit gets into a part it must be cleaned out and kept well oiled, or it will cause trouble How can we clean out the grit of evil thoughts and surmisings, etc? Resist the devil and he will flee from you, and be not ignorant of his devices. Be alert, for he walketh about continually seeking whom he may devour. Pour in plenty of oil; there is nothing like it to keep out grit and reduce friction. If you were working a machine you could use one of many brands, nearly all are good; but in matters of the Church, the members use only one —the oil of the holy spirit. If you cannot get on with a member of an ecclesia and Satan uses tempting thoughts, try using .more oil. Let the Word of God dwell in you richly; let it flow in till it fills you up. It will remove the grit of feelings of animosity, etc., that promote divisions and cause disunity.

Referring again to the human body; sometimes a part becomes infected and diseased and may require medical treatment. Nowadays injections are used freely to remedy ills, but no one likes the nasty sensation of the prick of the needle. Though it -be one member only that requires treatment, a poisoned hand, arm, foot, the whole body bears the pain, and is sensitive to the curative treatment. Our feelings, as members of the body of Christ, should be just as sensitive one for the other. And remember, the doctor, or nurse who has to give you that nasty injection does not like giving it to you any more than you like receiving it; but they realise that they have to hurt you slightly in order to do you good and combat disease. So in the Church, when advice or rebuke is necessary, let the one giving it do so in humbleness of mind and with fervent loving desire for the others benefit; and the one receiving it, let him receive it graciously and without resentment and thus be profited.

We heard of some who wended their way home after a meeting at which an elder had thought it good to point out certain conduct which was not, in line with true Christian profession. One of the company resented the rebuke and



endeavoured to persuade the others that, the elder was at fault and should not have so spoken, and sought to influence them to break attendance at future meetings. But another spoke up and with a smile said, "Oh, I think we deserved it, don't you?" and by quiet, unassuming conduct, helped the others to be profited.

Let us all seek to be profited by correction, daily growing more and more in Christ-likeness into the image of God's dear Son. We grow up into Him, the Head, through the effective working of each member of the Body. Beloved let us labor to that end, and love one another fervently, for such love is of God.

## **As Moments Pass the Kingdom Nears.**

Men may sorrow in distress,  
Sin-cursed, blind and weary,  
Death may rule supreme to-day--  
All things may look dreary:  
Make haste, O time: speed on ye years!  
As moments pass, the Kingdom nears.

Saints may "groan within" and suffer  
Outward shame distress, defeat:  
Trouble may test faith and patience  
Fiery trials, "furnace heat":  
But stop your sighing, dry your tears:  
As moments pass, the Kingdom nears

Men for earth and saints for Heaven;  
God's decree will surely stand.  
Shout for joy, give God the glory!  
Safe deliverance is at hand.  
Ah, no more doubtings, no more fears.  
As moments pass, the Kingdom nears.  
—J. G. Kuehn.



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## **Comparing Two Arks-Ancient and Modern.**

CONVENTION ADDRESS.

THIS is a very momentous, timely and important topic. By way of introduction, let us read Matt. 24:37-39. "As the days of Noe were, so shall also the coming (presence) of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming (presence) of the Son of man be."

It was during the days of Noah—"in the days of Noah"—that they were doing these things. So, during the days of the presence of the Son of Man, not before His presence or after, shall similar things be done. While Noah was present, building his ark, certain things were going on, and while our Lord is present, other things, to-day are going on. We want to prove to you from the Word that similar conditions exist to-day as then. There is a tremendous similarity, but there are, shall we say, hindrances or obstructions to our belief. We may become downcast because certain things are happening. But the same things were happening back there, and Noah went on with his job.

We are given the exhortation to watch. The watching was to be progressively enlightened. To-day we have a

particularly significant message, we believe, for the Lord's people. Watch, therefore. Be alert. Be on guard.

Let us read Luke 17:26-30. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but in the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." That takes us a little further down the stream of time during the Lord's presence, to the culmination of this present age. We believe these days are also numbered, as Noah's were. 1 Pet. 3:20 reads, "When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." And Gen. 6:3,— "The Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years. ' Jehovah intimated to Noah in some way that the end of the age was approaching, and the days were numbered. Noah had 120 years in which to build the ark. So he set to work. He was preaching by his work for 120 years. We think there is a similarity here.

But they got used to those warnings. The same sort of thing went on from day to day, and the old cry went up, "All things continue the same since the fathers fell asleep." But they do not. God's clock is ticking on, and the end of this age is in sight. We know how quickly things can happen in these days; it takes two days to bring to culmination now what used to take a decade. "Who shall stand?"

Let us compare events to-day with what happened in Noah's day. We read that there were giants in the earth in those days. So there are now; great companies and corporations that get bigger every year, and they destroy and trample under foot all mankind. "Wickedness shall increase more and more." So mankind will be really worthy of the stripes of purification that will come.

Noah was "a just man, and perfect in his generation." He was the only perfect Adamic stock, with his family, at that time. The others had become corrupt by intermarriage which was not approved by God. The whole earth was filled with violence. Pick up any paper you like, and you will find that our earth is reeking with violence.

Directions were given to Noah to build the ark, that he might escape the deluge to come. We are given instructions that we may escape the fiery time of trouble about to strike; we believe it is already lit, and progressing tremendously in this earth to-day.

Let us look at Gen. 7:16. They all went into this ark. Noah was given seven days' notice to go into the ark, and at the end of the seventh day something was done. Noah and his family and livestock went in,— "And the Lord shut him in." You will find that is very significant to-day. Yes, the Lord shuts the door. He is in charge of that door, and however much we would like to open it to our friends and loved ones, it is absolutely impossible. We have to stand and watch, and cannot do anything about it. It is particularly important for us to note that. I remember one elderly Sister who used to say she was glad she was not in charge of this door. It is a good thing the Lord is in charge. Other fine people with whom we come in contact do not enjoy these precious truths as we would like them to. Why? Because the Lord has shut the door. Why? Because of unbelief. We cannot open that door; it is impossible. It behoves us to be on the right side of that door, for the sake of those on the outside.

Noah's preaching was, shall we say, a harvest work. The harvest is the end of the age. There is also a harvest work at the end of this age. The wheat is being gathered, and the tares too, for burning. We know there won't be a deluge, but there will be a different kind of ending to this age. But there are the two harvests.

The days at the end of Noah's age were really a picture of our days. Think for a moment of the international scene. Look at humanity as a whole. It is no secret that there is a cold war on. It needs but a match to make it very hot. Some days ago, one of the leading papers asked a question: was there ever total peace on this earth? Was there ever an investigation into the question whether there was total peace on the face of the earth? The answer was that there had been an inquiry, and this inquiry went back 2044 years. Of course, a lot of nations did not keep their records. But there never was total peace.

You will find that where there is corruption there is violence. Look at events all over the world; there is corruption and violence on every hand. We think these things prove the presence of the Lord for the deliverance of His people at this time. Deliverance from what? Ignorance and superstition. So it behoves us to be particularly alert. There is a great fiery time of trouble to come. Paul says there is a time of trouble coming to try every man's work. But this trouble is going to do other work, not only destructive work, that mankind may have something more in the age to come. We hope the lesson will need no repetition.

The various circumstances which arise combine to bring out the worst and the best in man. Take, for instance, a war. It degrades man, it brings out the animal, the inhuman things. On the other hand, it brings out the human sympathies and compassions, and the best that is in man. But we are all more or less, all of us, creatures of circumstance. No one is exempt. Pilate wanted to release our Lord, but was caught in his own net. The Jews turned on him. So with men to-day, they will also be caught in their own net. There can be no in-between position. The windows of heaven to-day are open. They are dropping enlightenment. Trouble is the result of enlightenment. In the time of the end "knowledge shall be increased." Men to-day have the audacity to think and to say, "We are wiser and more noble and greater in so many ways than our forebears were." But these things have been the result of the Lord's doing. Men to-day are not better for the increase of knowledge. They are worse for it, and are no better than their forebears.

What were they doing in Noah's day? A few things are noted here for us. They were eating and drinking. Jesus says to us, "Take no thought for the morrow, what ye shall eat and what ye shall drink, for your Father knoweth what things ye have need of." Well, you know that some people think of nothing else but what they are going to eat and drink.

That is their god. Their stomach is their god. But we are not to be like that.

Noah was preaching. We are to preach, and our preaching is similar. They would say to Noah, "Why are you building the ark?" Rain had not fallen until then, and at first what curiosity would be seen amongst the people. But they became used to it. The eating and drinking became more important.

Then they were marrying. This is a very important event in anyone's life. It is important. These things are not evil in themselves. Building was spoken of. But Noah was building. The social round was very absorbing. Every energy is bent to attain to the circles of the elite, and thus be at the top rung of the social ladder. They thought the ark to be so stupid. Then the merchants of the city were buying and selling. It is the same thing with the stock exchange to-day. Greed and selfishness eat like a canker into the hearts of men. Do not think that this is confined to one class. 'The housewife is just as much responsible, too, if she tries to bargain-hunt. That becomes a mania. Labour, wages and conditions, all come under the same heading as buying and selling. Man sells his labour. These things are very absorbing; so much so that they exclude any consideration as to the building of the ark.

Yes, they were also planting. Agriculture, horticulture, and so on, it does not matter whether it is for a livelihood, or a hobby, or for prize-money. Some people think of nothing but their prize dahlias. They were also building in Noah's day. This is a very constructive job. Much building is going on to-day. New homes, parks, roads, hydroelectric schemes, hospitals. It may even be new churches. And yet, it absolutely excludes any thought for the ark which is being built. They have more to do. These things are not evil in themselves. Noah was busy building. We, too, want to be busy building—building the modern ark.

The more important things were excluded in Noah's day until the day he entered into the ark, and then it was too late. To-day, too, these things are in evidence. They told Noah that things were going on just the same as they always did. They said the same thing to Lot. And now, too, things will seem to be going on just as usual until the last member has entered the ark. Don't think you will see some spectacular phenomenon which will astound you. That will not happen. Things will go on right to the very end, as they have always gone. We have to eat and drink, buy and sell. But watch out that they do not exclude us from admiring the building of the ark, and playing our proper part at this time.

"Unto you it is given to know the mysteries of the kingdom, but unto them that are without it is spoken in parables." The real is taken for the unreal, and the unreal replaces the actual. The literal is taken symbolically, and symbols are expressed as realities. This is well expressed in 2 Pet. 3:3-14.

With most people, their own desires, their own extravagances, eating, drinking, marrying, exclude everything else. They are walking after their own lusts, giving no thought to anything else. "Where is the promise of his presence," they say, "for since the fathers fell asleep all things continue as they were from the beginning of creation." But Peter says they are willingly ignorant of certain aspects of the Word of God. Things are not the same, say what they will. In one sense they are, but in a deep sense they are not.

He goes on to show how the Lord will come as a thief in the night. But you don't wait for the thief to come when he is there. Our message is different to all others. The Lord is present. There won't be anything different to what you already have except the progressive enlightenment of your faith, and that also makes our message different to others. The Lord has been present for some time. He will continue to be present, and things will go on just the same, until the very day, just as it was in the days of Noah. Until the day the last member passes beyond the veil, things will go on just the same. It will come as a thief in the night.

You might ask, what is involved, that we may escape the corruption that is in the world through lust? What can we do to get out of this mess, and to help people? There is much you can do. It is very simple, yet it is so hard. Its simplicity makes it hard. It was simple for Noah to take the instructions given to him and get about the work. It was also difficult. Everybody scoffed at him. It is difficult for us, too. It is not our message; it is the Word of the Lord that we give. We believe our message is absolutely true. It is not ours, it is part of the harvest message. Faith; grace; prayer; study; fellowship; fellowship arising out of study; works of love; sacrifice—these things are involved. It will be too much for the majority, as it was in Noah's day. Yet it is too little, for us, because so much is involved. Our little all is not too much.

We cannot hope to establish these truths and make everyone believe them. God will open the door and shut it. The quicker we learn to appreciate it, the more we will see how significant is our part. Our part is tremendously important, because on it hangs a great work, a work of such magnitude we will yet be astounded. It is easy. simple, yet hard and impossible, according as we are spiritually-minded.

What can we do? Nothing else but what our Lord did. Bear witness to the truth. Our Lord did not attempt to convert Pilate; He brought a good confession before him. So it seems impossible for us to establish these truths in the hearts of any. But we can bear witness to them. We do not go out and condemn everything that does not conform to our way of expression. We are sympathetic. Why? Because we believe they have missed out on the chief blessings. They are fine, zealous people in their own way. Yet they cannot see these things.

It is a progressive development, like the building of the ark. We have to take the instructions as they come. First, how to build, the foundation and the superstructure. Then, the time when it must be completed. Noah's ark stood completed, yet the end did not come. There was a certain period of waiting. "Having done all, stand." There will come a time when you cannot do anything else. But, "they also serve who only stand and wait." In Noah's case the period of waiting was for seven days after the ark was completed. That may have a significance, we do not know.

