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Streams of Living Waters

"A river the streams whereof make glad the city of God."—Psa. 46:4.

"Therefore with joy shall ye draw water out of the wells of salvation."—Isa. 12:3.

NEXT to the breath of life we breathe, pure water ' is the chief essential of our existence.

Foods are also necessary to sustain our lives but we can live quite a while as human beings, if able to drink pure water.

Thirst is a terrible thing, which perhaps only those fully know, who have traversed the hot parched lands of blazing sunshine with water all gone and no shelter. Unless relief soon comes death quickly results and the poor body falls to the hot earth. Sometimes such tragedies have occurred even when the needed water was close at hand, but was unknown. Such persons died because they "knew not."

The poor world to-day is perishing for lack of water of life—yet there is a mighty Rock in this weary land and there are wells of water; but they know not—"My people perish for lack of knowledge." "There is a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos. 8: 11.) "Yet there is a river the streams whereof make glad the city of God." "Light is sown for the righteous and gladness (the joy of the truth) for the upright in heart." "Thou preparest a table before me in the presence of mine enemies; Thou leadest me beside the still waters." See also Isa. 55: 1.

The streams that gladden the hearts of the people of God had their commencement even in the utterance of the curse on Satan by whom our first parents had been decoyed into sin with its consequence that "death passed upon all." It was only the beginning of a stream, the small spring which ultimately gained such wideness and fulness, such soul reviving power. "The seed of the woman shall bruise the serpent's head."

It gave hope to such as sought righteousness, and there was doubtless some good understanding as to what Justice required in order that reconciliation with God might be achieved. Abel evidently had the correct thought in bringing the sacrificed lamb—a type of the Lamb of God that should take away the sins of the world, "The Lamb slain from the foundation of the world," the promised Redeemer. Cain failed to perceive the principle of Justice involved in the sentence of death, as though God could be appeased by the pleasantness of the beautiful productions of the earth—his own works. He failed to drink of the stream of truth and promise, but Abel drank of it and so is reckoned among the justified—"Righteous Abel—says Jesus (Matt. 23:35.) See also Heb. 11:4.

Throughout that age the stream of hope was such as to sustain faith and out of that corrupt time a few names are recorded of those who "walked with God" and looked forward to a day when right would triumph over evil and when "the Lord would descend with ten thousand of His saints to execute judgment and to convince the ungodly of all their ungodly deeds." (Jude 14, 15.)

The stream grew clearer and deeper when God dealt with Abraham and made a great covenant with him, promising that all the families of the earth would be blessed and that this should be through his seed. Abraham drank of that good promise against all odds, and was sustained by its refreshing draught and so proved, his faith in God and His promise that he ever stands out as "the father of the faithful." So with Isaac and particularly with Jacob, who like Paul, "counted everything as dross" that he might inherit the promise, and God emphasised the promise to him.

That Abrahamic promise has sustained and refreshed God's people ever since and is the "anchor to our souls" says Paul. As we read through the Bible we find all along the way this river the streams whereof make glad the city of God. Joseph drank of that stream and was strengthened, to maintain his faith and loyalty to God under the most trying circumstances of slavery, false accusation and unjust imprisonment.

The children of Israel were sustained by the same stream, in those two hundred years of oppression and slavery; they were still looking for the promised deliverer—Messiah. Moses had been taught of, his parents and drank deeply of the same stream and grew strong in faith so that he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ (Messiah) greater riches than the treasures in Egypt." (Heb. 11:23-26.)

With the deliverance from Egypt by such miraculous means, the plagues of Egypt, the slaying of the first-born, the Passover of Israel's first-born and crossing the Red Sea, the stream of hope seemed to run deeper and fresher. All through the days of the Law and the prophets it was that same refreshing stream that gave hope. How often is the

fountain referred to. In times of trial or calamity, prayer is addressed to the God of Abraham, of Isaac and of Jacob and claim made upon that promise to them. Also when God would speak to them, as to Moses, it was "I am the God of Abraham, of Isaac and of Jacob."

How the stream clarified and widened and deepened as new messages came through the prophets. While Some messages were so deep as to be hidden, like "the mystery hid from ages" there was much that plainly spoke of happy days to come when the great covenant with Abraham would have fulfilment. For instance Isa. 61, and Jer. 31, and so many portions full of promise of Divine providence and blessing.

Time would fail to speak of the faithful in all ages who drank deeply of this stream. How David rejoiced in it and loved to dwell in the courts of the Lord's house. The 110th Psalm is full of the hope of the fulfilment of the promise of Messiah—the Melchisedec King and Priest — "He shall drink of the brook in the way, therefore shall he lift up the head." It is at the brook we get the refreshment and it is the place to find the pebbles for the sifting to slay the, giants that oppose the people of God. How Psalms 119 abounds in appreciation of the stream of truth, the Lord's words of promise, of the Law and of testimonies. "O how I love thy law, it is my meditation all the day, etc."—verses 97-103. Also Psalm 42:1, 2—"As the hart panteth after the water brook so panteth my soul after thee, O God."

So it was that David was sustained all through those days of trial, chased as an outcast by Saul seeking his life. So much did David drink of the stream of God's good promises not only to Abraham, but also the personal promises — "the sure mercies of David" — that he would not lift up his hand against Saul. He simply used his diligence to keep safely out of Saul's way, in beautiful confidence sparing Saul's life when he could have slain him, although tempted by his faithful adherents who argued that surely it was the Lord who had put his enemy into his hands on two occasions. See 1 Sam. 26:8-10.

Drinking of the stream that makes glad the city of God gives confidence and trust in God and sustains faith in the hour of need. This stream of truth and Divine promises continued to flow, always fresh with truths appropriate for each day, present truth for every age, as also a fountain of living water for every one who like a "hart panting for the water brooks" longs for God and the knowledge of His way and will, and to understand His purposes. It was this stream that supported those of whom Paul speaks in Heb. 11 — "Of whom the world was not worthy." See verses 36-38.

How good were the expressions of Psalmists and prophets declaring God's good providence, protection and blessing upon Israel and those who put their trust in the Lord. While there is the deeper and wider meaning to many of these prophetic expressions, they undoubtedly were intended to be an encouragement to the Lord's suffering people in the days of old. "The Word of the Lord endureth forever" and is ever fresh—present truth in every age.

How the songs of the Psalmists and words of the prophets would cheer and support the faithful in their days and yet those same songs and messages contain for us deeper truths and are "meat in due season" to the household of faith all along the way, even to us at the present time.

Paul tells us that Israel drank of the water of the rock which was a symbol of Christ. The faithful then drank of that spiritual rock, which rock was Messiah—that was their hope. We drink of that same spiritual rock in a deeper, fuller sense, for our hope is to be members in the Messianic company—members in Christ.

That privilege was reserved for Israel but as a nation they had failed to drink deep enough of that Messianic stream; they saw human glory, national exaltation and thought God was bound to protect them and give them such prominence and establish His Kingdom through them. There were others, however, who were better able to perceive the Divine promises and provisions and like old Simeon and Anna could rejoice in the Babe of Bethlehem who was "set for the falling and rising again of many in Israel."

For some four hundred years or more from Malachi to John the Baptist, the stream of Divine light and truth and promise was not increased. There was however sufficient to sustain the faithful through those trying years of the Gentile oppression and to make strong the brave Maccabees who by their faith were able to overcome their enemies.

Then came John the Baptist preparing the way for Christ and many were refreshed and made ready for the further development of truth by Him who spoke as never man spake. That was the time of the harvest of the Jewish Age; the Lord of the harvest was present and the "present truth" was the sickle used to find the "Israelites indeed," the true wheat that had to be separated from the chaff and garnered into the Kingdom of Heaven.

How the stream flowed in splendour as the Gospel sun began to shine in the place of the Law age moon. As the moon gives only reflected light from the sun, so the Law and its types and ceremonies were but shadows of better things. "The law came by Moses but grace and truth came by Jesus Christ." "God who spoke in times past . . . by the prophets, hath in these last days spoken unto us by His Son." (Heb. 1:1, 2.)

No wonder Mary loved to listen to the gracious words of Jesus; no wonder the common people heard Him gladly. The law was a yoke on them which they were unable to bear, but Jesus cried, "Come unto me all ye that are weary, and I will give you rest." Yes, a new and living way was opening up. The stream began to flow into deep waters bringing refreshment, joy and peace to those who had ears to hear. How beautiful is the incident of Jesus and the woman of Samaria at the well. (John 4:10-14; also John 7:37, 38.)

Certainly there were trials and testings and many went back when they could not understand some of the deep truths which Jesus uttered, but the faithful were helped and strengthened and said, "To whom shall we go, for thou hast the words of eternal life." Then, after the great trial of the crucifixion, how their hearts burned within them when He talked with them by the way and opened to them the Scriptures—"Beginning at Moses and all the prophets He expounded unto them in all the Scriptures the things concerning Himself." Then, later they began to see that just what they had deemed the great defeat of the Gospel movement was the greatest victory ever won and that Jesus

was crowned as conqueror over sin and death; and that the great Divine Plan was not hindered but progressed a most important step.

Then, after the ascension came the promise of the Father—the holy spirit—in fulfilment of the Lord's words, "When the spirit of truth is come it will guide you into all truth and teach you things to come,"—things which Jesus could not tell them, while He was with them, for they had only natural minds and could not comprehend heavenly truths. Now the purpose was revealed—the choosing of a "little flock" that should share the throne with Jesus and be the Abrahamic seed that would bless all the families of the earth. See Peter's words Acts 15:14, 17.

How wonderful are the truths that opened up at that time and they are handed down to us in Paul's beautiful letters and the writings of Peter and John. The Church, as the flock of the good Shepherd has been led "beside the still waters"—deep and refreshing. Well did the Master say, "Whoso drinketh of the water that I shall give him shall never thirst." "If any man thirst, let him come unto me and drink. He that believeth on me, out of him shall flow rivers of living water. This spake He of the spirit which they that believe on Him should receive: for the holy spirit was not yet given; because Jesus was not yet glorified." (John 7:37, 39.)

But oh, how that stream of truth has been polluted. It was so foretold by the Lord in His parables that this would be the case, particularly the parable of the three measures of meal into which a woman placed the leaven. So the apostate church, the wicked shepherds, bishops and clergy introduced so much error and polluted the stream. What a severe indictment of these "shepherds" we find in Ezek. 34:2, 3, 18, 19. So in Revelation the Word of God is represented as being clothed in sackcloth, as lying in the street neglected. It has revived and the purifying of the stream of truth has been going on since the Reformation. Various movements under one reformer or another have been instrumental in removing the errors of the dark ages — pagan-papal doctrines that beclouded the truths of God's Word.

Then came the great movement of later years first under Miller, stirring the whole Christian Church to expectation of Christ's return and then nearly 100 years ago came the glad message revealing the Divine plan, not only of selecting '9 "little flock" but of using that little company—the completed Church—to assist our Lord as His joint-heirs of the Abrahamic promise, in blessing all the families of the earth. More than this, prophecies were understood and seen in fulfilment in events of our day, and all the signs of the presence of Christ were observed and then it was seen that we were actually living in "the days of the Son Of Man," the second presence of Christ.

Then we realise the fulfilment of Luke 12:37, 4 "The feast is spread." The blessing promised at the end of 1335 days is realised. The invitation (If our present Lord (Rev. 3:20), is heard 'and accepted by those "whose lamps are trimmed and burning." Truths are revealed showing that we are at the end of the age, the harvest time is well advanced, soon all the wheat will be garnered and the tares are being bound in bundles. Soon the burning up in the great time of trouble will take place—"The sea and waves roaring; mountains are being cast into the sea," and this river "the streams whereof make glad the city of God," is refreshing, gladdening and strengthening the hearts of God's people, the City of God—the city of God's people—the holy of the Tabernacle of the Most High; yes, "God is in the midst of her, she shall not be moved: God shall help her right early."

Surely the Lord has "descended from heaven with a shout, with the voice of the archangel and with the trump of God." "Blessed are the people who know the joyful sound." Soon now the City of God—this "New Jerusalem" will be complete and then will become the new government of earth—the great antitypical temple as figured in Ezek. 47:1-12, where the waters are seen to flow from under the threshold of the door, flowing deeper and deeper. Then verse 7—"Behold at the bank of the river were very many trees on one side and on the other. . . . These waters issue out towards the east country, go down into the desert and go into the sea which being brought forth into the sea, the waters (of the sea) shall be healed. And it shall come to pass that everything that liveth which moveth whithersoever the rivers shall come shall live, and there shall be a very great multitude of fish because these waters shall come thither: for they shall be healed and everything shall live whither the river cometh."

During this Gospel Age it has only been few who have tasted of this living water. Only a net full of fish taken in the Gospel Age and then "some taken, and some cast again into the sea,"—the world. But then (in the next age) will be fulfilled Isa. 60:5—"The abundance of the sea shall be converted unto thee."

It has been by the "wells of water" that the Bride class has been found and chosen; soon now that class will be complete and then "the spirit and the Bride shall say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him come and take the water of life freely." Rev. 22:17; see also Rev. 22:1-5.

Because you call Him Father, and profess yourselves His children, it becomes you, as obedient children, to stand in awe, and fear to offend Him, your Father, and a Father so full of goodness and tender love; but as He is the best Father, so consider that He is, withal, the gentlest and justest Judge. "He judges every man according to his work."

—Leighton.

Harvest, Winter, Sabbath— "Peace on Earth"

AS we approach the close of the year, and the time generally observed in celebration of our Lord's birth on earth, the thoughts of His people are more particularly directed towards the wonderful message of hope announced by the angels when He came as the babe to be the Saviour of mankind—"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.) While we cannot agree that 25th December was the time of the birth of Jesus, but rather that it took place about three months earlier, in harmony with His death at the Passover season 331 years later, yet this message may well be considered at this time, especially in view of its apparent failure after nearly two thousand years

have elapsed.

This is surely a hopeful and inspiring message, but, as with all other portions of God's Word, it can be understood only by those who have come to know the Lord and have been blessed with a knowledge of His Plan of the Ages, and even then, much of its beauty and grandeur are beheld only after continual progress has been made and vital union with the Lord is an accomplished fact.

This proclamation of promised "peace on earth", at once acknowledges the necessity for a great change from the present "wars and rumors of wars" with which the pages of history are stained; in fact, as the history of the past two thousand years is reviewed, the conflicts that have raged from time to time are appalling, and all this since the message was given "On earth peace, good will toward men."