Having got so far upon this walk, let us not look back. Let the salt still preserve. You know the story of the destruction of Sodom, and how the Lord proposed to destroy the righteous with the unrighteous. Abraham thought he could find fifty righteous men there. But there were not; nor were there 45, 40, 20, 10. Abraham was absolutely



ashamed. He was ashamed to ask such a favour for the sake of such a few. But, for the sake of others it behoves us to hold our faith. "Hold back the winds, until the servants of God are sealed in their foreheads." But there is not much time left. Let us put it to good account. It is easy to perceive that these corrupt and ungodly things have full sway. When they hold the complete reins of earth's government, it is easy to see what is going to happen. You do not need to stretch your imagination. They are going to unleash tremendous forces of energy upon this world. But it is salt that is doing the preserving. When it is no longer there, there will be a great destruction. After Noah's ark had served its purpose, there was a rainbow. It was a sign of a new covenant. After Christ's ark has served its purpose, there will be a New Covenant too, and it will be for the blessing of all the families of the earth.

"The servant of the Lord must not strive." "The secret of the Lord is with those that serve him." "When they shall say, Peace and safety, sudden destruction cometh upon them." In some way or other the nations of the earth will come to the point when they say, We have fixed everything up; security is ours. But sudden destruction is about to descend upon them all.

So then, Christ's ark is going to do a better work, and serve a better and bigger purpose than Noah's did. The New Covenant will be inaugurated. It will operate for man's uplift and salvation, and that will include all the families of the earth.

We can see these things from the Lord's viewpoint. There is no need to be alarmed. It is not for us to be fearful. We have been warned about these things. But many people are alarmed. They think Christianity is going down because the churches have not converted the world.

But Christianity has never been tried. It is the nominal Christianity that is going down. What is coming to pass will be for the benefit of all mankind, and we think that time is not far distant. So it behoves every one of us to compare the Arks and see the great similarity. We believe that, as it was in the days of Noah, so shall it be in the days, during the presence, of the Son of man.

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***Custom and formality draw many to the ordinary places of worship: but how few there are that come on purpose to meet with God in His worship, and to find His power in strengthening their weak faith. —M'Cheyne.***

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## Convention News from Adelaide.

THE Easter Convention at Adelaide was again a very happy and blessed occasion. True to His promise our Lord's presence and blessing upon our gatherings was much in evidence, and we do thank the Giver of all good, for the help and grace and spiritual blessings provided.

It was a pleasure to welcome to our gatherings a goodly number of friends from Victoria, and also a Sister from Queensland. We feel that the meeting together of the Lord's people in Convention is a means of grace, and is a privilege we cannot afford to miss. Two or three of our members were hindered through sickness from being present, and for these our prayers would be for the Lord's blessing and grace to uphold them in every time of need.

After appropriate words of welcome and hymns of praise, and prayer for God's blessing upon our gatherings, our thoughts were occupied in a Bible study on Eph. 2:1-10, which was most helpful. Other studies on the following days were taken from Isa. 51 : 1-8 ; Heb. 2 :1-9 ; and Ps. 116 :7-16. Each of these studies proved helpful and interesting.

The Praise and Testimony and Fellowship Meetings were helpful because they gave us opportunity of collective praise to God, and provided occasion to exhort and encourage one another in the narrow way.

Various of the brethren spoke to us in short addresses which were also very helpful. The topics for the addresses being as follows—"The Power of Prayer"; "Our Lord Jesus Christ"; "The Twofold Object of Gospel Preaching"; "This One Thing I Do"; "Thankfulness"; "The Value of Experience"; "The Risen Christ—Will He Appear as a Man at His Second Advent?"; "Washings"; and "Be Clothed with Humility."

During the Convention a Baptism Service was held at which one of our dear Sisters symbolized in the waters of baptism her full consecration to be dead with Christ. We were reminded again of the step we have taken, and rejoiced with our Sister in her obedience to the Master's call to follow in

His steps of self-denial and abasement now, and in -the hope of being with our Lord in His grand future work for

mankind.

The Question Meeting was another helpful feature on our program; and we felt it was a most profitable and spiritually uplifting Convention. The time passed all too quickly until at the Love Feast we bade each other good-bye with the singing of "Blest be the tie that binds," and "God be with you till we meet again."

During the Convention messages of greeting and good-will were received from many brethren in other states and South Australia, and these were much appreciated. The assembly decided to send as a greeting to the brethren and churches the words of the Apostle Paul, as found in Heb. 2:1, and 2 Cor. 13:11. Praise God from Whom all blessings flow.

## **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 passeth 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.

## **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.

## **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.

## **Memorial Observances**

Melbourne.

THE brethren in Melbourne gladly assembled together on the evening of April 29th to observe the Memorial of Christ's death. The attendance was very good, and the Lord's blessing was fully realised by all present. Two elderly members who were unable to attend were served with the emblems in their homes, and also appreciated the privilege of the "remembrance," in harmony with the request of our dear Redeemer.

Some previous studies on the last hours of our Lord's life on earth, including the important subject of the institution of the Memorial, from Matthew 26, helped to refresh the minds and hearts of the brethren for the observance on its anniversary.

During the Service, hymns 18, 437, 2 and 414 (B. S. Hymnal) were sung, and the Scripture passages in Mark 14:12-

46; John 18:12-40; 19:1-30 were read and appreciated. Thoughts were then presented showing the Jewish Passover lamb as a type of the "Lamb of God," and just as deliverance came for Israel in Egyptian bondage by the protection of the blood of the literal lamb, likewise full deliverance comes to all who now value the protection of the blood of Christ, and enter into full consecration on the basis of justification by faith in the Redeemer.

Prayers were offered on behalf of the dear members in every place who were likewise observing the Lord's Supper, and following special blessing upon the unleavened bread, and the fruit of the vine, the emblems were partaken of with thanksgiving to God for the gift of Jesus as our Passover Lamb, and also for the privilege of walking in His steps of sacrifice, in hope of the glory of the Kingdom.

Geelong, Vic.

On the evening of March the 29th the Lord again provided a room in this center where the friends assembled together "to do this in remembrance of Him," as our Lord requested so long ago. Two previous studies in 1 Cor. 11:23-34 were the means of rich blessing to those who could get along, and by the Lord's grace helped to prepare our hearts and minds to come to the Lord's table in a worthy manner.

Our service opened with hymn 437 (B. S. Hymnal), then prayer and Scripture reading in Matt. 26:17-31, 36-46; 27:33-50, which was followed by hymn 166. Opportunity was then taken to preface the usual address with a brief summary of the thoughts derived from the studies on the previous Sundays, for the benefit of those members who had missed them. Immediately following the address, the emblems were partaken of, and hymn 399 closed the little observance.

Our numbers were greater this year and it 'was the rich, true fellowship so manifest in the humble desires to obey and follow the Master that brought the blessing from above, realised and thankfully acknowledged.

Adelaide.

The Memorial of our Saviour's death was observed by the Adelaide Class on Sunday evening March 29th. For two Sunday afternoons previous to the Memorial we had considered the chapter in Vol. 6 on the "Passover of the New Creation." As the years go by the deep and solemn significance of the Memorial seems to be more fully impressed upon our hearts and minds.

Hymns were sung appropriate to the occasion, and portions of Scripture explaining the significance of our Lord's great sacrifice were read. Then, after earnest prayers for the blessing of God upon each one present, and for the Israel of God in every place we partook of the emblems with grateful hearts, and with appreciation of the privilege afforded us not only of believing in Jesus, but also.. of being permitted to share in His sufferings at the present time, and looking forward to the privilege of sharing in His future grand work of blessing all the families of the earth.

Perth. -

On the 29th of March, a small company of brethren met in an upper room to commemorate our Lord's death. We realised that brethren throughout the world were doing the same, in remembrance of Him.

The speaker nicely set forth matters which culminated in the death of our Lord on Calvary's Hill. We saw again how our Lord instituted a very simple Memorial, known as the "Lord's Supper," and how our Lord's body and blood were well represented in "unleavened bread" and "fruit of the vine,"—the one needing to be broken and the other shed or poured out.

We acknowledge again how worthy was the Lamb that was slain, and realised how great a sacrifice it was on our behalf. By partaking of the emblems we affirmed the fact that we need to live on the Bread from heaven, and be freed from guilt by His precious blood. Furthermore, we are prepared to follow the Master and do as He did; to be broken with Him, and share in His "cup"; thus to have real communion, that we may die with Him in sacrifice and later live and reign with Him.

A small company also gathered at Fremantle to partake of the Lord's Supper.

Tasmania.

One Brother and three Sisters assembled on the evening of March the 29th to remember again our Lord's broken body and shed blood as our Passover Lamb; also to dedicate ourselves afresh to suffer with Him by partaking of His broken body and His cup.

We had all been refreshing our minds for some time, and when we came together it was more or less to compare notes and for resolutions to strive to make the year before us the best yet.

The article on the Memorial Supper in March "Peoples Paper" had been read and seemed to be appreciated by all.

Canberra.

On Sunday the 29th of March, a small group of the friends gathered together for the purpose of celebrating the Memorial of our Lord's sacrificial death.

The absence of dear ones who were present on previous occasions prompted thoughts of the fact that "Here we have no continuing city." However, the accumulative evidence of events portends that the time fast approaches when the "new wine" will be drunk in the Kingdom by the faithful. Surely such a thought arouses love and sympathy for the fellow members of the Body as we await the end of the narrow way.

Sydney.

We held our Memorial Service at Strathfield. when 15 friends partook of the emblems. Reading the Exodus account in chapter 12:1-14, we find that this, in type, brought to light all the main features of the Lord's Memorial, and which symbolize the true Church's common-union, her oneness and participation with and in Christ by the addition of the



symbol of bitter herbs with the roast lamb.

From the hour when our dear Lord broke the bread and shared the wine with His disciples, in the humble upper-room, apart from the world, the history of the true Church began. They were in Christ, as we are privileged to be now.

Glenbrook, N.S.W.

Once again, under God's guidance and blessing, we had the privilege of partaking of the Memorial Supper; eight were present, and in prayer we asked God's blessing to rest upon all the dear Israel of God, for we realised that we were all being drawn together by the invisible bands of God's great and mighty love.

Truly as we put our trust in the Lord we can feel that our Lord's prayer on our behalf in John 17:20 is resting upon us at this present time, so we can praise God from whom all blessings flow.

Queensland.

Once again, under the Lord's guidance and blessing, 11 of the dear ones assembled to partake of the Memorial Supper. It was a time of very great refreshment and blessing to all present, those who had been long in the narrow way, and especially those who had more recently made their consecration to walk in the footsteps of our dear Redeemer. The usual lovely hymns were sung, and the inspiring words repeated on the loaf and the cup were especially appreciated by some new friends.

## Baptism Service.

IT was a joy for the Melbourne friends to attend a Baptism Service on Saturday afternoon, the 28th of March, when two of our friends symbolized their consecration to be dead with Christ, in the waters of baptism. We were sorry that another member from a distance was not able to be present to take the same symbol on that occasion.

It is always refreshing to find others who come to a full hearted appreciation of the sacrifice of Christ, and accepting Him as their personal Saviour, realise that their faith in Him is a means of justification in the sight of God, as expressed so clearly by the Apostle Paul—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1) It is from this condition of justification that sincere believers are invited to take the further step of full consecration, as shown by the same Apostle—"I beseech you therefore, brethren, (justified 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.)

Having accepted the invitation to present oneself to God in full consecration, such a follower of the Master could rightly take the symbol of water immersion, and indeed, should delight to do so, as our two dear members did on the happy occasion recently. Thus, it is seen, that the real baptism is death baptism—baptism into Christ's death (Rom. 6:3),—and the immersion in water is the fitting symbol which follows, and indicates what has already taken place in the heart of the consecrated follower of the Master.

How beautifully did the Psalmist portray the attitude of the saints of this Gospel Age, when he wrote—"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 (daily dying) of his saints." (Psa. 116:12-15.)

## The Carpenter's Shop.

TN a carpenter's shop the tools are overheard to I discuss in a critical spirit the greater or less importance of the tasks for which they are respectively fitted.

Dr. Gimlet, a philosopher of a penetrative mind, had been speaking in terms of depreciation of the work of Brother Plane. He continued, I know he is very active, even fussy, and to look at the shavings flying about you really would think that he was doing great things, but I notice his work is all on the surface, whereupon the Rev. Heavy Hammer reminded Dr. Gimlet that although his powers of penetration were indisputably great his influence was confined to a very narrow circle. This remark provoked a quick retort from a sharp pointed nail, who said that Mr. Hammer's preaching was far too controversial; he is never happy unless he is having a knock at somebody. Brother Chisel was roused by this criticism of his friend, and declared that only those who were closely associated with Brother Hammer could duly appreciate his strength and perseverance. He and I have been colleagues more than once, and to his powerful influence I ascribe whatever good I have been able to do. Then a horseshoe that happened to be lying on the workshop floor said, I should have derived little benefit from all Mr. Hammer's vigorous preaching had it not been for the zealous labours of another of his colleagues; I refer to Brother Bellows. It was, as I listened to him, that the fire began to glow in my heart; it seems to me that warmth is the great essential.