It would be sad indeed if this promise of peace should fail of fulfilment, but just as surely as it was announced by the Lord's direction, so it will also come to pass by His authority when the due time arrives. This earth, which is beautiful in itself, will become a peaceful haven, where mankind may dwell in safety and none shall make them afraid; and then, shall the Lord's prayer be answered—"Thy Kingdom come: Thy will be done on earth, as in heaven."

However, the Lord's people, instructed by His Word, have realised all down the Gospel Age that the glad day of peace cannot come until the second advent of their Lord, and further, that at His return He does not immediately establish peace, but has another most important work to accomplish first; namely, the gathering of His elect, His Church, His Bride, unto Himself in a harvest work at the close of this Gospel Age.—Matt. 24:31.

This harvest work of which our Lord speaks so fully in Matt. 24 is the culmination of the selection of His "Little flock" of consecrated followers, which began at His first advent in the calling of His little band of disciples. All down the Gospel Age numbers have been added to this "people for God's name," and in the time of harvest "the dead in Christ" are raised, and the remaining members on earth are gathered into the heavenly garner, in preparation for the reign of peace which is to follow.

It is important that the harvest work be clearly understood, and the Lord has given ample instruction for all who will prove their value as true "wheat" and be gathered into the garner within a certain period of time. As in the case of the Jewish harvest those who were in the religious systems of the day and failed to respond to the Lord's message were burned up as "chaff" (Matt. 3:12), so in the close of the Gospel harvest, those in the religious systems who do not respond to the harvest message must go through great tribulation, a fiery time of trouble with which this age will end, and be revealed as "tares."—Matt. 13:30; 24:21.

It is to this wheat class—"My people"—that the Lord has been calling through His Word and by His spirit for many years now, to flee from the present systems of Christianity, which have become worldly institutions and have been cast off from favor.—Rev. 3:14-22; 18:1-5. This "flight" from Babylon (mother and daughter systems) must be undertaken before the "four winds" are let loose (Rev. 7:1-3), by all worthy of the name "My people,"—"that ye be not partakers of her sins, and that ye receive not of her plagues."

Flight is to be made not from one denomination to another, but the instruction is "flee into the mountain," i.e., the kingdom of the Lord (Matt. 24:16), and being translated into the Kingdom of God's dear Son, He has provided the harvest feast for all such—"For whosoever the carcase (the food, meat in due season) is, there will the eagles be gathered together."—Matt. 24:28. And so it is, God's people are found gathered together in twos or threes or larger numbers rejoicing in the truths provided only for this class by their Lord who has returned unseen by human eyes, to conduct this harvest work before the great time of trouble and later the bringing of peace to the earth. (Rev. 14:14-16.)

The importance of making flight from the systems of Babylon during the harvest of the Gospel Age is impressed again by the Lord in His exhortation—"But pray ye that your flight be not in the winter, neither on the sabbath day." (Matt. 24:20.) These terms "winter" and "sabbath day" are not to be taken literally, but rather our Lord was referring to periods of time which would be very unfavorable, yea, impossible for flight from the systems He has cast off.

The "winter" would refer to the great time of trouble, when the "four winds" of Rev. 7, are let loose, bringing about a great tempest amongst the restless masses of mankind—"the sea and the waves roaring" (Luke 21:25)—resulting in "the heavens" (ecclesiastical systems) passing away with a great noise ... the earth also (present order of society) and the works that are therein being burned up." (2 Pet. 3:10.) No wonder the Lord exhorts His people to flee to Him, to His Kingdom before the "winter." During a literal harvest time there is plenty of food obtainable as the grain is gathered into the barn, but how different it is when winter sets in. So in the harvest of this Gospel Age there is abundant provision of spiritual food for the sustenance of all the Lord's people who are courageous and answer His call to leave the lukewarm Laodicean systems of to-day, but with the coming of the winter period the opportunity of feasting on the harvest truths will be past. "The harvest is past, the summer (time of favourable opportunity) is ended, and we are not saved (as members of the Church)" is recorded by the prophet Jeremiah 8:20, as representing the Great Company, who, though unworthy to be of the Bride of Christ, receive a lower spiritual inheritance following the washing of their robes through great tribulation. See Rev. 7:9-17.

The term "sabbath day" would not refer to a twenty-four-hour, seventh day of the week, but rather to a period of time, typified by the Jewish sabbath day. This period is generally understood by Bible students as referring to the seventh millennium during which Israel and mankind as a whole will be blessed with lasting rest and peace, which the term "sabbath" signifies; and it will be during this very time that the words of our text will be fulfilled—"Glory to God in the highest, and on earth peace, good will toward men." How fitting, then, that our Lord should say—"Pray ye that your flight be ... neither on the sabbath day," implying that when this period is ushered in, flight from the Babylonian systems would be out of the question, inasmuch as Babylon will have been thrown down during the "winter" time, which precedes the "sabbath day."—"Thus with violence shall that great city Babylon be thrown down,

and shall be found no more at all.” (Rev. 18:21.)

If this be the correct understanding of our Lord’s words (our readers are exhorted to prove all things for themselves from the Scriptures) it will be seen that the harvest, winter and sabbath day refer to three distinct periods of time.

The harvest is for the complete gathering of the Gospel Church during the “days of the Son of Man,” corresponding to “the days of Noah” prior to the Flood. There would seem no doubt that we are at present very near the close of this period, and how important, therefore, that any of the Lord’s people still in Babylon, in any of its forms, should act quickly and flee from all such associations, ere the great tribulation (Matt. 24:21) cut off all opportunity of being gathered into the Gospel garner, as “The plowman overtakes the reaper.” (Amos. 9:13.)

The winter time is for the purpose of ridding the world of everything out of accord with the Lord and His righteousness—the man-made systems, ecclesiastical, financial, political and social—the removing of those things that may be shaken, as of things that are made, that those things which cannot be shaken may remain.” (Heb. 12:27.)

The sabbath day, following the severe winter time, is the period during which the elect Church shall be “priests of God and of Christ and shall reign with Him a thousand years” (Rev. 20:6), bringing peace and happiness—the desire of all nations—to the chastened world of mankind, for their uplift and progress to perfect human life on the restored earth. Of this time the Apostle Peter says—“We, according to His promise, look for new heavens (Christ and His Church) and a new earth (new social order) wherein dwelleth righteousness.” — 2 Pet. 3:13. “Glory to God in the highest, and on earth peace, good will toward men.”

Jehovah’s Witnesses : Who are they? Their Destiny?

(Convention Address Reprint)

(Isaiah 43:1-21.)

(Continued From Last Issue)

THE Jewish people, God’s witnesses, are one of the most outstanding proofs of the inspiration of the Bible; they witness to the existence of a Supreme Being, the Creator and Preserver of Israel. They witness and prophesy accurately to the work, office and glory of the Messiah; no false witness or prophet could do this. If others bear witness to Jehovah, it could be only a second-hand witness, for of necessity the witness would be a repetition of the words of Israel’s recorded witness, written in their thirty-nine inspired books. So, beware, Satan has his counterfeits in this matter too—false witnesses, and, therefore, a witness against Jehovah.

Verse 4 of Isaiah 43 states, “Thou art precious in my sight, thou hast been honorable, and I have loved thee.” God made them honorable because he chose them and made them the depository of the precious truths of true religion; therefore, they are precious in His sight. Because of His strange and miraculous dealings and providences with His ancient people, Israel, God and His Word will be glorified in the eyes of all nations. Remember, all this applies to a people whom the Lord chose hundreds of years before the Christian dispensation.

When the Book of Isaiah was written there were no Christians; we read of them only in the New Testament, and they followed Jesus Christ. They are not referred to particularly as Jehovah’s witnesses, but as the sons of God, as Christ’s brethren, and witnesses of Jesus. Rev. 20:4 states, “I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God.” Also in Rev. 2:13 we read of “Antipas, my faithful martyr (witness),” and so faithful Christians give their lives particularly for the witness of Jesus.

What is the present state of these witnesses of Jehovah? Verses 5 and 6 of this 43rd chapter of Isaiah tell us—“Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth.” This is being fulfilled today; the God of Israel is regathering His witnesses, His afflicted people to their home. Yes, it is now time for them to go home. We quote from the “Jews in the News” as follows—it was the power of God which brought the new Jewish State into being, for how else could such victories have been won by a handful of untrained people in the face of such overwhelming odds, with the surrounding states as enemies, and greater enemies supporting them in the background. Many believed in God and the fulfilment of their promises, and when they saw this wonderful protection even the unbelieving were conscious of miracles working on the side of Israel.”

They became established in Palestine against the will of many people. Not one nation helped them; even as some of them approached their beloved land in unseaworthy ships they were turned back by the powers that be, to their great disappointment and anguish, but the promise still held good —“I (Jehovah) will work, and who shall hinder it” —turn it back. (Isa. 43:13.) The Jews in Israel have a saying, that he who does not believe in miracles is not a realist. They have witnessed the greatest Divinely inspired phenomenon of our day.

But someone may say, Did not God cast away natural Israel when they rejected and put their Messiah, Jesus Christ, to death? And did not Jesus say, “Your house is left unto you desolate?” Therefore, does not spiritual Israel inherit the promises? This is partly true, the chief place of favor and some of the most choice promises will be inherited by spiritual Israel—Israel hath not obtained that which he seeketh for, but the election hath obtained it.” However, natural Israel has not been cast off forever. The 11th chapter of Romans refers to this temporary casting off, and shows how the followers of Jesus of both Jew and Gentile inherit the best of the promises. These are referred to as the priesthood, the holy nation, being all told, a little flock.

This is the day of the Lord’s preparation; the hour has struck in the Divine plan of the ages for the deliverance and regathering of His ancient people. The God of Israel is moving swiftly and mightily on behalf of Jacob’s posterity. Isaiah 11:11, 12 reads —“It shall come to pass that the Lord shall set his hand the second time to recover the remnant

of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

In this pioneering effort, to reclaim their waste and barren land, there is of course much sacrifice, hardship and austerity among them. They do complain and grumble, and they have 65 languages in which to grumble, for they have come from about that number of countries. But beneath this surface there is a powerful, vigorous vitality, as if some invisible force is driving them on. During the first four years we have witnessed the most spectacular migration of the 20th century. One has figured it out, and says—“Imagine 150,000,000 homeless, penniless, sick and bitterly persecuted people swarming into the United States of America during this same period of four years, to seek a haven of refuge, and you will have some idea of how many destitute newcomers, proportionately speaking, the tiny State of Israel has taken in.” And these migrants are not hand picked, as is usually done by other countries, but the poor, the rich, the lame, the disabled, the sick and the old are all taken in, even the perishing. It is astounding, and the wandering Jew is still going home, and he is there to stay. I remind you of Amos 9:14, 15, “I will bring again the captivity of my people, Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; and they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.” Remember this was promised to a people who were given an inheritance in a special way, the bounds of which were marked out by Divine decree; they transgressed, they were plucked up out of their land and scattered among all nations and now are being regathered.

It does not make sense, nor harmonize the Scriptures to try and spiritualize these Scriptures, or force them to apply to a nation, or group which has not even the features of a Jew, not even the customs nor the unique experiences and promises which belong exclusively to the Jew, to Israel. Strange it is how many people and groups want to make the Jewish promises apply to themselves, their particular group, or to a Gentile nation. All of this is, of course, a trick of the Adversary, to distract attention from the real people, and the purpose of the fulfilment. “How odd of God to choose the Jew, and still more odd of men to choose the Jewish God, yet spurn the Jew.”

What does all this mean? What relationship have these things to the nations in general? It means that the Gentile Times have ended. Jesus said, “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” (Luke 21:24). The word “until” marks a turning point in the times and seasons of Israel’s experiences and captivity. The time is up that was allotted to the powers that be to rule the world; the retribution and breaking down of the Gentile powers has begun; the saving and restoring of Israel is well under way, and we are witnessing these movements. It means, as stated in Isa. 43:21—“This people have I formed for myself; they shall show forth my praise.” Jesus, the Witness of Jehovah, said, “Salvation is of the Jews.” (John 4:22.)—“The word of the Lord shall go forth from Jerusalem.”

This means that the blessing of all the families of the earth through Abraham’s seed will soon take place, for the millennial reign of Christ and His glorified saints, His joint heirs, will soon begin. The blindness of Israel concerning their Messiah will soon depart, as predicted by Jesus—“Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord.” The word “until” marks a turning point in the religious life of Israel. There will also be a great change in human society—a desire to learn the ways of the Lord, and the beating of swords into plowshares.—(See Mic. 4:1 -4.)

There are a number of Jews, some being rabbis, who are bearing testimony by word and pen that Jesus of Nazareth is their Messiah. One of them has said, “Can anyone today be such a Jew as Jesus was?” Decidedly no! In recent years thousands of New Testaments in Bulgarian, Hebrew, French, German, Yiddish, Polish and other languages have entered Israel duty free. When Benjamin Disraeli (Lord Beaconsfield) was asked if he was a converted Jew, he replied, “I am not a converted Jew, but a completed Jew.” Israel is being regathered and being made a completed Israel. Both the Old and New Testament are thoughtfully read by many in Israel, and it is reported that the New Testament is being read also in schools, not so much to believe its contents at the present time, but to become acquainted with its history.

The national blindness of Israel to the fact that Jesus is their Messiah continues only for a definite period. This hinges upon another part of God’s plan to be completed first, namely, the selection from among the Jews and Gentiles of the required number to make up God’s elect, the joint-heirs, joint-rulers with Christ; all these must first come into the church. This number will constitute the governing body with the King of the Jews to administer the Laws of the impending Millennial Kingdom, as stated in Rom. 11:25-27 “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 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 unto them, when I shall take away their sins.” Note the same names —Israel and Jacob—as given in Isa. 43.

In Rom. 11:11 we have the question — “Have they stumbled that they should fall (irrecoverably)? God forbid (by no means); for through their fall (temporarily) salvation is come unto the Gentiles.” Verses 12 and 15 continue—“Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? . . . What shall the receiving of them be, but life from the dead.”

The restoration and recovery of natural Israel will yet mean, in the age to come, the enrichment of life for the whole world of mankind. Zech. 8:23 states—“Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”

Verses 28, 29, 32, 33 of Rom. 11 continue—“As concerning the gospel, they are enemies for your sakes (the

Gentiles' sake); but as touching the election (the original selection, or choice of God), they are beloved for the fathers' (ancestors') sakes," to whom God made definite promises; "For the gifts and calling of God are without repentance (without change)." . . . "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The natural man cannot comprehend God's purposes, but He has revealed them unto us by His spirit.