As the discussion proceeded, Professor Whetstone, who was busily engaged in sharpening young axes, had been observed to pause in his work. His voice was now heard, "Do not be offended when, in spite of all the confident statements first made, I maintain that neither energy nor fire, nor both together, are sufficient; the tool must have a fine polish and a keen edge if it is to do efficient service." This was too much for Brother Screw, who spoke with a strong provincial accent, which betrayed his want of culture. I know that I have precious little polish, and I also know that I should object to any of old Whetstone's grinding: my motto is: Lay hold whenever you have a chance, and when once you lay hold never let go. Two close friends are heard conversing in an undertone. Their names are Rule and Square. The latter now ventured to remark that in their estimation all who had previously spoken had the capacity for doing excellent service, if only they would submit to Method and Span. Brother Rule and I have observed with regret that harm is continually being done by those people who will not work within regular line. Why, replied Brother Hammer,

the only rule that I ever had is “Hit hard,” and I’ve driven many a nail home. But he forgot that even he was guided by a Higher hand.

At this moment the carpenter’s son entered the workshop. In his presence all sounds of strife are hushed. He is making the model of a Temple. Skilfully he takes hold of now, Hammer, then Plane or Gimlet or Screw, the one giving place to the other as the progress of the work required, and each finding his special reward as the building grew in beauty and in strength.

*(Parable adapted from the German by Professor Tasker.)*

## Question Box.

Question.—In Matt. 6:7, our Lord tells us, “When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.” The Apostle Paul, writing to the Church (Col. 4:2), exhorts that they “continue in prayer”; again we read of the widow who was heard for her importunity. (Luke 18:2-5.) Is this a suggestion that we should importune? How could we importune without repetition?

Answer.—We are to recognise a distinct difference between the “vain repetitions” of the heathen, which our Lord condemned, and the “continuing instant in prayer,” “in everything giving thanks,” in “praying and not fainting,” acts which our Lord and the Apostles enjoined. (Rom. 12:12; Luke 18:1, etc.) This difference the Lord illustrated in the case of the woman who came to a judge repeatedly, asking that he avenge her of her enemy. Although the judge was not a man who would act justly, yet he did her justice on account of her persistence. In commenting upon her course, our Lord said that if an unjust judge be moved on account of importunity to do justice, how much more a just judge!

The thought illustrated in the parable is that of a person who cries to the Lord that injustice is being done—as with the Church at the present time. We all realize that we are suffering injustice. We cry, “O Lord, deliver us! deliver us from the Adversary!” Will God never deliver the Church? For nineteen hundred years the Church has been praying thus; and God has not answered this prayer. Will He never answer? Our Lord intimates that we should not lose faith. We are to have full confidence in His promises. Injustice will not forever continue. The time will come, we are told, when Satan shall be bound and deceive the people no more.—Rev. 20:2, 3.

Therefore we do right to pray, “Thy Kingdom come,” week after week, year after year, century after century. To grow faint or grow weary in prayer would not be right. The proper course is to believe that God will fulfil what He has promised; and that all will come out in harmony with His will.

On another occasion our Lord gave a parable wherein one asked his neighbor for food and was refused. (Luke 11:5-8.) He asked again. Finally the neighbor gave it to him on account of his importunity, on account of his patiently persisting. This parable, also, emphasizes the thought of importunate prayer. God has the blessing, and not only is able to give it, but has promised to do so. The delay in granting the request is because His due time has not come. Hence we are not to give up nor to become weary, but to be constant in our prayers.

This is all very different, however, from the “vain repetitions” which our Lord condemned. But we do not think that our Lord desires us to use repetition in our prayers. Some people use the words, “Our Father,” or “Our God,” or “Heavenly Father” more frequently than would seem to be good form—even using them in every fourth or fifth sentence. Their prayer would sound better on earth if they did not use these repetitions; though, no doubt, the repetitions would be understood in Heaven; for these people seem to be as earnest as others.

Sometimes, after worship and prayer, the one called upon to ask the blessing at table practically repeats the prayer. This course would imply that the person had forgotten that the general blessings had been asked in that prayer, and that he should be asking a blessing on the meal. To ask a blessing on the meal is not to pray in the ordinary sense of the word. Whoever “asks the blessing” should ask something in connection with the food and not attempt to pray for neighbors, relatives, etc.

## 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 eight varieties of these cards as follows:—

“Just for To-day,” “One Here and There,” “How Readest Thou?,” “The New Leaf,” “The Best of Wishes—Faith—Hope—Love,” “Drop a Pebble in the Water,” “The Touch of the Master’s Hand,” and “My Bible and I,” These cards are quite nice and are suitable for general greetings. The price is 3/- per dozen, post paid. Samples sent on request.

## Hitherto and Henceforth.

*“Hitherto the Lord hath blessed us.”—Jos. 17:14.*

Hitherto the Lord hath blessed us,  
Guiding all the way;  
Henceforth let us trust Him fully,  
Trust Him all the day.  
Hitherto the Lord hath loved us,  
Caring for His own;  
Henceforth let us love Him better,

Live for Him alone.  
Hitherto the Lord hath blessed us,  
Crowning all our days;  
Henceforth let us live to bless Him,  
Live to Show His praise,  
—F.H.R.

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

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



## Volume XXXVI. No. 4 MELBOURNE, APRIL, 1953

### Does the Bible Teach Divine Healing for Today?

THIS subject has been brought before the minds of thinking people, particularly in recent times, because of the prevalence of claims that it is a mark of Christian growth and favour from the Lord to receive what is declared to be the outpouring of the holy spirit of God in the last days, in fulfilment of the prophecy of Joel which was quoted by the Apostle Peter on the day of Pentecost.

In reviewing Peter's quotation in Acts 2:16-18, it is evident to careful students of God's Word that verse 18—"And on my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy"--commenced to have its fulfilment on the day of Pentecost, whereas verse 17 will be fulfilled in the Kingdom Age, when God's spirit will be truly "poured out upon all flesh," but not before. There are various passages in the Bible where verses are out of sequence in order of fulfilment, and if this matter is overlooked in this passage Acts 2, it is very misleading.

The period when God's spirit has been poured out upon His servants and handmaidens only, is this Gospel Age, beginning on the day of Pentecost. It is recorded in John 7:39, while Jesus was still carrying on His ministry, that "the holy spirit was not yet given, because Jesus was not yet glorified." When our Lord ascended to the Father, however, the acceptance of His sacrifice was shown by the outpouring of the spirit on the waiting disciples at Pentecost upon God's servants and handmaidens, who were worthy of His blessing. This was the second great outpouring from the Heavenly Father, the first being upon our Lord at the time of His baptism, 3½ years prior to His death at Calvary. (See Matt. 3:16, 17.)

Having received the spirit in its fulness from the Father (without measure, John 3:34), Jesus engaged in certain miracles at particular times, as wisdom indicated, to demonstrate the power of, God for the benefit of those who would be His true disciples. Being natural people they needed outward signs to convince them that Jesus was truly the Messiah, the Christ of God; at least, God graciously arranged the matter that way, in accord with His good pleasure. It is evident that our Lord Jesus performed at least 36 miracles during His ministry; maybe He performed more which are not recorded, but even one hundred or more miracles would not be a great number for one having the power of God at His disposal for 3½ years. Of the miracles Jesus did perform, about 22 were healings, at least three were miracles of raising the dead, and the remainder were of various kinds. It is evident, then, that our Lord's mission was not directed toward relieving the physically sick of Israel in particular; only a comparatively few, really, were healed by Him, as examples of His power, to show that He was the sent One of God, and also to manifest forth, beforehand, His coming power in the Kingdom Age. This is indicated by the statement in John 2:11, when Jesus turned the water



into wine. It reads—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

The fact that outward demonstrations by miracles were not to be taken as chief indications of God's favour, even at Jesus' First Advent, is evident by our Lord's words to the seventy disciples, recorded in Luke 10: 17, 20, as follows:—"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them . . . Notwithstanding in this rejoice not that the spirits are subject unto you: but rather rejoice, because your names are written in heaven."

Passing on to the time when the disciples of Jesus received the gifts of the spirit, as well as the begetting of the holy spirit, on the day of Pentecost, the account of that wonderful outpouring "on God's servants and handmaidens" is given in Acts 2. The record states—"And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing, mighty wind. . . And they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God." (Acts 2: 1, 2, 4, 5, 7, 8, 11.)

We can well understand the reasonableness and necessity for the "tongues" at that time, as numerous people of different languages were present (Acts 2:9-11), and the result of the proclaiming of the message of the truth in the various languages is shown in verse 41 of this same chapter—"And the same day there were added unto them about three thousand souls." Then, those with the varied languages would return to their own countries and proclaim the same message of glad tidings to their own people who had ears to hear: this was God's means of spreading the gospel message that it may, throughout the Gospel Age, be a witness to all nations; to take out of all nations a people for His name.

Thus was the Church established in its infancy by the outpouring of God's holy spirit, by outward signs for those who were then "babes", and also by the begetting of the holy spirit for the development of these young in the faith; that they may grow up into Christ and become mature in character.

As time progressed with the establishment of the various churches in the Apostles' day, does it seem strange that in all the spiritual epistles of the Apostles we find no reference to the outward signs or gifts of the holy spirit? Surely, if the gifts of healing or speaking with tongues were to be an evidence of God's favour and blessing, we should expect the Apostles to make this very plain in all their epistles. But what do we find? Take the richly spiritual letters to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians, to Timothy, to Titus, to the Hebrews, and we find no reference is made by Paul to the "gifts" of the spirit. Why the omission? And why did Peter in his two epistles, and John in his three epistles never mention the "gifts" of healing? And why did not Jesus mention the "gifts" of the spirit in His wonderful Revelation to John?

The answer is given in Paul's epistle to the Corinthians, the letter in which the Apostle especially mentions both the gifts and fruits of the holy spirit. In 1 Cor. 3 we read—"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal . . . and walk as men." (Verses 1-3.) Again, in chapter 4, Paul states—"For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you . . . We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised, etc. I write not these things to shame you, but as my beloved sons I warn you." (Verses 7, 8, 10-14.)

The above quotations reveal the mind of a considerable portion of the church at Corinth; they desired outward show, "reigning as kings", making a fair show in the flesh, etc. Then, in chapter 12 of this epistle, Paul shows the diversities of gifts from the same spirit of God, and while rightly used in the early church the "gifts" could be a blessing and lead on to the higher spiritual development, this was not the case with the Corinthian church as a whole. They were more interested in making an outward show with the tongues, healings, etc. In the closing verses of chapter 12 Paul shows the various gifts, and concludes—"Covet earnestly the best gifts; and yet show I unto you a more excellent way."—More excellent, more to be desired, than even the best gifts. (Verse 31.)

The more excellent way is presented in chapter 13 of 1 Corinthians—"Though I speak with the tongues of men and of angels . . . Though I have the gift of prophecy, etc., and have not love (the fruit of the spirit within), I am nothing." Then, in verse 8, Paul declares—"Love never faileth: but whether there be (gifts of) prophecies, they shall fail: whether there be (gifts of) tongues, they shall cease; whether there be (gifts of) knowledge, they shall vanish away."

A helpful indication as to the manner in which these various gifts of the spirit did fail, cease and vanish away, in the early period of the Gospel Age, is furnished by a Scriptural passage in Acts 8, where it is recorded—"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the holy spirit; (for as yet it was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the holy spirit. And when Simon saw that through laying on of the apostles' hands the holy

spirit (gifts) were given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy spirit. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.” (Acts 8: 5, 6, 13-20.)

The important lesson from the above account is the fact that while Philip was engaged in a valuable ministry of preaching the gospel, and performing miracles to impress the truths of God, he was unable to convey the “gifts of the spirit” to others, even though he had the gifts himself. It required the sending of two apostles (Peter and John) to Samaria, and they were used of God to pass on the “gifts” to others. Thus, as Philip could not convey these gifts (this power being invested only in the twelve apostles), it necessarily follows that when the apostles fell asleep in death, the gifts did fail, cease and vanish away, as Paul declared. However, God’s work by means of the gifts had been accomplished, and they were no longer required for His work of the ministry.

Again, when referring to the gifts of the spirit, Paul declared—”When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man (in Christ), I put away childish things.” (1 Cor. 13:11.) Thus did the Apostle seek to lift the minds of the Corinthian brethren above the condition of babes, that they may develop the fruits of the spirit, and become mature followers of Christ. And of course the epistles of the Apostles were becoming available for the churches when Paul wrote those words, as also the Gospels, in addition to the Old Testament Scriptures, so that the Apostle could say, “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.)

Of course there are claims that there are apostles of the Lord alive to-day, just as there were false declarations of the same nature towards the close of the first century of the church’s history. In the message in Revelation 2:2, to the church of Ephesus, we read—”And thou hast tried them which say they are apostles, and are not, and hast found them liars.” Likewise, to-day, any claims to being apostles would be equally false, as there have been no more than the twelve apostles appointed by the Lord, Paul taking the place of Judas, as God never at any time recognised the appointment of Matthias which was made by the apostles themselves without any instructions from the Lord. Indeed, the apostles were told “to wait for the promise of the Father,” to be “endued with power from on high” (Acts 1:4; Luke 24:49), but instead they got busy electing another apostle as they thought, which was absolutely ignored by the Lord. So to-day, some religious systems take upon themselves the task of appointing “apostles”, so it is little wonder that they are misled by all manner of deceptions from the Adversary. •

The Apostle revealed the deceptions of the evil one, when he declared there were “false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” (2 Cor. 11:13-15.) It may be asked how Satan could be transformed into an angel of light. Our Lord stated in John 8:44 that the devil “was a murderer from the beginning”—from the time he brought the death sentence upon mankind. Now, however, Satan would adopt the opposite procedure; he would be as an angel of light; he would heal, he would do many wonderful works—he would start a counterfeit of the gifts of Pentecost—to captivate the desires of those who like show, outward signs. instead of the indwelling of God’s holy spirit. And Paul declares that to all who are captivated by the so-called “ministers of righteousness”, to satisfy their own desires, “God shall send a strong delusion, that they should believe a lie; because they receive not the love of the truth, that they might be saved.” (2 Thes. 2:10-11.)

It may be asked: What about the statement by James, in chapter 5:14-16? There we read—”Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” The careful student of the Scriptures, examining these verses, also the context of this chapter of James, will readily determine that the Apostle is referring to sin-sickness and not to physical sickness at all. He is explaining the condition of one who has departed from the spirit of the Lord, being overcome to a considerable extent by the spirit of the Adversary, and felt unable to approach the Lord effectively. Hence, the advice—”Call for the elders”—to pray with and for him, to encourage such an one back into harmony with the Lord, by gaining full forgiveness of sins. The Lord grants forgiveness, but graciously permits other members in Christ to assist the erring one back into harmony with Himself; thus it is—”The effectual fervent prayer of a righteous man availeth much.”

Paul, himself, when suffering “a thorn in the flesh” did nor receive healing from the Lord, and surely if any one of Christ’s followers should receive healing by a miracle it would have been Paul. However, the reply to Paul was—”My grace is sufficient for thee; for my strength is made perfect in weakness.” • And the Apostle’s response —”Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me”—is the true example for all followers of the Master. (2 Cor. 12:7-9.) Again, Paul’s advice to Timothy, in 1 -rim. 5:23—”Drink no longer water, but use a little wine for thy stomach’s sake and thine’ often infirmities”—shows that the Apostle did not heal any of the Lord’s followers, just as Jesus did not heal any of His spiritual followers.

Instead of, expecting to be healed miraculously of bodily ills, the Lord’s people realise that the bearing of fleshly weaknesses in all patience and meekness is a means of great blessing in promoting the growth of the fruits of the spirit. And of course these true followers of the Master have “presented their bodies a living sacrifice” (Rom. 12:1) , and would never expect the Lord to use miraculous power to keep them healthy; rather, they are on the altar of sacrifice, and after using reasonable, natural means to keep their bodies well, commit their whole course into the

Lord's hands, while active in His service. Just as Jesus would not use the heavenly-given powers to satisfy His hunger by "commanding the stones to be bread" (Matt. 4:1-4), so all the followers of Christ must resolutely resist any suggestions by the same deceiver that they can have their bodily ills cured by power from on high.

It may be very appealing to the natural mind to receive promises of bodily healings, but our Lord declared—"If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" (Matt. 12:26.) The fact is, that Satan's kingdom is about to be fully overthrown, and he is divided against himself now by appearing "as an angel of light", to cure the very evils he brought about by deceiving our first parents and bringing the death sentence and all the dying processes upon the human race. Our Lord warned about the deceptions of our very day when He declared—"There shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." (Matt. 24:24.)

The time when bodily weaknesses and imperfections are to be removed by the Lord is not yet; but during the Kingdom Age this will be the great work on behalf of mankind in general. Then, the overcoming saints will be associated with Christ in delivering mankind from the bondage of corruption into the glorious liberty of the children of God. (Rom. 8:21.) To prove over-comers the Lord's people must continue "to walk by faith, not by sight" (2 Cor. 5:7), and this will mean constant vigilance against the wiles of the evil one, especially those suggestions which promise present, fleshly advantages, which, if accepted, would mean a violation of the consecration vows to be dead with Christ, if so be that we may live with Him.

## **"A Cup of Cold Water."**

"The Lord of the Harvest walked forth one day,  
Where the fields were white with the ripening wheat,  
Where those He had sent in the early morn  
Were reaping the grain in the noonday heat.  
He had chosen a place for every one,  
And bidden them work till the day was done.

"Apart from the others, with troubled voice,  
Spake one who had gathered no golden grain :  
'The Master hath given no work to me,  
And my coming hither hath been in vain ;  
The reapers with gladness and song will come,  
But no sheaves will be mine in the harvest home.'

"He heard the complaint, and He called her name:  
'Dear child, why standest thou idle here?  
Go fill the cup from the hillside stream,  
And bring it to those who are toiling near;  
I will bless thy labour, and it shall be  
Kept in remembrance as done for Me.'

" 'Twas a little service, but grateful hearts  
Thanked God for the water so cold and clear:  
And some who were fainting with thirst and heat,  
Went forth with new strength to the work so dear;  
And many a weary soul looked up,  
Revived and cheered by the little cup.'

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

## **The Great Multitude of Rev. 7: 9-17.**

A THOUGHT has been expressed that these are human beings restored to perfection, but this view would not harmonise with the setting of this passage, nor with the Scriptures as a whole.

It would seem that the Revelation which John received was particularly in regard to matters concerning the history of the Church—the events of the Gospel Age leading to the establishment of the Kingdom of Christ on earth.

The Lord had indicated in His parables, that the great system of error—the Roman Catholic Church—would develop; that truth would be so polluted and that tares (imitation Christians) would become more plentiful than the wheat (true Christians). In this Revelation given to John symbols are given, which the developments of the age would lead the earnest student to comprehend as the fulfilment of these signs.

Until Christ came, and, by His death and Resurrection, became "worthy to open the Book" (which, until then, the Father had "kept in His own power,") no one but the Heavenly Father knew what was to take place during the Gospel Age. The mystery was represented as a Book sealed with sewn seals.

As these seals were one by one opened, John saw the visions recorded, and these symbolised certain features of the Gospel Age. The first six seals deal only with features between Pentecost and the second coming of Christ; but the seventh seal gives a full view from the first advent and the death of Our Lord, "as the Lamb slain," to the time when all the willing and obedient will have been brought up the highway of holiness and presented perfect to God.

It will be noticed that the matters contained in Rev. 7, including the seeing of this great multitude, are observed by John after the breaking of the sixth seal, and therefore as there is no earthly promise held out for any during this Gospel Age—the calling of the present time being to a heavenly inheritance—this "great multitude," before the heavenly throne, must be heavenly, i.e., spirit beings. The Apostle definitely says, "we are called in one hope of our calling."

No one is called to be of this Great Multitude; all who come into Christ are called to be "joint-heirs with Him." "If any man have not the spirit of Christ, he is none of His." If we have received of His spirit, then "the spirit beareth witness that we are children of God, and if children then heirs, heirs of God and joint-heirs with Christ." (Rom, 8:9, 16, 17.)

However, whilst many are called, few are chosen (for the elect) ; many fail to make their calling and election sure. They allow the things of earth to attract and hold them back, and so they receive tribulation, hard experiences, to help them to give themselves entirely to the accomplishing of the Divine will. Paul says, regarding such an one, that he was handed over to Satan (to get experiences) , so that the fleshly mind might be destroyed, "that the spirit (life) might be saved so as by fire." These would, while losing the great reward, yet be saved and ultimately gain the victory; but, instead of being on the throne as "joint-heirs with Christ," would be servants before the throne, probably of similar nature to the angels.

As no one is called to be of the Great Company there is no very definitely plain Scripture statement concerning the class. There are, however, several Scriptures that seem to show that there would be those to serve before the throne. For instance, in the beautiful picture of the selection of the Bride of Christ in Genesis 24, Rebecca, who signified the Bride, had her nurse, who was also brought across the same desert to the same place as her mistress and served her in the new home. In Psalm 45, too, the Bride or Queen in gold of Ophir had "the virgins her companions that followed her."

There are no hopes of an earthly nature held out to believers of the Gospel Age—the promises are all spiritual. The justified human nature has been presented as a living sacrifice. (Rom. 12:1.) The human nature having been placed on the altar must be consumed and cannot be reclaimed; and it would indeed be a sad thing if there was no provision for all those, who, though at heart loyal to God and loving righteousness, had been overtaken by the good things of earth and hindered by the adversaries—the world, the flesh, and the devil—from being counted overcomers to sit with Christ in His throne.

Paul speaks of such a class in 1 Cor. 3:12-15. They continued faithfully on the foundation, Jesus Christ—trusting in His shed blood for their peace with God and hope of heaven; but their works have been faulty. They have not embroidered their garments (Psalm 45), or in other words, have not zealously prepared themselves by attaining the predestined character (Rom. 8:29) —"conformed to the image of God's dear Son." Though their works are unacceptable, and they fail to gain the prize of the "high calling of God in Christ Jesus," they are saved so as by fire,—fiery trials, great tribulations are permitted so as to assist them to let go the things of earth and overcome those things that hinder. They have "palms" of victory, though are not "crowned"; they serve before the rainbow circled throne instead of "sitting with Christ in His throne, even as He overcame and is set down with His Father in His throne." (Rev. 3:21.)

# The Lord is My Shepherd.

The Prophet David wrote the 23rd Psalm concerning himself; but in his words there is still deeper signification, namely, that Jehovah is the Shepherd of the anti-typical David—The Christ, of which Jesus is the Head and the Church His Body.

In proportion as any are in an attitude of mind in harmony with the Lord they are out of harmony with their present environment, in which the great Adversary is seeking their destruction, under conditions unfavourable for their spiritual development as the Lord's "sheep." Foxes, wolves, lions and even cattle have means of defence and offence; but the sheep has practically none. It seems to have no judgment: therefore the sheep is dependent on the shepherd. In other words, it is out of its environment if away from the shepherd. God provided for man's protection, but by reason of sin the race got into the wilds and became exposed to various difficulties which otherwise would not have been man's lot.

Those who are the "sheep" will come back into harmony with the Lord. As represented in our text, the Church class comes back in the present time. We all recognise, as the days go by, how necessary is the Divine care. As we come to see the Divine Plan, we see that "all who are of this fold," all those who will come into harmony with God, will have this care; and that eventually there shall be one Shepherd and one flock.

Our Lord Jesus is the representative of the Father. Humanity, as the Lord's sheep, went astray. All of Adam's posterity are now astray. The Great Shepherd sent His Son for the lost sheep. He is seeking them and will ultimately find all who belong to this true flock. He is, therefore, in the highest sense of the word, the Bishop, or Shepherd of our souls, the Good Shepherd who laid down His life for the sheep.

*To be His sons and daughters is a dignity and blessedness before which all earthly honours and all worldly good disappear.—Charles Hodge.*

## Brotherly Love.

LOVE of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have consecrated themselves to the Lord, and are seeking to walk in His steps.

It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of Him.

We henceforth know them, not after the flesh, with its peculiarities and knots and twists, but after the new nature, as "new creatures." It means, also, that each of us in proportion, as we discover our own natural crooks and twists, which are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint, love will not be forever noting the defects of the various members of the body of Christ, nor holding them up to ridicule of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathise with others in their conflicts with their besetments; as he sympathises with himself, and desires that the Lord shall sympathise with him in his own conflict with his own imperfections. "If any man have not the spirit of Christ (the disposition of Christ, love), he is none of His." (Rom. 8:9.)

The object of the present call of the Church is to select not those who are perfect, but those who desire and will seek to become copies of God's dear Son, "conformed to the image of His Son." That image is love itself, for as God is love, so Christ's character is love, the express image of the Father. This is the mould into which we are to be fashioned. But God will not impress us into this mould; He will not force upon us these lines of character; rather, the only influences which He exerts to this end are the "exceeding great and precious promises, that by these we might become partakers of the Divine nature," and impress upon ourselves the Divine character of love, and thus escape the corruption that is in the world through selfishness. We are to keep ourselves in the love of God while He causes the pressure of all things to deeply engrave it upon us. (Jude 21.)

The matter is left open to us. We can either avail ourselves of these promises, and permit them to mould and fashion us according to the copy, little by little, daily and hourly, in thought, in word and deed, or we can resist their proper influence, and we can hold the truth in unrighteousness. Those who take the latter course are purchasing for themselves thereby bitter disappointment; for such are not of the kind to whom the Lord will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." The degree of our devotion to the Lord, therefore, will be indicated in the degree of our love for Him and His; and the degree of our love and devotion will be manifested by our activity in conquering self and selfishness in all its ramifications throughout the affairs of life, and bringing all our thoughts and talents, great or small, into active service, prompted by love to God and to His people. Such will appreciate the statements of the Apostle when he said, "We (who have received the begetting of the holy spirit of our Master, the spirit of love, and who have grown to some extent in the knowledge of Him) ought also to lay down our lives for the brethren."