The Lord will do these things not because the Jews are righteous, but because of His great name's sake. Three reasons why He will do this are thus shown from Rom. 11:28, 29, 32. (1) Because of the fathers' sake—Israel's ancestors. (2) Because of His unchangeableness; He will honor His promises. (3) Because of His love and great mercies' sake. Are we not glad that we have gotten free from the creeds and interpretations of men, of whom Paul warns as "wise in their own conceits," for these make verse 32 read quite differently, namely —"Concluded them all in unbelief that he might condemn all everlastingly." We are glad this is wrong, and the Apostle Paul has stated it right, and presents to us a God of wisdom, justice, love and power. Then, in due time, men shall say, "This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that which was desolate; I the Lord have spoken it, and I will do it." (Ezek. 36:35, 36.)

Melbourne Christmas Convention

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 25th, 26th, 28th and 29th in the Masonic Hall, 254 Swan Street, Richmond. Further information from Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, Victoria, 3167.

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

—F. R. Havergal.

Pilgrim Way Ended

ON 27th September last our dear elderly Sister Aird of Melbourne finished the pilgrim way after a life of devoted Christian service in appreciation of the truths of God's Word for well over fifty years' duration.

Living for years away from the Melbourne area our Sister Aird was not known to us until about twelve years ago, from which time she endeared herself to all members of the Melbourne class, enjoying the gatherings and fellowship in the truth with us at the meetings for some years until physically unable to leave her home. Her interest and love for the Lord and His truth was ever bright and sustained, and it was refreshing indeed for all who visited her to realise how the Lord's love and blessing were reflected from our dear Sister at all times.

Of a lovely mellowed Christian disposition, it was evident that our dear Sister Aird's long association with the Lord and His truth had brought forth the fruits of righteousness to a marked degree. While in some weariness in recent times, the earnest longing to go Home was always expressed in sweetest terms, and in the Lord's good time her wish was granted in passing very peacefully from earthly scenes to the glorious heavenly inheritance, the "abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ" gained by His grace and strength.

Sincere sympathy is extended to the members of our dear Sister's family, who, while feeling keenly the loss of such a devoted and loving mother and grandmother are thankful to have had their dear one with them for so many years, and now have sacred and hallowed memories of what the Lord's spirit and truth accomplishes in the lives of those fully committed to Him. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. 3:17.)

When Christ comes

When Christ comes and takes up His abode in the heart, He reduces it to order and peace; and though it may move amid the excitements and confusions of life, yet it hath an inner stillness, which they cannot disturb or destroy; for the King of Peace is there, and peace is the purchase of His cross, and the last legacy of His love.

—Goulburn.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.50. Same Bible with Concordance and Subject Index at \$10.50.

Oxford Teachers' Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, with Oxford Helps, Subject Index and Concordance, \$11.50.

Books Available

"God's Promises Come True"—\$2.20.

"The Divine Plan of the Ages," Cloth bound-80c; paper covers-55c.

"Emphatic Diaglott," New Testament-52.20.

"Daily Heavenly Manna," birthday pages-51.10. "Tabernacle Shadows"-68c.

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Jesus Christ the Same Yesterday, Today and Forever— Did He Speak in Tongues?

“Jesus Christ the same yesterday, today, and forever.” (Hebrews 13:8.)

REVIEWING these words in our text from the Apostle Paul, they surely contain a lovely message with a sense of stability, security and enduring faithfulness with reference to our dear Redeemer. When the Apostle wrote these words, our Lord was, of course, exalted to the Father’s right hand, having gained “all power in heaven and in earth”, as Jesus Himself declared as He ascended to heaven after His victorious sacrifice on behalf of humanity and resurrection on the third day.

A connecting verse to our text, found also in Hebrews, links very helpfully, and is found in chapter 3: 1—
”Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” We do well now to earnestly consider this great Apostle and High Priest of our profession, Christ Jesus, in the three aspects,—yesterday, today and forever.

What, then, shall we consider about Christ Jesus concerning the first aspect of His life—yesterday? Yesterday, to the mind of the Apostle who wrote it, would likely refer to our Lord’s first advent. Paul wrote these words some years after our Lord’s sacrifice, and how much we have to consider about Him in regard to His condescension, to come to this earth to a poor, sinful human family, so beautifully expressed in 2 Cor. 8: 9. The Apostle says,— “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.” This is a lovely aspect we have of Him in regard to yesterday. Looking back upon the great sacrifice of Christ, we know the favor of our Lord Jesus; though He was rich with the Father before the world was, He became poor, that we poor ones may be rich through His great sacrifice.

Our Lord knew just what the Father’s will was for Him, and it was His delight to do God’s will at all times. He did this so fully and perfectly, as He declared,—”I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the good shepherd giveth his life for the sheep.” (John 10: 10, 11.) This is the aspect we have of our Lord in respect of yesterday, looking back upon His sacrifice and His great exaltation to the Father’s right hand. Jesus Christ the same yesterday.

Connected with the laying down of His life in the yesterday aspect of Christ’s life at His first advent was His preaching of the gospel of the kingdom, and His miracles of various kinds, of healing and even raising of the dead to life, as recorded in Matt. 9: 35,—”And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” Our Lord had compassion upon the people. He knew they were as sheep without a shepherd, and He came to comfort, to bless, to heal them, and to give them the message of the Kingdom. The teaching and preaching of the glad tidings of the kingdom was our Lord’s main work, and healing every sickness and disease among the people would be as a witness that He was the true Messiah. Especially was this so when our Lord raised the dead! Not that Jesus healed all the sick and all the diseased, but we understand from this verse that Jesus healed every kind of sickness and every kind of

disease. This is important to remember,—that no sickness or disease could withstand the power of our Lord, because He had the mighty power of God at His disposal, to show how completely He will heal and restore all the afflicted, and raise all that are in the death condition, in His wonderful kingdom to come.

Considering the “today” aspect of the Apostle’s words respecting our Lord, this could refer to the whole of the Gospel Age, including the time when Paul wrote these words, “Jesus Christ the same yesterday, today and forever.” Our Lord’s promise to His disciples as He was about to ascend to the Heavenly Father, is appropriate in this connection. He had paid the sacrifice, He had been raised from the dead and was about to leave them for His heavenly inheritance, when He said,—“Lo, I am with you always, even unto the end of the age.” (Matt. 28: 20.) This is the thought Jesus wished to leave with His disciples, that He was never leaving them really; His spirit would be with them even though He would go away personally to be with the Father. This is the aspect we like to think of respecting our Lord being the same “today” as He was “yesterday”, when He paid His sacrifice. He has gone to the Father’s home above, but He says, “I am with you always” in spirit. Thinking of His Church, those who walk with Him and talk with Him, He says,—“Lo, I am with you all.” The Lord meant the whole Church, down to our day; those to whom Jesus spoke would represent His true followers right throughout the period of about two thousand years of the Gospel Age. Our Lord’s promise to be with those who follow Him has surely been fulfilled, and truly gives assurance that He is always the same, He changes never. We have a Scripture relating to the Heavenly Father being “without variableness or shadow of turning”, and this is what Paul also means in respect of our Lord Jesus. He does not alter; He is the same compassionate, sympathetic High Priest. As yesterday, at His first advent, so He is today.

The Apostle Paul wrote of our Lord in Heb. 4: 14-16,— “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” He was tempted in all points as we are as new creatures. Not like fallen humanity, but in all points like the new creatures who walk in His steps. “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” This is a lovely message from Paul to assure us that the Lord is the same loving, sympathetic High Priest who was here for 31 years laying down His life. He has not altered at all; He has the same consideration and thoughtfulness and helpfulness to all His people.

There is a claim, and it is rather prevalent today, amongst certain people by the name of Revivalists to the effect that the words of our text, “Jesus Christ the same yesterday, today and forever”, are to be understood as implying that as our Lord healed all manner of sicknesses when He was here on earth, so He continues to do this through certain people on earth today. Another claim that is being stressed equally today by the same Revivalists (well-meaning people, of course), is that it is a mark of true discipleship to be able to speak in other tongues, other languages than their own. If speaking in tongues is really a mark of Christian development, it is of great importance to know if Jesus spoke in tongues, and if not, why He did not.

Examining the Bible thoroughly, there is not one record that our Lord ever spoke in tongues during the whole of His ministry of 31 years. It is evident that all who heard Jesus could understand the language He spoke. So speaking in other tongues would have been merely outward show. Right throughout the Bible we find that God is against outward show for show’s sake. We remember how our Lord was tempted in the wilderness by the Adversary to make a great show before the people. “If thou be the Son of God”, turn the stones into bread; cast yourself down from the pinnacle of the temple. This will make such an impression on the people that they will believe on you, and even God has promised that if you dash your foot against a stone He will protect you. Jesus knew that this was a subtle temptation from Satan himself, and would have nothing to do with it, but answered by Scripture,—“Thou shalt not tempt the Lord thy God.” So our Lord by His spirit and teachings did not condone outward show at any time; He was the lowly Jesus right throughout His 31 years of ministry, and also in His exalted state His spirit prompts to lowly, quiet, meek service. Nothing of outward show constitutes service for the Lord. However, those people today who feel these manifestations are coming from the Lord do feel themselves favoured, that they are being blessed above other people. It is most deceptive and a snare when people feel they are being especially favoured of God in these particular manifestations that are taking place today.

On the other hand, against the thought of speaking in tongues, the healing of the people by Jesus did give temporary relief from pain and suffering, though but comparatively few were healed by the Lord. Healings by Jesus were of a temporary nature only; they were not intended to be lasting, but rather illustrations of what He will do for the lasting blessing of mankind in the great Times of Restitution, for those who then obey the laws of Christ’s Kingdom shall live forever.

When mankind are raised from death in the Kingdom age, the miracles of restitution will be lasting. We remember the lovely incident in the case of Lazarus, as recorded in John 11. When Jesus received the message from the sisters, “him whom thou lovest is sick”, He did not hurry back that He might be there before Lazarus passed away. Jesus said in verse 4,—“This sickness is not unto death, but for the glory of God, that the Son of God might be glorified (or honored) thereby.” Our Lord knew Lazarus was going to pass away in death, but was not to remain in death, for the outcome would be to the glory of God. When He came back to the sorrowing sisters we read that He spoke to Martha,—“Thy brother shall rise again. Martha saith unto him. I know that he shall rise again in the resurrection at the last day.” (Verses 23, 24.) Martha knew the truth about the departed. She did not say, Well Lord, he is really in heaven and you need not interfere with him. Martha knew Lazarus was dead, and he would rise again in the resurrection at the last day. If she thought Lazarus was in heaven, she would not have wanted the Lord to bring him back to the sorrows and troubles of earth again. But she knew Lazarus was sleeping in death, as Jesus had previously stated. “Jesus said

unto her, I am the resurrection, and the life; he that believeth in me, though he were dead (though he die), yet shall he live." Our Lord did not say in verse 25, "He that believeth in me, though he were dead, yet shall he live" in the sense of immediately living on, but though he die, yet shall he live in the resurrection, and he that liveth and believeth in me then shall never die. (Verse 26.)

This raising of Lazarus was a wonderful example of the power of God in the hands of Christ, who will ultimately raise all the dead, and for the glory of God, even as this miracle was for the glory of God, to show that in due time death will be no hindrance at all to the power of God. People who have passed on thousands of years ago will also be at no disadvantage, for all shall come again from the land of the enemy, death.

Seeing, then, that there is no indication in the Bible that Jesus ever spoke in tongues in proclaiming His truth, why did God give the outward sign of speaking in tongues on the Day of Pentecost and for a limited time afterwards? In Acts 2 the Day of Pentecost is recorded, showing the outpouring of the holy spirit, with the gospel message being put forth in various languages. From verse 5 we read—"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?" Verses 9-11 show the nationalities that were there present. Undoubtedly the speaking in tongues was for the benefit of these foreigners there present in Jerusalem, that hearing the good message of the gospel they might return to their own countries and spread the truth in their own languages. Wasn't that so reasonable? There was nothing showy and superfluous about this; this was real commonsense understanding and preaching of the gospel in the languages of the other people there present. How strange it is when everybody has the same language that there should be different tongues and confused voices, and hardly anyone knowing what is happening! The Lord does not work that way; He never has, and is not doing so today.

It is evident that the same sign was given in the case of Cornelius and his house when the time came for the Gentiles to be received into the hope of the heavenly kingdom. This is recorded in Acts 10: 44-48. This 10th chapter tells about the time when Cornelius also received the message of the gospel, and it was confirmed by the gifts of the spirit. This is quite understandable too. Undoubtedly that was a sign to the Jews also; they had to have some very clear indication that the Gentiles were being favored of God, even as the Jews. They were inclined to think they were always to be exclusive in receiving God's wonderful favor of invitation for the heavenly kingdom, and this outward sign convinced them otherwise.

These outward signs are called the gifts of the spirit. The Apostle Paul explains these gifts in some detail in 1 Cor. 12. From the Emphatic Diaglott, verses 29-31 read,— "All are not apostles; all are not prophets; all are not teachers; all are not powers; all have not gifts of cures; all do not speak in different languages; all do not interpret. But you earnestly desire the more eminent gifts; and yet a much more excellent way I point out to you." We see from this translation of verse 31 that the Apostle is not exhorting the Corinthians to covet the best gifts, as seems to be indicated in the King James translation. Rather he reminds them that that was their object, when all the time the more excellent way should have been apparent to them. They were seeking for the highest outward show possible, but there was a more excellent attainment than any of the gifts. The more excellent way is the fruits of the spirit, revealed in the 13th chapter which follows. The Apostle therein shows that without the development and growth of the fruits of the spirit, all the gifts would be useless. The gifts were the outward sign, and a means of helping the early Church when they had no New Testament available.

Turning to verse 8 in 1 Cor. 13, we read—"Charity (or love) never faileth; but whether there be prophecies, they shall fail." What kind of prophecies is the Apostle referring to here? Undoubtedly the gift of prophecy, the ability to foretell coming events by the miraculous gift. "Whether there be tongues, they shall cease." What kind of "tongues" is he speaking of? Without doubt the gift of tongues, the miraculous means of speaking in another language apart from the one known by the speaker. They will cease, he says.