## Cheerful Obedience.

“I wish I could obey God as well as my little dog obeys me,” said a young lad, looking affectionately at his shaggy friend. “He always looks so pleased to obey, and I don’t.”

Implicit obedience is our first duty to God, and one for which nothing else will compensate. The farmer must obey God’s natural laws of the season if he would win a harvest; and we must all obey God’s spiritual laws if we would reap happiness here and hereafter.

## **A Swarm of Bees Without Stings.**

B hopeful, B cheerful, B happy, B kind,  
B busy of body, B honest of mind;  
B earnest, B truthful, B firm and B fair,  
Of all miss B haviour B sure to B ware.

B think ere you stumble, of what may B fall,  
B true to yourself, and B faithful to all:  
B brave to B ware of the sins that B set,  
B sure that one sin will another B get.

B just and B generous, B honest, B wise,  
B mindful of time and B sure that it flies;  
B prudent, B liberal, of order B fond,  
Buy less than you need B fore buying B yond.

B careful, but yet B the first to B stow,  
B temperate, B steadfast, to anger B slow:  
B thoughtful, B thankful whatever B tide,  
B just and B joyful and B cleanly B side.

B pleasant, B patient, B gentle to all,  
B best if you can, but B humble with all;  
B prompt and B dutiful and still B polite,  
B reverent, B quiet, B sure and B right.

B calm, B retiring, B ne’er led astray,  
B grateful, B cautious of those who B tray:  
B tender, B loving, B good and B nign,  
B loved thou shalt B, and all else shalt B thine. —Selected,

## **“ALL THE BUILDING FITLY FRAMED TOGETHER.”**

I have been immensely struck with the words, “Him that overcometh will I make a pillar in the temple of my God.” Now a pillar stands on the foundation and on nothing else; it has no other support, it does not even lean against another pillar; but because it stands thus straight and upright, it is the means of support to other parts of the building. I have long been praying that God would fulfil this promise to me.—F. R. Havergal.

## **Correspondence.**

Dear Brother—It was a pleasure to have yours of last month, also the “P.P.” and reports of the Convention. It is nice to see that the Church in Melbourne is gathering up so well and the Convention is getting more like to the times gone by in numbers, and the addresses are splendid. I read the one “The Epistle of Christ” and think it is beautiful: others I have still to read.

It is also so good to hear something of those I have not met and of their earnestness and good fellowship . . . With Christian regards to you and to all. Yours in Christian fellowship.

Dear Brother—Warm Christian greetings in the precious name of Jesus.

I am enclosing cheque for to pay my subscription for the “Peoples Paper” and the balance, dear brother, please use to help on the precious truth. The Convention address, “The Epistle of Christ” in the February number is very good; truly we receive the message through Christ as it is passed on from one to another of His faithful followers.

If it will be convenient we would like you to forward, in due time for the Memorial, unleavened bread and wine for six to partake of.



The Frank and Ernest talks come over 2KY very good on Sunday mornings; I have been able to get ever so many to listen-in to them. Do you ever hear from Brother —; if so, please give him my Christian love and accept same yourself. I remain, your Brother in Christ.

Secretary, B.B. Institute, Dear Brother--I came into the Truth in 1914, and was very happy with the dear consecrated friends at -- where we lived. Then we lived in until Judge Rutherford changed the teachings, and which were by no means according to the Scriptures. He became an absolute dictator, and worse, until he died; I could not continue with the Society, so left completely and have never gone back. There were many more of those who knew the Truth and left when I did, and since; you know about where they have got to now, and going further away from the Truth.

We came to — and settled down here. My wife, Sister — passed to her glorious reward since then—faithful to the end. We had a few loyal ones to the Truth here, but most have been changed. There were very few left: I am very isolated, but the Lord is more precious to me now than ever . . .

It gave me great joy to receive from Sister here, three of the “Peoples Papers”, June, September, and December, 1952, also to hear Frank and Ernest Talks; it all rings beautiful and clear to me, as I have been studying Brother Russell’s books all along. I have them all, as well as the Reprints, Convention Reports, Question Book and numerous others. I can see you are carrying on much where he left off, so will be delighted when I receive the list ordered on the attached sheet. You will find enclosed Money Order; I don’t know how it will work out for freight and all, but if not enough, please let me know. Could you include in the year’s subscription for “Peoples Paper” the February issue, if not too late . . . When your next Convention in Melbourne? I may (D.V.) be down there at the end of this year.

Will be anxiously waiting on arrival of books, etc. I have prayed to the Lord for years and can see He is answering my prayers. Frank and Ernest Talks are doing wonders; hope same will continue. May the Master bless you abundantly, and all the dear friends. Yours in His service.

Dear Brother—Just a note; I feel that I must write and tell you just how much I am appreciating your Talks on Sunday mornings. It is grand to hear the glorious Truth broadcast, and surely it must bring comfort and help to some who will glorify God in the day of their visitation, when they remember such good works. ( I Pet. 2: 1 2. )

When one does not get much fellowship it is lovely to hear the Truth, spoken so beautifully clear and convincing. I do indeed enjoy reading, but how great has been the comfort and help to me to hear your little Dialogue each Sunday. With Christian love; Your Sister, by His grace.

Dear Frank and Ernest—I have quite enjoyed the reading of the literature you have sent me; it is really inspiring and it does help one to understand the Scriptures more fully. The Bible is a different book to me. I am trying to serve God, but it is very hard when your family is not with you and they doubt the truth of the Bible.

That little book you sent me, “God and Reason”, is wonderful and has been very inspiring to me. I wonder if you could send me any more of them, I would like the book on the meaning of the parables, if possible, and any literature that will be interesting concerning the Scriptures. Thanking you in anticipation. Your Sister in Christ.

Dear Frank and Ernest—Just a few lines to thank you for the literature you forwarded on to me; it is a wonderful way to explain the Bible—everything is made clear. You see, although I go to our church here, we never hear anything explained to us, and we really come away empty; that is the feeling I always have . . . It just seems as if people are waiting for someone to satisfy their longing, and nearly every one you speak to will tell you they are waiting for something. We cannot get it in our churches and I know I am going to learn a lot by having and hearing your Dialogues. Thank you for sending them to me, and if you have any to spare at any time, I would be happy to have them.

Could you forward me one copy of “Our Lords Great Prophecy”; “The Plan of God—in Brief”; “The Lord is My Shepherd”; and “Peace Desired—War Continues”. These will give me a feast of reading. Enclosed 10/-; anything over, use as you like. Thanking you once again. Yours sincerely.

P.S.—Will you have a paper on “Should All Christians Observe the Lord’s Supper—How Often Should It Be Celebrated?” I would much like to have it, as it is a subject I’ve often thought about.

(A paper on the celebration of the Lord’s Supper is gladly supplied free to all, upon request. —B.B. Institute. )

To Frank and Ernest, Dear Sirs—Will you please send me a copy of the discussion last Sunday, also a copy of the booklet “Hope Beyond the Grave.- Thank you for your very interesting talks and the spiritual knowledge which they impart. May God richly bless your work. Yours in the Lord.

Frank and Ernest, Dear Friends—I listen to your Sunday morning broadcasts with much interest and am greatly helped by your discussions and answers to questions concerning God’s Word of truth.

I would be pleased to receive your booklet “Hope Beyond the Grave”, also a copy of the last Sunday morning’s broadcast I thank you and trust that the Lord will give you strength in your work for Him.

#### FRANK & ERNEST TALKS

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

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

Brisbane, 4KQ, 435 M. go 9 a.m.

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



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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.

While the Jews still apparently think more of the Passover week than of the Passover lamb, the spiritual Israelites on the contrary and in harmony with the example of our Lord and the Apostles have special respect for the lamb, which typified the "Lamb of God which taketh away the sin of the world," and under whose blood of sprinkling we, who now believe, namely the "Church of the Firstborn," are passed over or spared in advance of the world.

It is again the great question of atonement, redemption, and deliverance, that comes before us as we gather at the table of the Lord. The Passover lamb reveals primarily the Divine method of dealing with sin, of satisfying the claims of Justice against our race. Typically this was the great question on the evening of the fourteenth day of the first month, namely, how can God exempt from judgment, and receive into His favor, those whom His holiness condemns? To this most solemn question, there was but one answer that would satisfy the demands of the God of holiness, and that was the blood of the lamb of His own providing. "When I see the blood, I will pass over you." This settled the all-important question. It was one of life or death, of deliverance or judgment. The blood-sprinkled door-post was a perfect answer to all the claims of holiness, and to all the need of the congregation.

Israel was now at peace with God, a sheltered, saved, and happy people, though still in Egypt, the land of death and judgment. God was now pledged to deliver Israel—precious type of the perfect security of all who are trusting in the blood of Christ. They were securely and peacefully feeding on the roasted lamb, when "at midnight, the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon and all the firstborn of cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead." (Exod. 12:29, 30.) "But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord hath put a difference between the Egyptians and Israel." (Exod. 11:7.)

Observing in the type the slain lamb, its blood sprinkled upon the door-posts and lintels of the home, and the flesh eaten with bitter herbs, we apply this in the antitype and see Christ as the real Lamb, see that His blood sprinkled upon our hearts cleanses them from a consciousness of evil and gives us an assurance of our being passed over, of our being spared. of our being granted life through His blood. This sprinkling represents our justification by faith; and the subsequent eating of the lamb with bitter herbs finds its place in the antitype in our consecration, in the bitter experiences and trials which the Lord provides for us and which help to wean our affections from earthly things and increases the appetite and encourages us to partake more and more abundantly of the Lamb. All who believe the testimony. all who trust in the precious blood, are passed over: and more than this, are expecting a great deliverance of all who love God. who desire to do Him reverence and service. As many as thus believe. realise themselves pilgrims and strangers under present conditions, looking for a better country, even the heavenly Canaan. All this was represented in typical Israel, for while eating the lamb on that night of the Passover they stood staff in hand, girded for a journey. Likewise the Lord's faithful today have no continuing city, but set their affections on things above—the heavenly city, the new Jerusalem, the Kingdom of God.

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,” 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 those chosen disciples that Jesus wanted, not their talk. "I here 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 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 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 sleeping 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 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 favor 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 re-established in the Lord's favor 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 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 betrayed 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.

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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 favor 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 re-established in the Lord's favor 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, honor 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, 1953,

The anniversary of the institution of the Memorial of Christ's death falls this year on the evening of Sunday, 29th March. The appropriate time to celebrate the Memorial of our Lord's death will therefore be after sundown on the Sunday evening above-mentioned.

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

Memorial Services.

Melbourne—Sunday, 29th March, at 7 p.m., at Masonic Hall, 254 Swan Street, Richmond. (Further information, phone in Melbourne—WY 3500.)

Adelaide.—Sunday, 29th March, at 7 p.m., at Builders' and Contractors' Rooms, 17 Waymouth Street, Adelaide.

Sydney.—Sunday, 29th March, at 7 p.m., 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.—Sunday, 29th March, at 5.45, at The Literary Institute, 1st Floor, Corner Hay and Pier Streets, Perth.

## When Ye Fast.

*"When ye fast be not as the hypocrites, of a sad countenance."*—Matt. 6 : 16 .

IN OUR TEXT our Lord is not expressing any I disapprobation of fasting: quite to the contrary; He is endorsing it as a propriety. Undoubtedly it is better for the health to fast somewhat at times rather than to eat to satisfaction. The Master's comment, according to the context, seems to be based upon the improper conduct of the Pharisees. The fasting was supposed to be good not only for physical health, but also for mental and spiritual health. The Pharisees, professing to be very holy, made manifest their holiness by fasting, subordinating the flesh that they might be spiritually strengthened.

Our Lord does not dispute the propriety of such a course, but it was the wrong spirit that He condemned. For when



the Pharisees fasted, many of them did it to be seen of men, in order to seem holy and given over to spiritual things. Hence our Lord's suggestion that when His disciples fast they should not be as the hypocrites, whose fasting and long faces were to show men their piety. In the same connection our Lord proceeds to say that when His disciples fast they should do the very reverse; that they should anoint their heads and be as cheerful as possible.

We can see the philosophy of this course. If their fasting had brought them nearer to the Heavenly Father it should have made them more gracious and luminous. It should have had a happifying effect, which would have shown itself in the countenance. The thing reprimanded, then, was the hypocrisy of the Pharisees, who assumed a sadness of countenance to be seen of men. They delighted to have people say, "What a holy man! He has fasted so much! He is always thinking about holy things and, in order to do this, he is even denying himself the necessities of life. He is a very holy man!"

The followers of the Lord are to practise such fasting as will be seen of the Lord and not of men. The Father, who knows the heart, will appreciate our efforts to draw near to Him and will grant our desire. But these things should be hidden to the outside world and known only to God; and the joy of the Lord should be manifest in the countenance.

Our Lord's frequent reference to the Pharisees, no doubt, was in part owing to the fact that the Pharisees were a very large and influential class; and in part because their name signified that they were the "holy people." Hence, when our Lord was teaching special obedience to God, the question in the minds of the people would be, "Is He not a Pharisee, and do not the Pharisees teach all these things?"

So it became necessary for our Lord Jesus to show wherein some of these things that the Pharisees practised were not proofs of their special nearness to God, and that they were not leaders to holiness, but that it was very evident that many of the Pharisees were hypocritical. Their holiness had become a mere form; it had degenerated into a custom—as the Scriptures say, a "Drawing near to the Lord with their lips, while their hearts were far from Him," and thinking merely of the general attitude they had toward the world, the people in general.

We remember that there were some very noble Pharisees—Nicodemus, and Joseph of Arimathea, who buried our Lord, and St. Paul, who tells us that he was a Pharisee. But evidently the greater part of them had made broad their phylacteries and were more anxious in respect of what men would think of them than what the Lord would think of them. Perhaps some of the hypocrisies of the Pharisees have been practised since by some in the Monastic Order, where they wished to show their special separation from the world by the wearing of a peculiar garb, by a special cut of the hair, by seclusion, etc. There is danger along this line in the observance of the Lenten season by some of the Catholics, Episcopalians, Lutherans. But it may not be hypocritical with all.

In many respects it would be a very good thing for all the Lord's people to follow the Lenten custom of fasting, doing so with as little outward demonstration as possible, practising it as unto the Lord, without considering it a thing to be mentioned, without attracting attention, but merely as a privilege. The Lenten season comes at a time when abstemiousness in food seems particularly appropriate.

We have in mind the fact that the Lenten season represents the forty-day period of our Lord's experiences just preceding the crucifixion. We might enter sympathetically into this matter and think of the trying experiences that were upon the Master when He knew that He was drawing near to the time of His death. As we try to think of Him it will enable us better to realize what a privilege it is to endure hardship as good soldiers for the sake of His Message.

Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the Devil; for, by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We may believe that a majority of Christians would be helped by occasional fasting—by a very plain diet, if not total abstinence, for a season. But fastings to be seen and known of men, or to be esteemed in our own minds as marks of piety on our part, would be injurious indeed and would lead to spiritual pride and hypocrisy, which would far outweigh any advantage to us in the way of self-restraint.

## **Baptism Services, Adelaide and Melbourne.**

It is expected that a Baptism Service will be held in Adelaide during the Easter Convention gatherings. Any Christian friends desiring to symbolize their consecration to the Lord are invited to contact the Convention secretary in good time, at the address given in Convention notice.

A Baptism Service will also be held in Melbourne (D.V.) before Easter. Anyone wishing to symbolize their consecration to God should contact this office at Ermington Place, Kew, without delay.

## **Adelaide Easter Convention.**

The Adelaide brethren wish to announce that their four-day Convention will be held again this year (D.V.) from Good Friday, 3rd April to Easter Monday, 6th April, in the Builders' and Contractors' Rooms, 17 Waymouth Street, Adelaide, and they invite visitors from other parts to join them for these gatherings in the Lord's name. Further information will appear in next month's "Paper" and may also be obtained from the Secretary—Mrs. H. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, S.A.

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.

## Trust.

“God guide you in the darkness and the light  
Of days unknown,  
And make the path that lies before you bright  
With all the joy and peace He gives His own—  
The joy which is the strength of those who wait  
Beside His feet,  
And find—though earth be dark and desolate  
Each cross is crowned with compensation sweet.  
And learn in brighter hours that still the heart  
May look above,  
And find in His own life a better part;  
A perfect happiness; a perfect love.  
A peace which only comes to those who lie  
At rest and still  
While all the changeful earth life passes by—  
Within His Holy and unerring will”  
—Selected.

## Love in True Service.

*“Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing.” —1 Cor. 13:3.*

THE APOSTLE has been discussing the gifts of the holy spirit. In chapter 12 he has shown that the Lord gave one or more miraculous gifts to each one of the early Church who accepted the Gospel Message and became a follower of Christ. These gifts were for two purposes; for the benefit of the person himself, and also for a testimony to outsiders. The Gospel Message was new, and some effective and convincing methods were necessary to the starting of the infant Church. After pointing out these various gifts and intimating that the gift of public teaching, oratory, was the most valuable, St. Paul says, “And yet I show unto you a more excellent way.” He then assures them that the fruits of the spirit are far more important; and that Love is the most valuable fruit, without which all gifts, all zeal, would be valueless.

There are earnest people today who greatly lament that the Church of our times does not have the gifts possessed by the early Church. They feel sure that the absence of these gifts of the spirit at present denotes a great lack of faith and faithfulness among God’s people. But these seem not to have noticed that the Apostle Paul assured the Church of his day that these gifts would pass away. Hear him: “Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge (miraculous knowledge or ability to understand), it shall vanish away . . . And now abideth faith, hope, love, these three; but the greatest of these is love.” (Vs. 8, 13.) We see that these miraculous gifts passed away gradually. They were conferred only by the Apostles, and hence after the death of the Apostles and of those upon whom the Apostles had laid their hands in conferring the gifts, no others could receive them. The possession of one or more of these gifts, however, did not signify acceptance in the Kingdom of Heaven. A man might have some of those miraculous gifts at that time, and still be a castaway.

To whatever extent the Christian cultivates faith, hope, and love, to that extent he is cultivating that which will be eternal. Among these three Love stands first. We shall exercise Faith in that we shall never lose confidence in the Lord and His goodness and faithfulness, or in one another; we shall continue to have hope in that we shall always be looking forward to glories to come; but Faith and Hope will not be necessary in the same sense as now. Love, however, will never fail in any sense or degree, but will only enlarge and deepen. “Love never faileth”; it is a characteristic of God Himself, and every perfect being will be an embodiment of this glorious quality. Those possessing the Divine nature will have it to the fullest degree, in its highest attainment.

It is in connection with this contrast between the gifts and fruits of the spirit that the Apostle uses the language of the text under consideration. Who would give all his goods to feed the poor but from love? We reply, There might be less worthy motives for so doing, as the Apostle intimates. If there be no love, it profiteth nothing. If there be much love, it profiteth much. If there be a little love, it profiteth a little. We believe that the most of those who give to the poor have some love. We believe that many of the benefactions of today are prompted by love. To whatever extent an act of benevolence is thus prompted it will bring a blessing. To whatever extent it is prompted by selfishness and a desire for vainglory it will bring no blessing. This is true either of the Church or of the world.

The giving of the goods to feed the poor might be done with a view to popularity or to selfish advancement. The Pharisees made a great show of their holiness; but love was not the mainspring of their actions. Our Lord said that they had their reward—which was the praise of men. If a politician running for an office were to give his goods to feed the poor and those poor voted for him at the polls, he would have his reward. Why should he have two rewards? He got his votes, and that was his object in his distributions. But the reward which the Lord gives is both a present and a future one.

As to private charities, there are public provisions made today which to a large extent make private donations to the poor unnecessary and often unwise. But there is another way to feed the poor which is still more important. We may feed the spiritually hungry, and may assist in clothing the spiritually naked. So we may spend our money and give our goods to feed the poor in the very best way possible, though the feeding and clothing of the body may not be ignored when necessary. But even this spiritual 'feeding and clothing would not be acceptable to the Lord unless we do it from genuine love for Him and His and all men. To whatever extent any Christian gives to the Lord's cause for outward show or because he thinks it may be expected, of him, or from any motive save that of love for the Lord, to that extent he would receive no reward. If it is done from love it will be rewarded in heaven; and it "profiteth" also in his character development for the kingdom.

***It is the spirit of that life to which we should attain. It is not by saying Christ's words, or by doing Christ's acts, but it is by breathing His spirit that we become like Him.***

—F. W. Robertson.

## **Convention item from 1911.**

The following item was recorded during a Convention Tour in 1911 amongst the truth friends in U.S.A.—"At one of these meetings, by request, we had a service for the consecration of children. A number of parents formally presented their children in consecration to the Lord. We made clear to all that there is no Scriptural command governing this matter. The basis of our innovation is the fact that the Jews in general were accustomed to consecrate their male children to the Lord by circumcision, and the parents of Samuel the Prophet made consecration of him to the Divine service.

"We reminded the friends that when certain parents brought their children to Jesus, He said, 'Permit little children to come unto me, and forbid them not, for of such like is the Kingdom.' That is to say, those acceptable to the Lord as joint-heirs of Messiah's Kingdom will all be childlike, simple, trustful, obedient children of God.

"We suggested further that as the children grow to years of discernment, it may be helpful to them to know that their parents had thus devoted them to God and His service of righteousness. We recalled our own experience, that when about seven years of age our mother told us, 'Charles, I want you to know that I gave you to the Lord, as Samuel's mother gave him. It is my hope and prayer that in God's providence you may become a minister of the Gospel.' We recall the impression made upon us, and our reply at the time: 'Ma, I think that when I grow up I shall prefer to be a missionary to the poor heathen. The people here have many preachers,- have many churches, while the poor heathen have few.'

"Our mother made no remark, but as we look at the matter now, her prayer is being fulfilled in our present opportunity for ministering to the 'household- of faith,' and our own proposition to help the heathen will also have realization in the blessed Messianic Kingdom. About fifteen children were consecrated, by prayer, laying on of the hand and the invocation of Divine blessing. We made clear that none should think of this matter as an obligation, merely as an opportunity for such as desire to avail themselves of it."

## **The Value of Shadows.**

We all love the sunshine, but the Arabs have a proverb, "All sunshine makes a desert ;" and it is a matter of common observation that the graces of Christian living are more often apparent in the cases of those who have passed through great tribulation. God desires to get as rich crops as possible from the soil of our natures. There are certain plants of the Christian life, such as meekness, gentleness, kindness, humility, which cannot come to perfection if the sun of prosperity always shines.

"My dear," said an old Scots lady, "if you marry a child of the Devil you may expect to have some trouble with your father-in-law !"—J.M.L.

## **The Best Wine Till Last.**

(John 2:10.)

When from life's feast the glory has departed,  
And weariness creeps on,  
When on thy lips the bread has turned to ashes—  
And all the wine is gone.

Then fill the jars once more though but with water,  
And fill them to the brim ;  
And to the waiting guests about thy table—  
Pour out the best—for Him.

His power only awaits for thy small effort,  
To aid 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.  
—A. J. Flint.

“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/-.

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“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.

“When I stand before the throne,  
Dressed in beauty not my own,  
When I see Thee as Thou art,  
Love Thee with unsinching heart,  
Then, Lord, I shall fully know—  
Not till then—how much I owe.

When the praise of heaven I hear,  
Grand as anthems on the ear,  
Loud as many waters’ noise.  
Sweet as harps’ melodious voice,  
Then, Lord, I shall fully know—  
Not till then—how much I owe.”

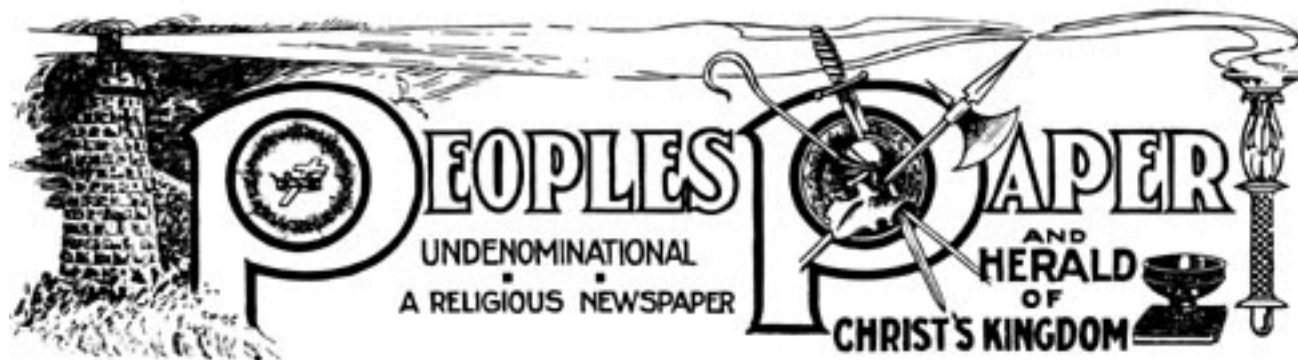
#### FRANK & ERNEST TALKS

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

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

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

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



**Volume XXXVI. No. 2 MELBOURNE, FEBRUARY, 1953**

**Price—Fourpence Halfpenny**

## **The Epistle of Christ.**

### **CONVENTION ADDRESS.**

*“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not on tables of stone, but in the fleshly tables of the heart.” (2 Cor. 3:3.)*

THE writings of the Apostle Paul are rich with quotations and illustrations from the Old Testament Scriptures, thus furnishing us with the most valuable inspired comments and explanations as to the meaning of the types and prophecies which God has given for the edification of His people “on whom the ends of the ages have come.” (1 Cor. 10:11, Diag.) Our text is a fine example of how the inspired Apostle presents type and antitype, and makes a practical application of the lesson to the mission of the church in this age. Note his reference to the tables of the law, given by God to Moses, and of the suggested antitype, the “epistle of Christ” written in the hearts of the consecrated followers of the Master.