As mentioned previously, not one record is found in the Bible that Jesus spoke in tongues. If speaking in tongues would be a sign of God's favour, it is only reasonable that Jesus would have spoken thus. However, our Lord did not want to make an outward show for show's sake, and none of His followers do that either.

Continuing verse 8, "Whether there be knowledge, it shall vanish away." What kind of knowledge is implied here? Surely not the knowledge of God and His truths. No, but the gift of knowledge, the miraculous understanding of knowledge, given only to the early church.

How do we know these gifts of the spirit were intended for the early church only, to establish the church in its infancy? Some verses in Acts 8 are helpful in this connection, explaining the occasion when Philip went to the city of Samaria and conducted a ministry with the use of certain gifts of the spirit. Philip was a very devoted servant of the Lord and the miracles connected with his ministry made a great impression on the people, as revealed in verses 5-8. From verse 14 we read, — "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. . . . Then laid they their hands on them, and they received the holy spirit." We see from this passage in Acts that while Philip was able to perform miracles himself by the power of the Lord, he was not able to confer these gifts upon others in Samaria. That was reserved for the Apostles only, so Peter and John were sent from Jerusalem for that purpose. This was God's method of causing the gifts of the spirit to cease, for when the Apostles finished their earthly course no further gifts were imparted, and in time they automatically ceased.

Further, in 1 Cor. 13: 11, the Apostle contrasts the fruits of the spirit with the gifts of the spirit when he says,— "When I was a child, I understood as a child, I thought as a child; but when I became a man, I put away childish

things.” It is clearly shown here that the Apostle is speaking in the past tense—he had progressed from the childish gifts of the spirit when he became a man in Christ. So, he is exhorting the Corinthians to refrain from seeking even the most eminent gifts, which were childish in comparison with the development of the fruits of the spirit. Paul became a man in Christ, so he put away the former infantile gifts which were useful when the Church was in its infancy.

Some may ask, How do we account for the claims made in some circles now that tongues are used in certain gatherings today? In answer to this question, have we wondered why the Apostle Paul was the only Apostle to mention the gifts of the spirit in the New Testament, and his reference was only to the church at Corinth? In his epistles to the

Romans, Galatians, Ephesians, Philippians, Colossians, Thessalonians and to Timothy, Titus and Hebrews, there is not one reference to the gifts of the spirit. But much is said in all these Epistles about the fruits of the spirit. Surely Paul would have failed in his ministry by so much omission if the gifts of the spirit were to continue throughout the Gospel Age, to our day. Then we have the Epistles of Peter, James and John, and the wonderful Revelation, and we find no reference to the gifts of the spirit in these, but much in the way of exhortations to seek the fruits of the spirit. This should be a very helpful guide for Christians inclined to be influenced in seeking the gifts of the spirit.

Why, then, did Paul choose the Corinthian Church to refer to the gifts of the spirit, and encourage them to seek the more excellent way of gaining the fruits of the spirit? We have the answer in 1 Cor. 3, where the Apostle declared,—”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 carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” This was a very infantile church, and Paul would seek to wean them away from the gifts of the spirit in favor of developing the fruits of the spirit. That is why we find the Apostle’s reference to the gifts when writing to this church; those churches more spiritually developed did not need weaning away from the outward show of the gifts of the spirit.

In 2 Cor. 11, we have the answer to the deception of our days similar to that experienced in Paul’s day, in verses 13-15,—”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 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.” Satan, who caused all the sickness and death in the world, would even act as an angel of light. He brought down mankind to the state they are in, and now would take the opposite course, seeking to deceive and act as though he were an angel of light. What we see happening today is a counterfeit of the gifts given to the early church to promote the spread of the gospel. It is Satan’s counterfeit for the last days particularly.

In Matt. 24: 24 our Lord spoke in respect of the end of the age when these things would happen. He said,—”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.” This is a very strong warning. Some people who have been to meetings where the “tongues” are encouraged are able to see through the deception; they can detect that it is not of the Lord. Others who do not understand the Bible think it is something wonderful to hear this glibberish going on, but it is one of Satan’s greatest deceptions, and is penetrating all denominations in the world today.

Again we have Paul’s warning respecting those who are not worthy of being enlightened and kept in the faith, as recorded in 2 Thes. 2: 8-12. Here we have a message undoubtedly applicable to the end of this age. The Apostle refers in this chapter to the great “mystery of iniquity” that was already working in his day, and for the end of the age he says, “Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his presence; whose coming is with the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. 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.” That is a very strong statement, that God would send people who would have these gifts, these tongues, a strong delusion so they will believe a lie. They are so sure of their own ideas, that God will allow them to be deceived in this matter, because they do not seek the truth in the love of it. They have pleasure in unrighteousness. They have pleasure in making a great show before people. They have pleasure in these outward, fleshly manifestations instead of seeking the lowly, quiet development of the fruits of the spirit in their hearts. God allows people to follow their own course, and they lose His spiritual blessing, though they will have the opportunity of being helped in the kingdom age, when Satan is bound.

While it is felt that the most important part of our text has to do with the development of the church class during the Gospel Age, we rejoice that our Lord Jesus will also be the same forever. This is also the lovely thought contained in our text from Hebrews. As He has a deep concern and oversight for His people at the present time, so He has the welfare of all mankind in mind, inasmuch as He tasted death for every man. In Isa. 53: 11, we read respecting Christ,—”He shall see of the travail of his soul, and shall be satisfied.” This means that He will be satisfied when all mankind have been raised up out of the death condition, and have all heard and known that He has paid the sacrifice for them, that they may then accept eternal life by obedience to the laws of His Kingdom. Multitudes of mankind will then realise how they were deceived during their present lifetime by the great adversary, who will then be bound and not able to deceive them in speaking in tongues or other deceptive practices. Then it will be easy for all mankind to believe the Lord truly and understand the wonderful truths of the kingdom, and thus return to the perfection lost in Adam and redeemed by Christ.

Understanding the Covenants

“FOR this cause he is the mediator of the new testament (covenant), that by means of death, for the redemption (deliverance) of the transgressions that were under the first testament (covenant), they which are called might receive the promise of eternal inheritance.”—Heb. 9: 15.

Question: To whom does the deliverance here mentioned come, and when? Furthermore, is the deliverance effected through the Mediator of the New Covenant, or is it not?

Answer: To answer these questions satisfactorily it is necessary to keep in mind the fact that the Apostle, in this verse and its context, is contrasting the Old Law Covenant with the New Law Covenant, and is not discussing the Abrahamic Covenant (or Promise) to the “seed”—the Christ, Head and Body. —Gal. 3.

A further point which should not be overlooked in any consideration given to this subject is that both Old and New Covenants are made between the same parties, the New displacing the Old. The Old was between God and the nation of Israel. (Deut. 5: 1-5.) The New also is between God and the nation of Israel. (Jer. 31: 31-34.) Gentiles had no part in the Old Covenant except as they became Jewish proselytes. The same holds true with regard to the New.

With the foregoing in mind, and with the Gentiles out of the discussion except as they embrace Israel’s faith and worship, we are better prepared to seek an answer to the question, “To whom does the deliverance here mentioned come, and when?”

The first and obvious answer (but not the whole answer) is that the deliverance comes to Israel, and that it comes when the New Covenant goes into effect. And when is that? According to Jeremiah 31: 33, which may be regarded as the text on which the Covenant discussion of the Epistle to the Hebrews is based, it is to be “after those days.” (Heb. 8:10.) After what days? After the days of Israel’s rejection, after the days when the Lord “regarded them not.” (Heb. 8: 9.) Now, the days of Israel’s disfavor extend over the long period of Gentile Times, 2520 years. (Luke 21: 24.) If, therefore, the New Covenant is to go into effect “after those days”, it is to go into effect after the Gospel Age has ended, that is to say, with the commencement of the Millennial Age.

As already indicated, while this is the first and obvious answer, it should not be regarded as the whole answer. No, there is another feature, a secret feature, having to do with but a “little flock.” The original Covenant, namely, that to Abraham—which the Old Law Covenant, superimposed as it was years later, could not disannul, Gal. 3: 17, and which the New Law Covenant cannot disannul either—that Abrahamic Covenant was not made with Israel, as were the other two mentioned, but was made with Abraham and his “seed”, namely, Christ. (Gal. 3: 16). Moreover, if we be Christ’s then are we Abraham’s seed (Gal. 3: 29) and heirs (not according to the Old or New Covenants but) according to that (Abrahamic) Covenant or Promise. In order to the development of this “seed” class, all the blessings of the New Covenant are reckoned to them now, in advance of the Millennial Age. These, though not now actually righteous, are counted righteous, that they may be counted in with their Head as His Body members, to be “dead with Him”, to “suffer with Him”, that they may also be “glorified together” with Him. (2 Tim. 2: 11; Rom. 8: 17.) Now, since some of this “little flock” are Jews according to the flesh, one of the blessings these Jewish members of the Gospel Age Church receive now, in advance of the Millennial Age, is deliverance from the transgressions which they committed under their Old Law Covenant. Christ being the end of the Law to them that believe (Rom. 10: 4), it follows that Hebrews 9: 15 has reference to the deliverance already experienced by the believing Jew, although it should not be understood as having exclusive reference to Jewish members of the Gospel Age Church for, as we have seen, its first and obvious reference is to Israel as a nation in the Millennium.

We come now to the second part of the question: “Is the deliverance effected through the Mediator of the New Covenant?” Undoubtedly Israel’s deliverance under the New Covenant in the Millennial Age will be effected through the Mediator of the New Covenant, but not so with regard to that Jew who is of the “seed” class developed, as we have seen, in connection with the Abrahamic Covenant.

Let us not be misunderstood here. Of course there is no question but that the Gospel Age deliverance, the deliverance already experienced by the believing Jew, is through the death of Jesus, and of course it is likewise true that Jesus is the Mediator of the New Covenant, but the deliverance of the Jewish members of the Gospel Age Church is not effected by Jesus acting in His capacity or office of mediator. To illustrate this point: Let us suppose that in a corporation Mr. Smith holds office as Vice-President. He is also General Manager. The Vice-Presidential duties are nominal, and are without compensation; but for the duties of General Manager he receives a salary of 10,000 dollars a year. Now perhaps it would not be an untruth to say that Mr. Smith, Vice-President of the XYZ corporation, was in receipt of a salary of 10,000 dollars, but it would be a misleading statement, for it would convey the impression that such compensation was for the performance of Vice-Presidential duties, when such was not, in fact, the case. Similarly, to speak of the deliverance of any member of the Church as having been effected through Jesus the Mediator of the New Covenant, while true, would be a misleading statement, for it is not as Mediator of the New Covenant but as the Advocate they have with the Father, that He effects this deliverance for the Church.

Again, it is not improper to speak of Jesus as the Mediator of the New Covenant now, even though the New Covenant has not yet gone into operation. However, such a statement may be misunderstood. A simple illustration may clarify the thought here. An American surgeon, let us say, on the death of the Ambassador to Britain, is appointed to take his place. Several weeks might pass before he crossed the ocean and took up his Ambassadorial duties in London, but it would be quite proper through all these weeks to speak of him as the Ambassador to Britain. Moreover, if, just prior to sailing from New York, he saved some one’s life by a skilful operation, his action might be referred to as the act of the Ambassador to Britain. It would be more exact though, to speak of it as the act of a surgeon.

One further point in connection with Hebrews 9: 15. In seeking to interpret this Scripture, we must seek an interpretation which will harmonize with other Scriptures. With this thought in mind, let us glance at a related passage, namely Heb. 8: 7. Here the Apostle, having in view the same contrast between the Old and the New Covenants, which he deals with in the 9th chapter, declares: "For if that first one were faultless, a place would not be sought for a second." In examining this verse it will no doubt be agreed, that there was no fault in the Old Covenant itself, but that the fault was in the lack of mediatorial provisions sufficient to lift the people out of their imperfection, so that they might be enabled to keep their part of the agreement. The Covenant itself was not weak, although it is properly stated by the Apostle to be "weak through the flesh."

Doubtless, too, it would also be agreed that the Apostle's words in Heb. 8: 7 may be fairly understood to mean that if the Old had not been faultless it would have accomplished the very things that are to be accomplished by the New, and in that case the New would have been unnecessary. What then, it may be asked, would that first covenant have accomplished had it been faultless? We answer: It would have accomplished earthly blessings, not spiritual blessings; it would have brought in human perfection. It would have abolished sickness, pain and death. In basket and in store, man would have been blessed—his home turned into a paradise like to that of Eden. But if that First Covenant had been faultless it would not have made any one living thereunder a joint-heir with Jesus; it would have begotten none to the Divine nature, it would have made none a sharer of immortality. It would have taken no one to heaven. On the contrary, it would have brought in Restitution which, great and wondrous blessing though it will be, is not the hope to which we, the Gospel Age Church, have been called.

It is certain that Restitution has not yet been accomplished for any one; it follows, therefore, that the operation of the Covenant which is to bring in Restitution is yet future. Again, the Church's hopes are spiritual, while the blessings under the New Covenant are to be earthly. Therefore, whatever blessings the Church may receive, now or hereafter, proceed from another source, namely, the Abrahamic Covenant, in which we, the Church, have strong consolation.—Heb. 6: 19, 20. (Reprinted from "Herald of Christ's Kingdom.")

Christ's Kingdom—the Desire of All Nations

WHEN Christ's Kingdom has come, it will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2: 9); breaking up civil, social and religious systems of tyranny and oppression; putting down all opposing authority and power; humbling the proud and high minded; and finally teaching all the world to be still and to know that the Lord's Anointed has taken the dominion (Psa. 46: 10). Then the blessing of its peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing; justice will be laid to the line, and righteousness to the plummet (Isa. 28: 17); and the great restitution work will progress grandly to its glorious consummation. There will be sweeping moral reforms; great educational and philanthropic enterprises; and wonderful cures for every disease and deformity, mental and physical. There will be awakenings also from death, and a grand reorganization of society under the new order of the Kingdom of God. All the world's bitter experiences during the six thousand years past will then prove valuable lessons on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on His conditions of love and loyal obedience to His commands. Then, it will be true: "Whosoever will, let him take the water of life freely" (Rev. 22: 17).

Such being the grand object of our Lord's return and the establishment of His Kingdom, we believe with the prophet, that it will be "the desire of all nations", and with the apostle that the earnest expectation of the creature longs, though ignorantly, for the coming revelation of the sons of God—the overcoming Church, who, exalted with her Lord, shall accomplish this great work.

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

No creature of the redeemed race will be too low for Divine grace to reach, through the all-powerful and blessed agency of the Kingdom. No degradation of sin will be too deep for the hand of mercy to fathom, to rescue the blood-bought soul; no darkness of ignorance or superstition will be so dense in any heart but that the light of Divine truth and love will penetrate its gloom and bring to it a knowledge of the joy and gladness of the new day, and an opportunity to share the same by obedience. No disease that can attack and pollute the physical system will be beyond the prompt control of the great Physician. And no deformity, monstrosity, redundancy, or mental imbecility will be able to resist His healing touch.

The grand work of restitution, thus begun on the living nations, will presently extend to all the sleeping families of the earth; for the hour is coming, yea, is not far distant, when all that are in their graves shall hear the voice of the Son of Man, and shall come forth; when death and hell (hades, the grave) shall give up the dead which are in them; and the sea shall give up its dead (John 5: 28, 29; Rev. 20: 13).

What a glorious prospect the new dispensation will present when fully inaugurated! The changes from one dispensation to another in the past have been marked and prominent, but this change will be the most eventful of all. Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets

a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realise the resurrection work complete.—Rev. 21: 4.

No wonder that the thought of such a spectacle—of a whole race returning to God with songs of praise and everlasting joy upon their heads—should seem almost too good to believe; but He who has promised is able also to perform all His good pleasure. Though sorrow and sighing seem almost inseparable from our being, yet “sorrow and sighing shall flee away”; though weeping in sackcloth and ashes has endured throughout the long night of the dominion of sin and death, yet joy awaits the morning; all tears shall be wiped from all faces; beauty shall be given for ashes; the oil of joy shall replace the spirit of heaviness, and the whole earth shall be at rest.—Isa. 14: 7.

Pilgrim Ways Ended

TWO of our elderly Sisters have recently finished the earthly way in Adelaide, and the following reports are to hand respecting these dear friends.

On September 3rd our elderly Sister Kaesehagen of Adelaide, South Australia, reached the end of the earthly way, after a long life of faithful and devoted service of the Lord and His cause.

During the past sixty years our Sister has been associated with the Bible Class in Adelaide, and we have many happy memories of a lifetime of loving, humble service. The graces of the Christ-like character had been very beautifully developed, by the Lord's grace, in the heart and mind of our Sister; and her gentleness, combined with patience and sympathetic understanding, enabled her to be a rich blessing to the members of her family, and also to her associates in Christ, and to those of her acquaintance generally.

Our dear Sister lived to be 96 years of age. She was one of those who had learned to trust God completely, and to live a day at a time; she certainly grew old gracefully. Even through trials and troubles there was always something for which thanks to God could be sincerely offered. Her favourite hymn, number 257 in “Bible Students Hymnal”, conveys a lovely message,—“New every morning is the love.” This hymn was also a favourite of Brother Kaesehagen's who was taken Home some eleven years ago at the age of 84.

Now that we understand we are living in the time of our Lord's second presence, the Scriptures assure us the sleeping saints have been raised, and those fully consecrated ones who now finish their earthly course in death, are taken to be with the Lord and the risen saints without the need of sleeping in death. (1 Thes. 4: 13-18; 1 Cor. 15: 51, 52; Rev. 14: 13.) “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.”

Our elderly Sister Megaw of Adelaide passed to her reward on September 18th. Our Sister, who was in her 91st year, had been a believing Christian for many years, but had received the knowledge of God's wonderful Plan of Salvation for the church, and for all mankind, about 25 years ago.

Our dear Sister had a good, strong faith and trust in the Lord; and looked forward to the day when she would be taken to be with her Lord and Redeemer, in His heavenly kingdom. She longed for the fulfilment of our Lord's prayer—“Thy kingdom come; Thy will be done on earth, as in heaven.”

We believe our dear Sister was “faithful unto death”, and has now entered into the reward of the faithful overcomers to whom our Lord said,—“Be thou faithful unto death, and I will give thee a crown of life”, Rev. 2: 10. Much sympathy is felt for the members of Sister Megaw's family who have sustained the loss of a good mother.

EXTRA COPIES OF THIS ISSUE

An extra supply of this issue of “Peoples Paper” is being printed, and friends who can use these to advantage are invited to apply for extra copies.

TWO NEW BOOKLETS

Two booklets have been produced recently in our office, being printed by duplicator, and entitled—“Is Baptism Essential to Salvation?”, and “Does Partaking the Lord's Supper Contribute to Salvation?” To cover cost of production and postage, these copies are supplied at 10c each.

Melbourne Christmas Convention

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 25th, 26th, 27th and 28th in the Masonic Hall, 254 Swan Street, Richmond. Further information from the Class secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, Victoria, 3167.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus postage.

GOD'S BEST GIFT

A booklet for children—“God's Best Gift”—compiled on the Divine Plan of the Ages years ago in U.S.A., has been produced in our office again recently. Written in childish language it is a splendid little book to convey the main outlines of God's Plan for both young and old. To cover cost of materials it is supplied at 10c per copy, 15c posted.



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Enabled by the Lord

(Convention Address)

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." (1 Tim. 1: 12.)

A TRUE Christian is never boastful. A careful reading of Paul's letters is a lesson in humility. He had no confidence in the flesh, that is, after his conversion. He had plenty beforehand, being proud of his family tree—a Jew born in Tarsus and brought up at the feet of Gamaliel, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee (Acts 22: 3; Phil. 3: 5). But it wasn't these things that put him into the ministry. The things that he had one time counted gain, things that gave him his own considered "standing", were all discounted when he was brought face to face with Christ—he suffered their loss and counted them but refuse as he reached out to gain Christ, to know Him and the power of His resurrection (Phil. 3: 7-10).

From the time of his youth it would seem that Paul had sought to serve God, but he had some wrong conceptions of God's character and plans which had to be changed. He determined to make havoc of the church that God was setting up and armed himself with letters of authority from his high priest to bind and imprison all who opposed his own idea of what the church should be and who should compose it. But Paul was caused to lose all confidence in his **own** plans and his own abilities, and from that time the Lord began to use him. He that thinketh **himself** to be something when he is nothing, deceiveth himself. Paul lost his self-assertion, but in his newly found humility he was courageous and powerful; he was humble but **never weak**—he was able to do **all** things through Christ who strengthened him.

In 1 Pet. 5: 5, 6, the Apostle points out the need of being clothed with humility, for God resists the proud and gives grace to the humble. One, commenting upon the different "clothing" that a Christian must put on, said,—"Humility is the most uncomfortable of them all." Yes, the human aspirations are difficult to keep continually checked; we like to be "somebody", even if it is in the "truth movement." But we must not confuse true humility with timidity. We would like to quote Mr. J. R. Millar here. He says, "People think it 'humility' to be timid about duty and accepting responsibility at Christ's call; but it is not humility at all, it is unbelief and sin . . . Many lie in a condition of uselessness through years, because they think themselves unequal to the duties to which they are called. When we learn to step forward at Christ's bidding, we shall find ourselves strong." And that, of course, was precisely what Paul found,—"I can do all things through Christ who strengtheneth me." The Lord will enable us for all the tasks to which He calls us. True humility puts its faith and trust in the Lord, not in self. True humility is not merely passive, but is full of activity. When we go forth in humble faith in the Lord's service He has promised to protect us, nevertheless He does not commission us to be dare-devils. Fools may rush in where angels fear to tread. More than once in the Psalms we are told that the angel of the Lord watches over those that fear (reverence) Him.

There is profit in meditation upon Matt. 4: 5-7, where we read of the devil tempting Jesus to **prove** He had God's protection according to the Psalmist's words. Jesus' reply is worthy of good reflection—"It is written again, thou shalt not tempt the Lord thy God." We may reflect about this in relation to our modern world, when we go speeding on public highways. Even if it should be in some service of the truth, or the brethren, would not the Lord be better pleased to see us give ourselves more time for the journey? We ought never to take **unnecessary** risks; we should strive to keep ourselves out of foolhardy situations.

A few words from Mr. Millar again,—"Religion (perhaps Christianity is the better word) is living out the principles of Christ in our daily lives . . . everything is to be done in such a way **as to please God**, under the direction of **His counsel** . . . Whatsoever we do, even to eating and drinking, we should do in the name of the Lord Jesus." What is pleasing to the Lord? That is the way we should view things.

We quote another,—"Although we may not hope to be perfected until we shall be 'changed' and be granted our new resurrection bodies, nevertheless, all the while we may keep so closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with Him." If in humble sincerity we seek this, we will find the Lord enabling us for every duty and every task.

In strict reality everything depends solely upon the Lord. He who framed the worlds, who created such a marvellous universe, who ordained seasons, and measured days, months and years so exactly, surely He is able, has the power and

ability, to take the oversight of all His works, alone. It goes without question that He could. But He doesn't. He places in the hands of His people certain possessions (small things they are indeed, in comparison with His own riches), but He gives unto us sufficient to prove our stewardship. He does not give the same to each one, but we all receive at least one talent, some of us more; but in the giving and proving the Lord is perfectly just, He shows no favoritism. The greater the talents bestowed the more the Lord requires. The faithful use of one talent is all that is required of the one-talented servant, but if we should have ten talents the faithful use of the whole ten will be required. This could be reasonably inferred from Luke 12: 48, ••• for unto whom much is given, of him shall be much required . . . “; whereas, another Scripture,—”He that is faithful in that which is least, is faithful in much” (Luke 16: 10), suggests that one talent can be sufficient to test our worthiness in the Lord's sight.

The Lord does not need our help, He does not depend upon us for the accomplishment of His purposes; He could unleash super-human power in any situation. But He condescends to use us, and He can make our service fully acceptable to Himself. Further, He makes our services to or for Him the testing block for further opportunities and blessings. He does not require us, nor call us, to do impossible things, but He enables us to do the things He bids us do. He does not require us to perform everything perfectly, for He knows our frame and remembers we are dust; all He asks is that we do **what we can**. “The wise steward will seek to cultivate along the lines of his natural abilities, and not waste valuable time seeking to develop that which he does not by nature possess”, is another helpful quotation.

We need to remember also that “doing what we can” is not doing it half-heartedly. When the Lord gives us something to do, He wants us to put forth maximum effort; we should face the task **as if the result depended solely upon us**, while we rest everything fully in the Lord. If the Lord wants us to give a public witness, or if He wants us to give an address to brethren at a Convention, or to conduct or prepare for a Bible study, we all know very well that we cannot do these things except it be with the Lord's help. But He will enable us; by working miracles? No. But through the diligent application of ourselves to the work to which He has called us; by study, by meditation, by looking up Bible helps, by looking over commentator's notes, by thumbing through concordances. Yes, it may mean an exacting strain upon our time, it may call for much patience, but the Lord watches and knows when we truly “do what we can”. In the natural world we don't think very much of the man who, needing a livelihood and having a family to care for, won't work. Nor do many men sit down and expect a livelihood without effort on their part. Spiritual blessings also are never won miraculously—the Lord merely provides the necessary things that **enable us** to do what we can.

Suppose we are to prepare an address. We know that it involves some hard work, so we merely look up what someone else has written and read it out. It may be the best of sermons, but if we used the beautiful thoughts, putting them into our own words it would be a better exercise for us, and we feel (in most cases) carry more blessing for the listeners. There are exceptions to every rule—sometimes a sermon re-read may be excellent, but we are trying to impress how the Lord is watching to see if we merely take the line of least resistance, or really look to Him and believe that He will enable us for the task to which He calls us. Do we rise to the occasion and do all we can as we lean upon Him? It can be the same in our Bible studies. Because some eminent student has said a certain passage means this or that, we may accept it without doing our own personal study or investigation.

A somewhat amusing little story we read may help to illustrate—A little girl, whose father was a minister of religion, wandered one day into his study where he sat busily preparing his Sunday sermon. Probably the little girl had wanted something, but seeing her father at work, and knowing that she was not allowed to interrupt and distract him, she slipped into a chair to wait until her father showed that she could speak to him. She sat watching until at last her father put his pen down and leaned back in his chair and she knew that she may now speak. What she had come in for in the first place had been relegated to the back of her mind, for she had been thinking of something else. She said, “Daddy, is it true that God tells you everything to say in your sermons, as you say He does?” “Why, yes, dear, of course He does”, replied her father. With a thoughtful look on her face, she said, “Well, Daddy, why do you keep scratching some of it out?” We suggest that preparing sermons and having to scratch some of it out is very good exercise, an exercise involved in “doing what we can.” If we have got along nicely one night in some preparation, and the next night have to start by scratching out some of the previous night's work, who will say it is not the work of the Lord—that He is enabling us to prepare an acceptable message to honor His cause and His name and to bless those who shall hear it. He is watching us “do what we can”, and will add His blessing and give us at last an appropriate reward. The sermon when finally preached might still hold imperfections, but if our effort has been sincere, the Lord can still add His blessings through the corrections we may receive. Amongst some advice given to public speakers was this—**Never** speak without preparation.

And, of course, all the time there is to be the never ending purification going on **within ourselves**. We all have faults, without any exceptions. The more we know our faults the better for us; it keeps us humble. But it does not do to allow our known faults to discourage us. Here again the Lord will enable us to get rid of them, and praying one for another is one way in which we receive divine help in overcoming faults.

There is an interesting translation of 2 Pet. 1: 9 in this connection, given by Professor Young. The former verses show how giving **all diligence**, we are to **add** to our faith virtue, and to virtue knowledge, etc. Studying these verses out we see that there is **no end** to Christian attainment or requirement—we must go on **adding**, and this adding continually removes other things of the nature of the “old man.” This is where Young's translation of verse 9 is so relevant,—”For he with whom these things are not present (is not making this progress—our note), is blind, dim sighted, having become forgetful of the need for the cleansing of his old sins”; that is, he fails to remember the urgent need for the **constant cleansing of self**. In other words, this is a picture of a Christian brought under the power that accomplishes these things, but is failing to continue therein—is no longer **giving all diligence** to the work which the Lord has promised to

help him do, which He will “enable” him to do if he applies proper diligence and watchfulness unto prayer. So, in the words of the old Sankey hymn,—”To the work, To the work; We are servants of God; Let us do with our might what our hands find to do—Toiling on; Toiling on”—let us work within ourselves and work without in the service of the brethren. Who is sufficient for these things? Answer: the Lord—He will enable us. He never allows us to be tempted above what we are able to bear, and He never calls us to a task but what His grace will be sufficient for us. Never be proud; never be so self-opinionated that you cannot listen to someone else telling what they think a passage in the Bible teaches. We are all dependent one upon another. The Lord has used many men to make portions of the Bible plainer, scholars and learned men many of them, yet they may not have known important aspects of the truth. But we are indebted to these men just the same; it is the Lord really working through all, enabling each one, as a cog in a wheel, to perform His grand work.