Those tables of the law constituted the basis of the old Law Covenant; hence, we get the unmistakable thought that God, through His spirit, is now preparing His church to be associated with Christ, the Mediator of the New Covenant, in the administration of its laws. Thus, also, do we see that the New Covenant has not yet been inaugurated, for the reason that the preparatory work therefore has not yet been completed. How valuable, then, are these words of the apostle, in helping us to see the harmonious arrangements of God’s covenants, in His divine plan for human reconciliation.

In Exodus 24:12, we are told that the tables of the law were given to Moses in order that he might teach the people. Such is the mediatorial relationship of the entire Christ to the New Covenant which is to be inaugurated with Israel and through Israel with the whole world at the beginning of the thousand-year period. In 2 Cor. 3:6, the Apostle tells us that we are made “able ministers of the New Covenant.” Moses was a servant of the old Law Covenant. Indeed he served that Covenant even while it was being prepared. So we are now serving the New Covenant, in the sense that we are participants in the work of preparing it, getting ready to minister it to the people. The fact that faithful Christians of the Gospel Age are thus shown to be servants of the Covenant indicates clearly that they are not to be among those to be blessed by that Covenant.

In 2 Cor. 5:18, 19, the Apostle indicates that our ministry of the Covenant is one of reconciliation. Indeed, the great work of the Christ during the next age will be to reconcile the world to God. But those who are to be judged worthy of participating in that future glorious work of reconciliation must themselves first be reconciled to God, and be prepared as the epistle of Christ to administer the laws of that New Covenant. We are admonished to walk honestly as in the day; that is, we are to live now as though the righteous laws of the Kingdom were already in force. Even so, while the New Covenant is as yet merely in the course of preparation, its law, which will then be in force, should even now become a part of our being. It is upon this basis that the “epistle of Christ”, the antitypical tables of stone, are now being written, not with ink, “but with the spirit of the living God.”

The Apostle adds a further word of explanation by saying that these “epistles of Christ” are “ministered by us”—by the apostles, and by all • the church, as we build each other up in the most holy faith. True, this epistle is being written “by the spirit of the living God,” yet that spirit, during this age, operates through the truth, and each consecrated follower of the Master is authorized by the spirit to be a communicator of the truth—a minister of God and of His spirit. Yes, it is as we “speak the truth in love” that we grow up unto Him in all things. (Eph. 4:15; 5:18, 19.)

Thus we have brought home to us, in still another way, the fact that the work of the church in this age is not to convert or reconcile the world to God, but to make herself ready for participating with Christ in that blessed future work of the Kingdom. But, in carrying on this present work of the ministry, we are to be energetic in proclaiming the truth; for in God’s plan He has arranged that, through such faithfulness in witnessing, all the ministers of the New Covenant will be found and prepared for their future work.

Inasmuch as the Apostle makes it clear that the tables of stone on which was written the Law in Moses’ day

are illustrative of the “epistle of Christ” being written in the hearts of God’s people during this Gospel Age, it is interesting to note some of the circumstances in connection with the preparation of that typical “epistle” — the great Law of Sinai. An account of this is given us in Exodus 34:4-7; please read.

### **Typical and Antitypical Features.**

The original tables of the law were destroyed by Moses on account of the sin of Israel in turning away from God and worshipping the golden calf. This reminds us that the original covenant relationship that existed between God and man was destroyed because of man’s sin; also that the Law Covenant was broken because of sin—”which My covenant they brake,” the Lord tells us. (Jer. 31:32.) Thus it would seem that the second two tables of stone on which God wrote His law would very fittingly represent the law of the New Covenant; or, to be more exact, the method by which that law would reach the people; and in our text Paul shows that this will be through the church, as the “epistle of Christ”.

Moses hewed those stones and took them up unto Mount Sinai, and there God wrote His law on them. So the “epistle of Christ” is hewn or called out from the world, by Christ. After His resurrection from the dead, He ascended to the Father’s presence and there “appeared for us”. Thus, He bore His followers before the Father, and throughout this Gospel Age these have been seated together in “heavenly places in Christ Jesus”—not on literal Mount Sinai, but by faith on Mount Zion. (Eph. 2:6.) It was while Moses, bearing the tables of stone, was with the Lord in the cloud that God’s law was written on those tables; so, it is while the prospective joint-heirs of Christ are, throughout the age, dwelling with Him in heavenly places and thus by faith in the presence of God, that the law of God, the law of the New Covenant, is written in their hearts and they are thus prepared to administer that law as co-judges with Christ in the Mediatorial Kingdom yet future.

And how wonderful was the experience of Moses in connection with the preparation of these typical tables of the law. God talked to Israel’s leader and told him of His own glorious attributes. So in the antitype, God talked to Christ—who “bath in these last days spoken unto us”—that same message of His glory for our benefit. And thus it is that while seated with Christ in heavenly places we hear the voice of God, through the glorious truth of His plan, and thereby learn of His glory in order that His attributes may be written in our hearts.

The object of the Mediatorial reign of The Christ is that the world of mankind may be brought back into harmony with God and restored to His image and likeness. Thus it is necessary that the law of that New Covenant, as it will be presented to the people by those who now are constituted the “epistle of Christ,” reflect the glorious attributes of Jehovah’s character in order that the people, through obedience to that law, may learn to know and serve God acceptably. Indeed, the Lord tells us that this is to be the happy result of the making of that New Covenant—”for they shall all know Me, from the least of them unto the greatest of them, saith the Lord.” (Jer. 31:34.)

### **God’s Plan in Review.**

What a wonderful vision of God’s glorious character was given to Moses at the time those typical tables of the law were prepared—”And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.”

And, brethren, through Christ, and by means of the spirit of truth, God speaks to us now; and in that glorious message of truth, we see reflected all the various qualities of the Divine character that were briefly stated to Moses. Indeed, the import of the divine-plan message is that through it we may learn to know God, receive the impress of His character in our hearts, and thereby be prepared to be co-workers with Him, as the “epistle of Christ,” in causing the knowledge of His glory to fill the whole earth “as the waters cover the sea.”—Isa. 11:9; Hab. 2:14.

Let us note the qualities of God’s character as they were stated to Moses on Mount Sinai,—”Merciful and gracious.” How wonderfully the divine plan reveals to us the mercy and graciousness, or grace, of God! And how absolutely void of these characteristics is the demon god of the dark-age creeds! Here, again, is brought forcibly to our attention the vital importance of the truth in the Christian life; for it is by the truth, not error, that we are set apart to the divine service. Yes, God is merciful and full of grace. We see this manifested in the fact that while His justice condemned our first parents to death because of their disobedience; and through them the whole world lost life, yet He was not content to let it go that way forever; so His mercy and grace and love “contrived a way to save rebellious man.”

And “longsuffering.” Oh, how longsuffering our Heavenly Father has been! For nearly 6000 years He has witnessed the rebellion and sin of His earthly creatures; yet He still loves them, and still plans to bless them. And He is also longsuffering toward His saints, who because of their fleshly imperfections often fall far short of the goal in their efforts to do His will. How glad we are for the many promises of His longsuffering attitude toward us! We could not truly know and appreciate our Heavenly Father’s longsuffering toward us and toward the world in any other way except through an understanding of the divine plan.

“Abundant in goodness.” Yes, God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” (John 3 :16. ) What an abundance of goodness we thus see manifested in the One who is so loving, that it is said of Him that “he is love.” Not only does the divine plan reveal this abundant love and goodness of our Heavenly Father in the gift of His Son to be man’s Redeemer, but it shows, also, a still further manifestation of His love in the wonderful arrangement He has made whereby the merit accruing from His great gift may become available for the actual blessing of the world. Think of the love that is revealed in His plan to select 144,000 representatives from among the world of mankind to sit with Christ on the board of mediation which is to reconcile the world to God during the Kingdom period. And how could we see this vision of God’s love except through the divine plan? (John 17 : 20-23. )



And He is abundant in “truth” also. The thought of the word truth, in this instance, is probably equity or justice. Yes, God is just, even as He is loving, and that is the reason we can depend upon Him. This thought is amplified in the further statement made to Moses; namely, “keeping mercy for thousands, forgiving iniquity and transgression and sin, and yet, will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” A wonderful balance of the divine attributes of Love and Justice is furnished us in these words. Yes, God is love and merciful, yet at the same time, just. It was His justice that condemned the race to death because of sin; and it is only through the divine plan that we can understand how it is possible for Him to continue being just in this matter, and yet be the “justifier of him which believeth in Jesus.” (Rom. 3:26.) Thank God for this glorious truth which has so clearly revealed the divine character to us! Yes, it is the truth that reveals why God has permitted evil; how His justice has operated; how His love is manifested; how His wisdom planned it all; and how His Almighty power guarantees the accomplishment of His loving, just and wise designs.

### **The Vision is Important.**

And how important is this vision of truth to us who are now being prepared as the “epistle of Christ.” We must know God in order to be like Him and put our trust in Him. If God were not just, for example, how could we depend upon Him? This seems to be the import of the information given to Moses, that God would by no means clear the guilty. God wanted Moses to understand, and He wants us to understand—indeed, through the divine plan, has already made us to understand—that while He is abundant in mercy, longsuffering and kind, yet that the wages of sin is death, and that those found guilty must suffer that penalty, and that through the law of heredity, the penalty has passed on down through the centuries, affecting the succeeding generations.

That’s the way God’s justice was operating in Moses’ day, yet His love and His wisdom were all the while planning for a future blessing for the people in that the original penalty of death was to be set aside by another. But even when the Adamic condemnation is set aside, still God’s justice will operate; and it will still be true that He will by no means “clear the guilty.” Then, however, each one will be dealt with individually. No longer will it be a case of the father eating the sour grape of sin, and his children’s teeth being set on edge; but every one shall die for his own iniquity. See Jer. 31:29, 30, and note that this is descriptive of God’s method of dealing with the people under the New Covenant, as shown in verses 31-34.

Thus we are learning to know God, not only as a God of love, but also as a dependable God, a God who makes promises and keeps them, who has established a penalty for sin, and inflicts it. In fact, every attribute of His glorious character is being more and more apparent to us as we continue to look into and study His divine plan for human salvation. And as the brightness of the vision increases, the beauties of God’s character and law should become more and more indelibly stamped and imbedded in our hearts.

### **The Sealing Work.**

The great message of truth in the type was spoken directly to Moses while he had the tables of stone with him on Sinai. In the antitype this is also true. We receive the message through Christ, as it is passed on from one to another of His faithful followers. (See Heb. 1:1, 2; 2:3.) Thus it is that by our faithfulness in disseminating the truth and manifesting its spirit, we are helping to write the “epistle of Christ”—helping to impress the seal of His character as it is displayed in His plan, upon the hearts of the consecrated ones. Paul says that this “epistle of Christ” is being written by the spirit of God; and, as the spirit of God is writing this message of life and love on His willing and obedient servants, its grandeur, harmony and beauty is also being transmitted through them to yet others—their lives thus reflecting the truth of the Divine Plan.

Now let us note briefly the final conclusion which the inspired apostle reaches with respect to those said to be the “epistle of Christ” and the purpose for which this epistle is now being written. Throughout the third, fourth and fifth chapters of 2 Corinthians he discusses various details of God’s plan for human reconciliation, calling our attention to type and antitype—with an occasional parenthetical suggestion not so directly related to his main theme. He reminds us of the present ministry of suffering in which the church participates, preparatory to the glory that shall follow, as typified by the glory on Moses’ countenance as he came down from Sinai. He tells us of the ministry of reconciliation that has been given to us, as servants of the New Covenant, and that as such servants we are co-workers with Christ and with God.

And then, in the second verse of the sixth chapter he reaches the final point of his lesson and quotes his proof text from the Old Testament. He admonishes us not to receive in vain this great favour of being a co-worker with God, and assures us of divine grace and help to carry on, if we will but do our part. “For He saith, I have heard thee in a time accepted,” he quotes from Isaiah, and then adds, “Now is the accepted time.” Turning back to Isaiah 49:8-10 from which Paul quotes, we find a wonderful prophecy of the New Covenant and the restitution blessings it will bring to the people.

We quote: “Thus saith the Lord, In an acceptable time (which Paul shows is this Gospel Age) have I heard thee (Paul applies this to the church) and in, a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them.”

What a glorious blessing is thus coming to the world, when those who are the “epistle of Christ” are given “for a covenant of the people.” In the type, Moses came down from Mount Sinai bringing with him the tables of stone upon which was written the law which formed the basis of that typical covenant; and here the Lord is telling us—and Paul

has explained it for us—that the joint-heirs of Christ, in whose hearts has been written the unchangeable law of God, the law of the New Covenant, will be presented as “a covenant of the people.” Or, to put it in another way: Just as the typical tables of the law were given to Moses in order that he might teach the people, so these antitypical tables, the “epistle of Christ,” are to be used throughout the Millennial Age as the instrumentalities through whom Christ, their Head, will instruct the world in the law of the New Covenant. Thus they are indeed given “for a covenant of the people.”