Happy are we if we give God the glory and recognise each other’s privileges in serving Him and His truth. If some feel badly because their role is so insignificant, not seeming permitted to do anything—some of the sisters have at times expressed such a thought—be assured the Lord is working through you more than you realise. The tea you prepare, the sandwiches you provide for our meetings,—could we get through the days without nourishment? Yes, you say, but that is so little really. Well, the Lord enables you to do these things very well, and the service means more to Him than you think, and sometimes it means more to the more prominent brethren than they realise.

“However small and seemin’ mean
Your place may be, you have that place
In that great glorious machine
That to fulfilment runs its race.
Cog in some wheel at least perchance,
Amid the stir and whirl about you,
Take comfort in the circumstance
That greater wheels would slip without you.”

USED STAMPS

Included in the donations to the General Tract Fund listed in last issue of “Peoples Paper”, was an amount of \$13.90 for the sale of used stamps. This amount should have been shown separately. The labors of a Sister in South Australia who prepares the used stamps for sale are much appreciated, in assisting the work in this way.

HE CARES FOR THEE

1 Pet 5: 7. Matt. 6: 28, 29.

How good and kind our Father’s caret
The words like music in the air
Come answering to *our* whispered prayer,
He cares for thee.

The thought great comfort with it brings,
Our cares are all such little things
When to this truth a glad faith clings,
He cares for thee.

The pure white lilies know no care,
And yet they grow so grand and fair,
Shedding sweet fragrance here and there,
God cares for these.

Great is God’s care for His dear child,
Guarding from foe and danger wild,
With love so strong and undefiled,
He cares for thee.

And that sweet love will on thee shine,
Making His home for ever thine;
O! the rich depths of Love Divine,
He shares with thee.

Man’s life is but a working day
Whose tasks are set aright;
A time to work, a time to pray
And then a quiet night.

C. G. Rossetti

Daily Service

THE Lord's business is His people's vocation.

"Vocation" is the term that describes the special business of any person, while the word "avocation" describes an occasional business. The Apostle Paul's vocation was that of a minister of the truth, while his avocation or occasional employment, when necessary to provide things honest and decent in the sight of God and men, was tentmaking. Similarly all of the Lord's people should consider that their vocation or calling is of God, and relates to the special or spiritual ministry in which He privileges us to engage as fellow-servants of our Lord Jesus Christ. In order to provide the necessities of life it is necessary that we should also have some earthly employment; but this we should always regard, not as our vocation, not as our chief business in life, but merely as our avocation or temporary engagement incidentally necessary to our chief or principal business.

The question should now properly be in the minds of all who realise themselves as consecrated to the Lord, members of the Royal Priesthood: To what extent am I fulfilling my present priestly office and performing daily as I have opportunity my appointed work of sacrifice?

Too many, under the false teachings of Babylon, both in word and custom have come to consider that worldly gain, honour, ease and general self-preservation constitute the reasonable service of the Lord's people. Sacrificers are looked upon as deluded fanatics, especially in proportion as the sacrificing is done for the truth's sake, in the interest of spiritual things. We are, however, not to be taught of the world, nor by a cold worldly-wise churchianity; but we are to hearken to the voice of the good Shepherd, to hear His Word, to learn of Him, if we would be prepared by Him, in the school of Christ, for the glorious things promised us as His joint-heirs in the future. "If we suffer with Him, we shall also reign with Him."

We can see how the Apostle, even though finding it necessary at times to engage in the business of tentmaking, might be considered as a priest, whose time, energy and talents were all sacrificed to the Lord, and given freely in serving His people, in doing good unto all men as he had opportunity, especially unto the household of faith; but how can others who have not the opportunity, not the talents, nor the open door for such special service as his, be sacrificing priests, when as a matter of necessity nearly all of their time must be given to their various employments, which Providence seems to have opened before them as their avocations? When it is necessary to spend nearly all of eight to twelve hours per day in the service of our avocations, how can such consider or serve the interests of their vocations, the priesthood?

The Lord has very graciously made arrangements for this very condition. He assures us in His Word that it is not the amount we shall accomplish in His cause, but the spirit, the desire and the effort which is manifested, that in His estimation would indicate the degree of self-sacrifice. He graciously declares that if our hearts be given to Him, whatsoever we may have need to do, may be done as unto the Lord, and will be accepted by Him. From this standpoint we can see that the work which the Apostle Paul did in his avocation passed to his credit as a part of his vocation, just as much as the other part of his time which he spent in more congenial methods of proclaiming the Gospel. Similarly, we can see that those working at their different occupations, if at heart fully consecrated, would be seeking to do their work as unto the Lord. If they are careful to use all other opportunities for proclaiming the truth, for serving the brethren, for doing good unto all men, the improvement of the few opportunities coming to them and their willingness to sacrifice personal taste and conveniences for the service of the truth and for the brethren, would be counted by the Lord as a full sacrifice, because such a disposition in respect of little things would imply an equal faithfulness in the presence of larger opportunities.

The Fruit of the Spirit

(Contributed Address.)

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 22, 23.)

THERE are three aspects to this fruit. The first aspect which characterizes the new creature is evidenced by love, joy and peace. The second aspect, the character of expression toward other people, is in longsuffering, gentleness and goodness. Then the third aspect in our character of expression toward God, there is faith, meekness and temperance. This discussion is on the first aspect of the fruit only, love, joy and peace.

The Scriptures do not speak of the fruits of the spirit, but the fruit—singular. So what we have before us is a cluster. Just as some fruits grow on trees in clusters, so the fruit of the spirit is regarded as a cluster of spiritual fruit. They blend into one—producing whole Christian character.

In order to produce the fruit of the spirit we must walk in the spirit. The life we now live in the flesh, we live by the faithfulness of Jesus Christ, who loved us and gave Himself for us. We recall that our Saviour reminded us to abide in Him, and He would be abiding in us. He told us that the branch cannot bear fruit of itself, except it abide in the vine, so neither can we unless we abide in Christ.

Then He went on to say in John 15: 5,—*"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."* To abide in Christ we must not follow our own plans, and invite the Lord to sit in and approve them. We must find out what His will is for our life, and let Him have full control. At the same time "abiding" simply means to take all our burdens to Him. We get all our wisdom from Him, all our privileges and rights, and all our strength. We must ever carry an inner attitude of letting Him have His

own way in our lives; this is what we mean by “abiding.”

The fruit of the spirit, which is the holy spirit producing Christ in us is the result of what we may call a Christ flavored fruit. We read in Gal. 5: 25, —“If we live in the spirit”, this means—if we become alive in Christ, if He has given us new life,—“then let us also walk in the spirit.” We are to allow Him to work out His will in us; we derive His spiritual life from the indwelling spirit. This is the driving power within us that produces the fruit of the spirit.

In 1 Cor. 13: 13, we read,—“And now abideth faith, hope, love, these three; but the greatest of these is love.” It is no wonder that the cluster of fruit should begin with love, for love is the motivating power within us. The reason for this is simple—according to 1 John 4: 8, “He that loveth not, knoweth not God; for God is love.” Then, in verse 16 of the same chapter we learn,—“And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him.” Love is the bond of perfection.

In our English language we have only one word for love. This has to contain all that we mean in the variety of feelings that range from what is base to the highest God-given love. The Greek language, in which our New Testament was written, was not impoverished in this respect. It uses several different words to describe love in its various aspects. It is essential that we find out which one of these words Paul uses when he says, “the fruit of the spirit is love.” First of all there is the word “eros” which speaks of love between the sexes. This word is not used in the New Testament, however, for by the time the New Testament was written the word eros had come to mean lust. A second word is “phileo” which describes the highest kind of human love. This word is used in the New Testament many times. But the word the Apostle uses in Gal. 5: 22 is the strong word for love in the New Testament and speaks of God’s love. It is the word “agape” and is used in the New Testament to express ideas entirely unknown to the secular world. It describes a new quality of love, a new attitude towards others, and is found only within the new creature. It is impossible to have this love without the indwelling holy spirit, as it is not a love any man can produce in himself. The word is used to mean lasting goodwill toward all men, and it is always an outgoing love. It is not a love that looks within, or to feeling, as it never seeks anything for itself. It does not matter how the individual may be treated, if he has this love in him he will not be resentful or antagonistic. He will always seek the highest good even of the person misusing him, for the chief ingredient of this love is self-sacrifice for the benefit of the one loved. No better illustration of this can be found in the Scriptures than John 3: 16,—“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.” Then, of course, there is the great love chapter of 1 Corinthians 13.

The love we are speaking of here—“agape” is different from ordinary human love—“phileo.” There is a definite emotional quality in human or phileo love, but agape love is Christian love without emotions in the sense we usually mean. It is an exercise of the will and of the mind; it is not the response of our feelings, but a determination on our part to do something about a person in need.

With regard to human or phileo love, we just cannot make ourselves love certain people, for some people rub us the wrong way, yet we can love them with “agape” love. So one of the remarkable aspects of this kind of love is the ability and power and determination to love people we ordinarily do not like. The expression of such a love is not automatic; it is the result of a victory won over self-disposition, and it is quite impossible to manifest this love without the special power of the indwelling Christ. No worldly man can express Christian love; it can be expressed through the child of God only because of the holy spirit. Romans 5: 5 says, “And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy spirit which is given unto us.” There is no point in commanding fellow Christians to love certain persons with human (phileo) love. The feelings and emotions of even God’s children just will not respond toward certain individuals; yet we are commanded by our Lord to love one another. This was one of His final admonitions; of course, He was speaking of agape love, that has its source in God.

There was the case of two business friends who fell out, and became bitter enemies. One friend said, “I am going to do everything I can for so and so, and win him by love”, and he did just that. He showered love on him—doing things for him, saying good things about him, even providing extra business opportunities, even while being slandered by the one he was helping. This is the kind of love we are talking about here, only a spirit-filled new creature can love in that way. This is not an easy truth for some of us to accept—that the Lord teaches us to love our enemies, even those who slander us.

It was just as He was about to be betrayed and later crucified that our Lord laid down the principle by which He lived, and by which He wants us to live. He said, “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.” (John 13: 34.) We may have no feeling whatsoever of emotional kindness toward someone who has done us harm, but we must set ourselves to love him in the sense the Lord speaks of here. We must determine in our heart and will that we are going to do that person good; such love is the fruit of the spirit. This was part of what Paul had in mind when he stated in Romans 8: 39,—“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.” When we put our faith in God, this love conquers, it will never be relaxed toward us. Previously in Romans 8: 35, the question is asked, “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword.” Are these things of such a nature that they will come between us and the love of Christ? Of course not,—“In all these things we are more than conquerors through him that loved us.”

God so loved us that He gave His Son for us, and therefore will love us unto the end. His determination to do the highest good on our behalf cannot be changed, for His very nature is love. It is this kind of love that is the fruit of the spirit and is shed abroad in our hearts by the holy spirit.

Do we ever wonder what good Christ saw in us? The fact is, that He did not see anything good in us. The record

is,—”While we were yet sinners, Christ died for us.” But His love is expressed in even stronger terms,—”For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” (Rom. 5: 10.) The love of Christ is not to be explained; it is something to be experienced and wondered at. Let us not forget, however, that this is the love we now possess through salvation in Christ.

In his prayer in Ephesians, the Apostle Paul states,—”That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man.” The purpose for this is that we might love as we should. “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” (Eph. 3: 17-19.)

In answer to such prayers as this, God is going to work miracles in us, so that we may be surprised just how we will love unlovable people. A person may be dishonest, hard to get along with, one who does evil; but we will love him just the same. This, as previously mentioned, is through co-operation with the holy spirit. Such love is not a pushbutton affair; we must commit ourselves to the Lord and say something like this,—”Lord, I cannot love that person except you love through me; I commit myself to you with the determination that I will express such love, but it will have to come from you through me.”

Referring to the singular word “fruit” already mentioned, love is the most important of the cluster, the rest are its attributes. Joy is love rejoicing; peace is love resting; longsuffering is love enduring; gentleness is love in kindness; goodness is love in action; faith is love trusting; meekness is love stooping; temperance is love restraining.

Regarding joy. The world may have pleasure, it may have happiness, but joy is something deep-seated. It comes from knowing the Lord and the indwelling of His spirit. Like love it is self-sacrificing, and has been wisely expressed in an acrostic (a play on letters of a word)—”J” Jesus first, “O” others next, “Y” yourself last. Joy and happiness are not necessarily the same; we may not always be happy over the way things are going, but we may still have the joy of the Lord in our hearts. We are told to “rejoice evermore” in 1 Thes. 5: 16. Some will, of course, object and say that this is impossible under some circumstances, but the Scripture insists that this is not impossible, no matter how difficult the circumstances are.

From the natural standpoint the Christian knows sorrow, just as any other individual, but he has resources in Jesus Christ—imputed by the holy spirit—one of which is joy. The Christian is a person who should be characterized by joy; evidence to this effect is found in Paul’s own experience and in his writing of the Epistle to the Philippians he expresses the joy of the Lord all the way through. Yet Paul wrote it from a dungeon cell. He said in Phil. 4: 4,—”Rejoice in the Lord alway; and again I say, Rejoice.”

Respecting peace. Peace is love in repose. The dictionary defines peace as calm, repose, freedom from war, quietness of mind, harmony. What a blessedness it is to be in harmony with the will of God. Peace with God comes to us through the blood of Jesus Christ. For the Saviour promised,—”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.) In spite of all the turmoil in the world and the troubles which can affect us personally, we can have peace in our hearts. The reason is that we know Jesus Christ can take care of all things for us. He said that in this world we would have tribulation, then added, “But be of good cheer, I have overcome the world.” (John 16: 33.) We are often reluctant to accept such statements, but where is there a Scripture that gives us the right to worry?—of course, there is none. Our hearts are not to be troubled, we are not to fret ourselves. The remedy for anxiety is stated in Phil. 4: 6, 7,—”Be careful (or anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” So we have here the true remedy for worry, and the prescription for genuine peace.