No wonder Paul declares that the whole creation is waiting “for the manifestation of the sons of God.” No wonder, he says, that we are being “baptised for the dead.” No wonder we are promised a share in the glory of The Christ. No wonder we are said to be “ministers of reconciliation.” Paul gives us a further beautiful thought in this connection, in Romans 11:26,27, saying, “And so all Israel shall be saved; as it is written. There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; For this is My covenant with them (Jer. 31:31-34), when I shall take away their sins.” Moses came out of Sinai and established the typical covenant and here the Apostle is telling us that the greater than Moses shall “come out of Zion,” and establish the antitypical covenant. Moses brought with him the tables of the law, and Christ will bring with Him, as His joint-heirs, all those who are His “epistle,” to be given as a “covenant of the people,” and through this glorious mediatorial arrangement, ungodliness will be turned away from Jacob and from the world—they will be taught to know the Lord and to be like Him. Isa. 54:13.

So completely and universally will these who are the “epistle of Christ” proclaim and teach the knowledge of God and of His law throughout the thousand years during which the New Covenant is being made with the people, that when the work is complete there will be no further need of teachers or epistles of any kind; for, says the prophet: “They shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:34.)

#### PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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

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

## Convention News.

THE FOUR-DAY Annual Convention, arranged by the brethren in Melbourne and held over the recent Christmas period, proved a most helpful season of Christian fellowship and refreshing from the truths of God's Word brought forward throughout these assemblies. The Lord very truly blessed the gatherings, and we lift up our hearts in thankfulness to Him for the favors received during this special occasion of His people dwelling together in spirit and in truth.

The average attendance throughout the Convention was very good, being larger than for a number of years, and it seemed that all who came together in expectation of a feast of good things were not in the least disappointed, but were abundantly supplied with nourishment for the spiritual life.

It was a great pleasure for the friends in Melbourne to welcome a nice number of visiting, brethren from South Australia, Canberra, Tasmania and parts of Victoria, and these dear brethren contributed considerably in making the Convention the success it proved to be, by the Lord's providence.

Bible Studies and a Question Meeting occupied the attention of the assemblies with much profit on the passages of Scripture--Psalm 45:6-11; Mark 13:14-20; Heb. 13:10-16; Isa. 52:7 and Rom. 10:15. At each of these studies the truths brought out were both timely and edifying for these last days of the harvest of the Gospel Age, and the hours spent were well repaid with enlightenment and encouragement for the Christian way.

The visiting and local brethren addressed the gatherings on a wide variety of Bible subjects, to the benefit and enjoyment of all present. The selected topics were as follows:—“True Christian Happiness;” “Comparing Two Arks;” “Separated” “The Fruits and Gifts of the Holy, Spirit;” “Deliverance;” “A Lively Hope;” “The Epistle of Christ;” “Does the Christmas. Message of Glad Tidings Include Divine Healing?;” “It is no Secret what God can do;” “Sanctification” and “The Effectual Working of the Body of Christ.”

Fellowship Meetings of a more informal nature gave opportunity for personal testimony to the Lord's goodness and blessing over the year past in particular, and were stimulating to all present to look forward with confidence for the days ahead in the earthly pilgrimage. Praise to the Lord was also well provided for at various meetings, and the particular session “Hymns We Love and Why” was a helpful contribution of a devotional nature.

Messages of Greeting were received at the Convention from brethren in all the Australian states, and were much appreciated, and these gave evidence of the fellowship of kindred minds who could not be present in person, but were present in spirit. A message from the Convention with the Christian love of all present was selected to be sent to the brethren generally, and is contained in time Scripture Heb. 13:13-16.

The usual Love Feast at which all the brethren wish each other God's blessing with a handshake and partaking of the love token while singing “Blest be the tie that binds our hearts in Christi an love,” was the concluding session for the very helpful 1952 Melbourne Convention. The closing hymn “God Be With You” and prayer of thankfulness and

supplication on behalf of all God's people terminated this season of refreshing from the presence of the Lord.

(Some Notes on the above Convention have been prepared by one of the brethren; these are now available, and may be obtained free from the office of the Institute, upon application.)

### **Adelaide Easter Convention.**

The Adelaide brethren wish to announce that their four-day Convention will be held again this year (D.V.) from Good Friday, 3rd April to Easter Monday, 6th April, in the Builders' and Contractors' Rooms, 17 Waymouth Street, Adelaide, and they invite visitors from other parts to join them for these gatherings in the Lord's name. Further information will appear in next month's "Paper" and may also be obtained from the Secretary—Mrs. H. H. Bartel, 10 Winston Avenue, Clarence Gardens, Adelaide, S.A.

### **Baptism Service.**

It is expected that a Baptism Service will be held in Adelaide during the Easter Convention gatherings. Any Christian friends desiring to symbolize their consecration to the Lord are invited to contact the Convention secretary in good time, at the address given in Convention notice.

### **January's "Peoples Paper."**

The booklet "Christian Baptism" is taking the place of last month's issue of "Peoples Paper" and is being posted out with this month's number. Additional copies of this booklet, with a stiff paper cover, may be obtained at 6d. each.

## **He Cometh with Clouds.**

*"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.*

THIS Scripture 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 M.S.). 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 fulness 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. (Zech. 12:10.) Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all a parousia, or presence, of Christ, which is known only to His Church, His Bride Class. The



culmination of His work in the parousia will be the gathering of the Church to Himself in the first resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The “clouds of heaven” well represent the confusion in general. The world for a time is 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.

## **The Invisible Record.**

“The most trying ordeal to which a singer can be subjected is that of singing into the phonograph,” is the emphatic opinion of one of the greatest lady singers of the day.

“You cannot realise,” she said, “just how one feels when standing before that little instrument, knowing all the time you are singing that the least inaccuracy of inflexion, the slightest variation from the true note, the tiniest discord, is going to be recorded and afterwards reproduced perhaps a thousand times. I would rather sing before the most critical audience a dozen times than before that little instrument once; and other artists have told me the same.”

How carefully we should choose our words if we could only realise that every word we speak is recorded. St. Paul realised this, and uttered many warnings on the subject.

“Sunday Circle.”

## **Passover Memorial, 1953,**

The anniversary of the institution of the Memorial of Christ’s death falls this year on the evening of Sunday, 29th March. The appropriate time to celebrate the Memorial of our Lord’s death will therefore be after sundown on the Sunday evening above-mentioned.

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

Memorial Services.

Melbourne—Sunday, 29th March, at 7 p.m., at Masonic Hall, 254 Swan Street. Richmond. (Further information, phone in Melbourne—WY 3500.)

Adelaide.—Sunday, 29th March. at 7 p.m.. at Builders’ and Contractors’ Rooms, 17 Waymouth Street, Adelaide.

Sydney.—Saturday, 29th March, at 7 p.m., 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.—Sunday, 29th March, at 5.45, at The Literary Institute, 1st Floor, Corner Hay and Pier Streets. Perth.

Grant us Holy Saviour  
Thus to follow Thee,  
And the great example  
Of Thy purity:  
So our lives shall praise Thee  
Better than our song,  
Thine they are forever  
And to Thee belong.

## **They had been with Jesus.**

HOW MUCH is told in the few words respecting Peter and John, and what their opponents thought of them, in the expression, “Now, when they saw the boldness (courage) of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus” (Acts 4:13.).

One of the remarkable things connected with the “present truth” is its effect upon those who receive it—its transforming effect, its renewing effect. As the Lord foreknew and foretold, the Gospel message has not specially appealed to the rich, the great, or the learned. These feel themselves above the Master’s teachings, and are comparatively satisfied with their conditions. They are led to believe that God would give them a preference any day over the ignorant, the stupid, the ignoble. Thus they do not so much And so deeply feel their need of spiritual healing from the Good Physician.

The Gospel message takes hold chiefly upon those less favoured in the present life. And this is true as well of the special features of present truth as of the general features of the Gospel message. In every case, however, the marked effect of the Gospel of Christ is manifested where it is received into a good and honest heart. It lifts up. It gives courage instead of fear. It gives hope instead of despondency. It gives an aim and object in life, instead of brutish stupidity. It cultivates the will and manifests itself in the intelligent expression of the eye, in the alertness of the step, the increased deftness of the hand, and loosing of the tongue to speak of the Lord and His grace.

Our enemies take note of all these things, and frequently marvel at the intelligence on every subject of those who for a little time have been students of the Divine Plan of the Ages. We are glad of this yet there is a danger here. If the spirit of self-satisfaction, or pride of knowledge of the Scriptures, or of ability to present the Divine Plan, be cultivated, it may mean spiritual injury.

It is well that with us, as with the Apostles, our adversaries should take note of our courage; that we have the courage of our convictions; that we fear the Lord only, and that our highest aim is to deliver forth the good tidings of great joy to all who have the hearing ear. Here, however, we wish to call attention more particularly to the importance of the second feature mentioned in the Scripture quoted, namely, that they took knowledge of them that had been with Jesus; that they were His disciples, learners in His school. 'This, truly, is the important thing for us—to learn of Jesus, to become like Him.

It is right that we should give due weight to doctrinal knowledge of the Divine character and plan, as set forth in the Divine Word; but while emphasising this, and contending for its absolute necessity to growth in grace, we feel the necessity of continually urging upon the Lord's followers those features of the Master's teaching, which constitute more particularly His spirit, His disposition. The sum of these is called Love. As of our Heavenly Father it is declared that "God is love," so love also is the special characteristic of our Redeemer, who was the image, the very reflection, of the Father.

The analysis of love, as given by the Apostle, may be understood to be an analysis of the Divine character as exemplified in our Lord Jesus—meekness, gentleness, patience, long-suffering, brotherly-kindness, love. And since all His followers are invited to become disciples, or learners, under Him as their teacher, it follows that all who learn of Him will gradually attain to these same elements of His character.

How could we better proclaim our relationship to Him? How could we better recommend to others the School of Christ? How could we better show forth the praises of our Master than by living out His example, representing His character before men? Is not this the significance of His injunction, "Let your light so shine before men that they, seeing your good works, may glorify your Father, which is in heaven"? It is proper indeed, that we let our doctrines shine out before men, but it is specially important that we let the character of Christ shine out. It is specially important that the doctrines and the character shall correspond, and co-attest each other.

We remember our Lord's words, "By this shall all men know that ye are My disciples, if ye have love one to another." This was the new commandment that we should love one another as He has loved us—with a pure unselfish love, which thinketh no evil, vaunteth not itself, is not easily offended, and seeketh not its own, selfishly—the love which lays down time, energy and even life itself, for the brethren.

We may never become entirely satisfactory to ourselves in thought, word and deed while in the flesh; and we may never, therefore, be entirely satisfactory to others; but we can, we should, we must, and, by the grace of God, let us each resolve that we will, attain to all of this, so far as our hearts are concerned. Nothing short of this will be satisfactory to our Lord, to whom we are "betrothed" as members of the chaste, virgin church. If we fail to come up to this reasonable, possible standard, we will fail to make our calling and election sure to a place in the Bride company. But if we do these things, if at heart we are at this standard, and are daily seeking to live it to the best of our ability, the heavenly Bridegroom will rejoice to own us as members of His elect. Oh, how much depends upon our learning this lesson! "If ye know these things, happy are ye if ye do them."

## The Touch of the Master's Hand.

'Twas battered, scarred, and the auctioneer  
Thought it scarcely worth his while  
To waste his time on the old violin  
But held it up with a smile.  
What am I bidden, good people,' he cried.  
'Who'll start the bidding for me?  
A dollar, a dollar! now two, only two;  
Two dollars, and who'll make it three?  
Three dollars once, three dollars twice;  
Going for three?' But no!  
From the room far back a grey-haired man  
Came forward and picked up the bow.  
Then wiping the dust from the old violin  
And tightening up the strings,  
He played a melody pure and sweet  
As sweet as an angel sings.

"The music ceased, and the auctioneer  
With a voice that was quiet and low,  
Said, 'What am I bid for the old violin?'  
And he held it up with the bow.

'A thousand dollars, and who'll make it two,  
Two thousand, and who'll make it three?  
Three thousand once, three thousand twice;  
And going and gone,' said he.  
The people cheered, but some of them cried,  
'We don't quite understand  
What changed its worth?' Swift came the reply,  
'The touch of a master's hand.

"And many a man with life out of tune  
And battered and torn with sin,  
Is auctioned cheap to a thoughtless crowd  
Much like the old violin.  
A mess of pottage, a glass of wine,  
A game, and he travels on.  
He is going once, and going twice,  
He's going and almost gone.  
But the Master comes and the foolish crowd  
Never can quite understand  
The worth of a soul, and the change that's wrought  
By the touch of the Master's hand."  
—Selected.

There will be about her who has accepted Christ, and taken His yoke,  
An inborn grace that nothing lacks,  
Of culture or appliance,  
The warmth of genial courtesy,  
The calm of self-reliance,  
because the most beautiful, least obtrusive, and most perfect grace, courtesy, and self-reliance are found among those  
who daily sit with Mary at the Master's feet.  
—M.E.S.

#### 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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