These three parts of the cluster of fruit, called the fruit of the spirit, have to do with the inward state of our hearts. They are the result of the spirit-controlled life—love, joy and peace.

Russian War Implements

THIS article by Mr. John Weston, is printed by permission of the editor of “The Mount Zion Reporter”, P.O. Box 568, Jerusalem, Israel.

No Wood or Coal for Seven Years.

In Ezek. 38: 1-16, we have a remarkable prediction concerning the last days of this world’s struggle. In chapters 38 and 39 of Ezek., we read that in the “latter days”, or the “last days”, or the “end”, as it is variously translated, a great northern power will seek to overrun Israel. Now when you read in the Bible of northern power you have to look at the north of Israel. God’s eye is always upon His own land—Israel. It belongs to God; and in a special way He is keeping it for His own purpose; so if you read in the Bible, south or east or west or north, it is always of Israel. It seems certain that we are now in the “last days”, and there should be some great northern power preparing to make war with Israel. According to what we read in Ezek. 38: 5, 6, it will be a confederacy of nations, a great northern power taking the lead.

In verse 6 the names of the satellite countries are given—Persia, Ethiopia. Libya, Gomer, Togarmah. The last two have been identified by scholars as Germany and Turkey.

Well, twenty-five centuries have passed since all this was written in Ezekiel concerning Russia’s might, and her ambitions in the “last days”. Now Russia has developed into a gigantic power and is falling in line with the prediction in Ezek. 38. Now let me read further extracts from this remarkable chapter, from verse 8,—”In the latter years

(or the last days), thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands and many people with thee", that is, the people of the countries named earlier in the chapter. Verse 12,—”To take the spoil and to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations.”

Within the last thirty years the Jews have returned to Israel from over 80 countries. That is what God is referring to here: “that are gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land.” Verse 14,—”In that day when my people of Israel—(You see how clearly God states it)—when my people of Israel dwelleth safely, shalt thou not know it?” Of course Russia knows it! “And thou shalt come from thy place out of the north parts, thou and many people with thee.”

It has recently been revealed that Russia plans to put 6,000,000 men into the battle of Israel; but when Russia does make war with Israel she is doomed to meet with crushing defeat, to be almost, if not entirely destroyed. This will not be by Israel nor by any other nation; she will be broken, says God: “Without hands”. That is, no human hand will have anything to do with her defeat.

He says to the Russians, “Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that is with thee”. He puts His signet to it. “For I have spoken it, saith the Lord God.” (Ezek. 39: 4, 5.) Verses 9, 10,—”And they dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons . . . and they shall burn them with fire seven years: so that they shall take no wood out of the forests; for they shall burn the weapons with fire” (or make fire with weapons). What an extraordinary prediction. I hear a man over there saying: “That is not true, and it is foolish talk; what do you mean? Who ever heard today of burning weapons?”

I was speaking in Holland on this subject, and when I had finished I walked down the hall and shook hands with one or two. A gentleman speaking fairly good English said to me, “Have you not got a difficulty?” and I said, “Yes, I have many difficulties, to what do you refer?” “I refer to what you said, to what you read in that particular passage of Ezekiel, ‘burning the weapons with fire.’” “Yes”, I said, “I have a difficulty.” He said, “But I believe it anyway, because God said it.”

Well, the responsible people came to me after the service, and said, “Would you give this address in Delft tomorrow, what you have said here?” I said, “Yes, God willing.” So I gave the address in Delft, and when I came to this verse, “they shall set on fire and burn the weapons and they shall burn them with fire seven years”, a gentleman walked up the middle aisle, and he had a slip of paper in his hand. When he got near the platform he handed it to me, and I looked but alas, it was in Dutch so I turned to the chairman and said, “Will you kindly read this, and if it has to do with our subject tonight, would you interpret it to me and let the people know what it says?” So he wrote on the back the interpretation,—”This wood is stronger than steel, and more elastic than springs, the name is Lignostone, and is a Dutch invention which the Russians are using for their implements of war. It was invented by a man in Ter Apel; I am superintendent of the Delft Gas Works.” Well, I thought that was very interesting; it was throwing a little light on this passage.

I returned to Apeldoorn and my host said to me: “How did you get on?” (He had met with a motoring accident and was unable to be present). I said, “Oh, all right, but one or two raised the difficulty about burning the weapons with fire in Ezekiel 39; and then the manager of the Delft Gas Works handed me this note.” It was most interesting. He said, “Oh, my Brother, I wish I had known what you were going to speak about, because I have a pamphlet, if you have patience to hear me read it. The Russians are using that Dutch invention for their weapons of war”, and he read me the pamphlet. I thanked him very much, for that threw a flood of light upon the passage.

In England I was later speaking on the same subject and when I had finished a gentleman came to me and said, “Have you ever seen that material?” and I said, “No, I have not.” “Well”, he said, “We are interested in it, you know, since we are making the cogs of our wheels of it; and if you would like some they always let me have a few sacks to burn on my fire instead of coal. I will send you some.” I only wish he had sent me more; he sent me several blocks and they burnt better than coal. I was delighted with them, and I just kept a little piece to show people when I give an address on the subject. I do not know what it is; it looks like twenty or thirty pieces of plywood pressed together by terrific steam pressure. This English gentleman said, “We are using it for the cogs of our wheels in the great lorries; and the Dutch are using it in their Gas Works, and the Russians are using it for their weapons of war.”

How true Scripture is. Just think of it; the Jews will be burning these weapons (and there are now over 2,000,000 Jews in Israel and there will be more when this takes place). They will be burning these weapons on their fires and will not need to go to the forests to cut down any wood for seven years. There again I say, this is fantastic, God is true, every WORD of God is true, every WORD of God is pure; you can trust this Book, whoever you are, you can trust it to the last letter. Every word of God is inspired; let the critics say what they like, it proves their ignorance of the Scriptures if they deny it. Then in verse 12 we are told that it will take Israel seven months to bury the Russian dead.

TWO NEW BOOKLETS

Two booklets have been produced recently in our office, being printed by duplicator, and entitled—”Is Baptism Essential to Salvation?”, and “Does Partaking the Lord’s Supper Contribute to Salvation?” To cover cost of production and postage, these copies are supplied at 10c each.

WHAT IS PERFECT LOVE

“Perfect love is gentle and teachable, kind and easy to be entreated. It enters the school of Christ, as a pupil, not as a master, realising how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and reliable knowledge. If you find yourself growing wise above all your teachers, inclined to become dogmatic, to criticise your fellow disciples and set yourself up as a standard for the whole church, you have no little reason to fear that you are not controlled by the spirit of God. Self-wisdom may easily assume the place of Divine wisdom; and Satan may appear as an angel of light even in one who concerns himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the subject of holiness by exceptional methods, and in an unteachable and arrogant spirit.”

GOD’S BEST GIFT

A booklet for children—“God’s Best Gift”—compiled on the Divine Plan of the Ages years ago in U.S.A., has been produced in our office again recently. Written in childish language it is a splendid little book to convey the main outlines of God’s Plan for both young and old. To cover cost of materials it is supplied at 10c per copy, 15c posted.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus postage.

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“The Word of God is not Bound.”

“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel; wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect’s sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” (2 Tim. 2: 8-10.) Verse 9 from the Amplified Version reads: “For that (Gospel) I am suffering affliction and even wearing chains, like a criminal. But the Word of God is not chained or imprisoned!”

IT is generally acknowledged that when the Apostle Paul wrote the second epistle to Timothy, he was imprisoned in Rome; also this was the last of Paul’s epistles, either to individual brethren or churches. It is to be understood that Paul was therefore literally in bonds, or chains, as the Amplified Version states. Knowing also that his earthly ministry for Christ was nearing the end, some may have expected that this servant of Christ would have been sad and downcast as he faced death after so much suffering for the Gospel’s sake. But he was not sad and downcast, for he knew that while he was in bonds, the Word of God was not bound, for there was the whole Gospel Age ahead, when the members of Christ’s body, the Church of Christ would be found by the proclaiming of God’s Word and the influence of the holy spirit upon those who had ears to hear.

One of the most outstanding experiences of any of the apostles that was granted to Paul helped to impress upon him the assurance that the truths of God’s Word would never be allowed to be bound or hidden. We refer to the visions and revelations Paul received from the Lord, and described in 2 Cor. 12: 1-4. As Paul was not with the Lord during His earthly ministry, it seemed Christ made up to him in revealing His truth in a very outstanding way, perhaps even more than to those who were with Him in person. “Such an one caught up to the third heaven . . . he was caught up into paradise.” These verses imply that Paul was carried forward by revelation on the stream of time to behold what had been accomplished throughout the Gospel Age, as though he was looking back upon those events from the third

heaven—from the time of being caught up to paradise in the Kingdom of Christ.

This would mean that God's Word of truth had been revealed to the hearts and minds of all the members of the body of Christ, so that the words of James 1:18 would have been fulfilled,—“Of his (God's) own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.” God begat the firstfruits with or by the Word of truth. In other words, as the Lord's people come to a knowledge of the Word of truth, it so acts upon their minds and hearts that they are led to respond to Him, and yielding themselves fully to the Lord the result is the begetting of the holy spirit. But it is through the Word of truth that they are led to become followers of Christ.

The granting of those revelations to Paul means also that the apostle, perceiving in his day “the mystery of iniquity was already working”, could see beyond this partial hindrance to the work of the truth, and would know that Christ's true church would be with Him in the “third heaven” in readiness for the Kingdom reign to follow. Being “caught up to paradise” would convey the same assurance to the apostle. He would see in vision the “heavenly paradise” as revealed in Rev. 2: 7, with the overcomers of the Gospel Age given “to eat of the tree of life, which is in the midst of the paradise of God.” This would be the spiritual paradise, in contrast with the earthly paradise that will also be established throughout the length and breadth of the wide world.

Beholding this heavenly “paradise of God” was also equivalent to the amazing experience which Paul describes in 1 Cor. 15: 8. In this chapter the Apostle explains the wonderful information which he received from the Lord directly, and not through association with fellow apostles. Prior to verse 8 he tells about the Lord having been seen after His resurrection by various of the brethren and by groups of the brethren, and then in the 8th verse he said,—“And last of all he was seen of me also, as of one born out of due time.” So wonderful was this revelation in beholding the Lord after His ascension to heaven, it was as though the apostle was born on the spirit plane. This apparently took place on the Damascus road when he was intercepted on a mission contrary to the Lord's cause, and from which time onward, he declared in Acts 26: 19,-1 was not disobedient unto The heavenly vision.

Knowing all this wonderful outworking of God's plan truly gave full assurance to the Apostle that the Word of God is not bound, because it is_ the message of God's Word which accomplishes all that was revealed to Paul in the vision of the “third heaven”, in the spiritual kingdom. Further, not only did Paul perceive the heavenly phase of the kingdom, but he would also grasp the restoration of the earthly paradise being accomplished through the truths of God's Word conveyed to all the families of the earth.

Our Lord Jesus indicated this same working out of God's plan in His words recorded in John 12: 47, 48. These are very helpful verses when we consider the situation of those people who rejected our Lord at His first advent. These verses read,— “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 word that I have spoken, the same shall judge him in the last day.” These words reveal very helpfully what the Kingdom will mean to mankind: the very truths, the very principles, the very words that the Lord spoke at His first advent will be the same upon which mankind will be judged when they all know the Lord from the least to the greatest. This helps us to see, then, that the Word of God will be vital, it will be instructive, it will guide mankind to obey and know the Lord also on the earthly plane. Paul, then, knew, as our Lord did, what was going to be accomplished right down over two thousand years of the Gospel Age, and throughout the thousand years of the Kingdom Age. The apostle knew all that away back in his own day, when he said “the Word of God is not bound”, but would accomplish all its wonderful work in harmony with God's will.

In addition to this long-range view of the Word of God not being bound, we know that the Apostle intended Timothy and all Christians in his day and since to know that the binding of himself with literal chains could not even then hinder the Gospel message progressing in harmony with God's will in His plan from that time onward. That is why he wrote to Timothy in 2 Tim. 1: 8,—“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God”. “Be thou partaker of the afflictions of the gospel”,—Paul is saying, Be not ashamed of me in my present situation; do not be offended; do not be intimidated and kept from being a servant of Christ because of the way I'm being treated. No, indeed, and this reminds us of the participation associated with the Memorial of our Lord's death—participating with our Lord in His experiences. So the Lord's people are to be partakers of the afflictions of the gospel according to the power of God, even as Paul was setting that lovely example in his own faithfulness under all those trying conditions.

Possibly, Paul did not know that the very imprisonment which' suffered had such a far-reaching influence in promoting the cause of the Word of God, for he probably wrote more epistles than he would have, had he been unrestricted in his movements. Then the Lord preserved these epistles for the benefit of many more than the members of the actual churches or individuals to whom__ they were sent in Paul's day, even down to us in this end of the Gospel Age today. When we think of all the valuable epistles recorded by the' apostle, we feel he would never have realised in his day the full extent and value of all these wonderful messages. Further, in Paul's case, his being in bonds sometimes resulted in promoting the cause of the gospel, as stated in Phil. 1: 12-14, —“I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.” Here is an actual reaction favourable to the brethren because Paul was really in prison; this shows how the example of the faithful servant of God can react upon others, who, under other circumstances, may have felt intimidated because of the treatment which Paul received. So his words,—“What happened unto me has fallen out rather unto the furtherance of the gospel”, shows how he gave courage, confidence and assurance to the brethren who went forward despite the threatenings possibly of receiving

similar treatment to the apostle himself.

Not only was the Apostle Paul given revelations about the Plan of God being fulfilled right on into the Kingdom Age, but he informed the Thessalonian brethren of events to transpire during the early part of the Gospel Age in 2 Thes. 2: 1-3,—”Now we beseech you, brethren, . . . that ye be not soon shaken in mind, or be troubled . . . as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.” Here we find Paul was given instruction regarding the great falling away in respect of the gospel truths. This means, that by prophetic vision he was able to detect and tell beforehand what was to come to pass. Following on this “falling away” from the truths of God’s Word, how clearly it is shown by the Lord’s messages to the Churches—in Revelation that the truths of God’s Word were bound or restricted for a limited time only, When the Lord’s due time came, the message to the church in Philadelphia showed how truly the Word of God was not bound, from the period of the Reformation onward in particular. A message of this kind gives courage, confidence and inspiration even to us today, when we see the time came for the opening up of the Word of God after the period of the Dark Ages, when there was almost a dead condition throughout some of the church periods. When this Philadelphian period came, Revelation 3: 7, 8, reveal the Lord’s will in respect of His Word at that time,—”To the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.” The Word of God is not bound. It is obvious that, when that time came, God’s Word was to be elucidated, to be revealed and expounded, gradually of course. “I know thy works; I have set before thee an open door, and no man can shut it.” This was the time when the noble Reformers, by God’s grace and with His spirit in their hearts, defied all opposition—because God was with them.

We see further that those noble Reformers were used of God to prepare for additional unfolding of truth throughout last century, leading up to the harvest truths which the Lord has blessed to His people now for nearly one hundred years. The clear understanding of the manner of Christ’s return was of outstanding importance, for to grasp that the “days of the Son of man”, the days of Christ’s second presence, were with the Church meant additional unfolding of truth for the benefit of God’s people.

Our Lord made special reference to the harvest period at the end of the Gospel Age, when the time of His second presence became due, when He said in Matt. 13: 39,—”The harvest is the end of the age.” We call to mind the vision given in Rev. 14: 14, where our Lord is pictured as the Son of man, sitting upon a cloud, with a sickle in His hand, and a crown on His head, depicting the time for the reaping of the harvest of the Gospel Age. This means, we feel, that the harvest of the Gospel Age will be completed before the Millennial Age, or Kingdom Age, begins. In other words, the first resurrection of the “dead in Christ”, and members of the church who do not sleep in death, but are changed to be with the Lord and the risen saints, would be completed before the new age, the Millennial Age, begins. This would seem necessary so that the value of Christ’s sacrifice, covering the church class throughout the Gospel Age, could be made available to bless Israel under the New Covenant, and then to all the families of the earth throughout the Kingdom Age. We understand, of course, that the church class are developed under the Abrahamic Covenant, and the New Covenant applies to the Millennial Age only.

The distinction between, the work of the Gospel Age and the Millennial Age is well revealed by the Apostle Peter in Acts 2: 18, 17. These verses we know were quoted from the prophet Joel. Verse 18,—”On my servants and handmaidens I will pour out in those days of my spirit”, undoubtedly refers to the Gospel Age only, the time when God is selecting His servants and handmaidens, calling out a people for His name, to be associated with Christ in the heavenly kingdom. Verse 17,—”I will pour out of my spirit upon all flesh”, clearly refers to the Millennial Age. If the Millennial Age were present for the past nearly one hundred years, we would expect God’s spirit to be poured out on all flesh. Some of the Revivalist people are even claiming this with the speaking in tongues, etc., which is a great deception of Satan in these last days of the Gospel Age. It is obvious that God’s spirit is not now manifest upon all flesh. Evil men are waxing worse and worse (2 Tim. 3: 13), but with the overthrow of the present order of things and the establishment of Christ’s Kingdom we rejoice that God’s spirit will ultimately be poured out upon all flesh in the new order of things.

The passing of the present order, “this present evil world”, and the outcome is well pictured in Psalm 46: 9, 10. Here we have a message of God speaking peace to humanity. The church class will then be with Christ, and the time of trouble will have humbled mankind sufficiently so that with the Kingdom operating the blessings will so much more than compensate to the obedient for all the past six thousand years of man’s work week, so to speak. “Weeping endures for a night, but joy cometh in the morning.” Joy comes in the Millennial morning. “Be still and know that I am God”, will be the message to subdued, humbled and hushed humanity, brought down, as it were, as a necessary preparation for the introduction of the Kingdom of Christ.

How thankful we are, then, that the Word of God is not bound to God’s people who are rejoicing in the liberty of the sons of God,—the liberty wherewith Christ has made us free. The only people to whom the Word of God is bound are those who are still restricted by the creeds of the various denominations around the world. We hear some strange views and claims by religious leaders at times, showing that the Word of God is bound to such. Recently, in Melbourne, following the Billy Graham Crusade, one preacher compared over 3,000 decisions for Christ at one meeting to the 3,000 added to the Church on the Day of Pentecost. This comparison is a very false one, for while we are glad that people do show some appreciation of Christ’s sacrifice and make a decision as a company, this does not mean that they are devoted followers of Christ and members of His Church such as those mentioned on the Day of Pentecost. Out of

those 3,000 who made decisions for Christ recently, perhaps only a lipndful become real Christians, and these cannot rightly be compared to the fruitage of our Lord's ministry at Pentecost.

How favored we are then, in these days of the harvest of the Gospel Age, to realise the blessings of God's Word, in having personal experience that the Word of God is not bound, but is a living revelation to all who meditate upon its precepts, and are blessed thereby to God's praise. The Word of God is alive to the hearts of God's people; they prove it as a reality. The Plan of God is so satisfying, and is the only solution to all distress and perplexity throughout the world today. We are delighted that in this end of the age the truths of God's Word are assembled in such as the "Studies in the Scriptures", the vital keys to the Bible, the truths of which satisfy our longings as nothing else can do.

It was lovely of the Apostle Paul to request the co-operation of the Thessalonian brethren in his ministry, even as he felt God had blessed them, as he declared in 2 Thes. 3: 1,— "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." May the Word of God have free course, and be glorified in each of God's people today, to His praise for all time.

The Institute's Work

AT the close of April another year for the work of the Berean Bible Institute has been completed. It is with gratitude and thanksgiving to the Lord for the privileges of serving His cause of truth that this brief outline of the efforts undertaken is presented. Most of our friends are acquainted with the work carried on from our centre here in Melbourne; however, as new readers are added to our mailing list from time to time, these may like to know something concerning the work in hand which is performed as unto the Lord.

Once again sincere thanks are expressed for the willing co-operation of our Australian brethren, and some in other lands, which has enabled the scope of work to continue steadily as in past years. The publication of our bi-monthly "Peoples Paper" provides a helpful contact with brethren and friends throughout this country and overseas. It has been encouraging to hear that the contents of our journal has been appreciated generally, and thanks is expressed to all who have contributed to the pages of the "Peoples Paper."

Subscriptions to the "Paper" do not cover the cost of publication and postage, so the deficiency is provided from the General Tract Fund, but this expense is considered well used, as numbers of the "Peoples Paper" are supplied free to new friends who show interest in the message of truth. Sincere thanks is expressed to our Melbourne friends who give regular and helpful assistance with the proof reading and other work connected with the "Paper". Extra copies of our journal are gladly supplied to all readers for passing out where good may be done, and friends. who provide additional subscriptions to the "Peoples Paper" are assisting very well in the work.

For the witness work, free tracts are gladly supplied from the General Tract Fund to all who desire to have a share in witnessing to the message of the kingdom. At present the following subjects are available and may be requested for distribution—"The Prince of Peace Brings Peace Through His Kingdom"; "Israel and the Holy Land in God's Plan"; "Can the Living Talk with the Dead?"; "When Christ is King"; "Behold, the Bridegroom"; and the small leaflets, "Do You Know?" Booklets on a variety of subjects have also been provided free to new cases of interest throughout the year.

The witness to the message of the kingdom through the radio on 3GL Geelong has continued throughout the year with some encouraging responses from week to week. This is a fruitful means of contacting those who are feeling after a satisfactory message from God's Word to all life's problems, past, present and future. Interested listeners to the Frank and Ernest Dialogues are supplied with printed copies of the discussions, also suitable booklets, and the "Peoples Paper" is provided free to all interested enquirers for some months, after which some desire to subscribe to the "Paper" for themselves. In co-operation with the Melbourne Class, and in connection with the radio witness a number of public lectures have been given throughout the year. The attendance at some of these lectures on topical subjects has been very good and encouraging. We are glad to know that the Lord adds the increase to the appreciation of His truth, as He sees good.

The balance sheets for the General Tract Fund and Radio Fund reveal the financial side of our work. The voluntary contributions of our friends interested in the truths of God's Word have provided the means, in the Lord's providence, whereby the work is enabled to continue as in years past. To our brethren and friends generally who have so well supported the efforts with their sacrifices of earthly things, sincere thanks are expressed, realising that all is gladly undertaken as unto the Lord. It is requested that the prayers of our dear friends may continue to be offered for the Lord's blessing and guidance that all efforts in the work may continue in humility and faithfulness, in accord with His good will at all times.

World conditions continue to indicate the "day of preparation" for the kingdom is well advanced. The distress and perplexity of mankind in all countries impresses the great necessity for Christ's rule of righteousness and peace, a peace which none of mankind are able to gain by their own efforts. How favored we are to be living at this end of the reign of sin and death, and know that Christ's kingdom will prove to be "the desire of all nations." In the meantime the Lord's people may well rejoice in prospect of the heavenly inheritance promised to all the faithful overcomers who, by the Lord's grace, endure to the end of the pilgrim way in devotion of heart to the Lord, and service in His vineyard wherever located in His harvest-field. "He that reapeth receiveth wages, and gthethereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." (John 4: 36.)

General Tract Fund

To Credit Balance, 1-5-68	\$125.50
„ Donations .	1,733.90
	\$1,859.40
N„free Tracts and Deficiency “Peoples Paper”	\$242.80
„ Extra Printing Paper	139.22
„ Hall Rents, Circulars, etc.	75.60
„ General Expenses (Office, etc.)	257.68
„ Towards Personal and House Expenses •	700.00
„ Postage . •	218.00
„ Travel and Sundries	90.70
„ Credit Balance, 1-5-69 1	35.40
	\$1,859.40
	Radio Fund
To Credit Balance, 1-5-68	\$88.75
„ Donations	652.05
	\$740.80
By Radio Station 3GL	\$541.60
	83.70
	15.00
„ Bank Charges	5.00
„ Credit Balance, 1-5-69	95.50
	\$740.80

Convention News

ONCE again the Easter Convention at Adelaide, South Australia, has proved to be a time of rich spiritual fellowship and blessing. Our hearts are filled with praise and thankfulness to the Giver of every good and perfect gift, as we call to mind the many blessings bestowed upon us so graciously.

It was a great pleasure to welcome a number of brethren from Melbourne and Geelong, Victoria, also a sister from Perth, W.A., and a brother from the country.

The addresses by various brethren were as follows:—”Consider”; “Truth Versus Tradition”; “For Me to Live is Christ”; “The Hope of His Calling”; “The Prophet Habakkuk”; “How Can We Walk with God?” “The Word of God is Not Bound”; “Christ in You, the Hope of Glory”; “The Great Tribulation”; “As I Have Loved You” and “Full of Grace and Truth.”

Our Lord’s high priestly prayer in John 17th chapter was taken as a Bible Study (in three parts), and proved to be very helpful to all on each of the days it was studied.

Many messages and greetings were received from various brethren and Classes, also from a brother and sister in America. These messages were much appreciated by those present.

The Praise and Testimony Meetings gave opportunity for recounting the Lord’s goodness and overruling providences in our lives. The Hymns we Love and Why Session was, as usual, fully appreciated. How blessed are the Lord’s people in the enjoyment of the rich heritage of song which has come down to us from past generations.

On Easter Saturday morning a Baptism Service was held at which one brother symbolized his consecration to follow in the footsteps of Christ in the narrow way of self-denial and sacrifice. We rejoice with our dear brother in the step that he has taken—giving his heart and life completely to the Lord—and observing the symbol of water baptism as the outward witness of the inward heart condition. We know that the Lord is pleased with those who comply fully with the heavenly call to present themselves—their justified humanity—to God in this “acceptable day”; and we are assured also that a real blessing comes to those who, in a thankful and humble spirit, observe the outward symbol of immersion in water as our Lord so graciously set us the example.

The Convention closed with the usual Love Feast and singing, “Blest be the tie that binds our hearts in Christian love”, and “God be with you till we meet again.” The message sent from the Convention to those who sent us greetings, and also to the brethren everywhere is found in 1 John 4: 7-11. The closing prayer of thanks to God for all His blessings, and asking His continued mercy and blessing for the Israel of God in every place, brought a very helpful time of fellowship to a happy ending. “Praise God from whom all blessings flow.”

Memorial Observances

Melbourne

THE Memorial of our Lord’s death was observed by a good company of the brethren at the appropriate season again this year. We are thankful for the privilege of remembering our Lord’s great sacrifice in accord with His request when instituting this service on the night just prior to the completion of His earthly life,—”This do in remembrance of me.”

Previous studies from the chapter on the Passover in “The New Creation” proved very helpful in refreshing our

minds on the importance of this annual observance which our Lord desired should take the place of the annual Jewish Passover by His true followers.

Our service consisted of the appropriate hymns, —42, 180, 437, 2 and 414—from “Bible Students’ Hymnal”, with prayers of thanksgiving to God for His great love in providing our dear Saviour to give His life a ransom for all mankind, the value of His merit being especially applied now to His devoted followers of the Gospel Age. All our dear brethren in every place were also remembered in prayers for God’s blessing.

Scripture readings from Mark 14: 12-72; 15: 1-39, revealed the loving manner in which our Lord allowed Himself to be “made of no reputation”, and to be led as God’s Lamb to the slaughter. An

address based on the readings from Mark’s Gospel covered the subject in some detail, showing how Christ’s followers are privileged to follow their Lord in sacrifice, being associated in using up their lives in His service now, if so be that they may also reign with Him in the heavenly kingdom.

After asking the Lord’s blessing upon the emblems of unleavened bread and wine, each was partaken of in remembrance of our Saviour’s broken body and shed blood, and indicating our desire to be associated with Him in similar sacrifice, that we may be faithful unto death, by His grace and strength.

Geelong

A very small company met together for the Memorial observance again recently. The portion chosen for pre-study on two Sundays previously was Heb. 4: 14-16; 5: 1-9, which assisted greatly our meditations at the Memorial. It was impressed upon us at the service what it cost our great High Priest to be fitted for His work, and the great sacrifice He made on our behalf. We can certainly rejoice in the benefits accruing to us as a result, and we are glad to remember Him and be reassured of His sympathetic intercession on our behalf at our call.

Adelaide

We are very thankful that our Lord left us the simple Memorial of His death, to be kept at the appropriate time each year. Our hearts are filled with gratitude and thankful love to our Heavenly Father, and to our Lord and Saviour Jesus Christ, for the “unspeakable Gift” of the Son of His love to be our Redeemer from the curse of sin and death.

How glad we are that Christ’s death is “the satisfaction for our (the Church’s) sins, and not for ours only, but also for the sin of the whole world.” What a privilege is ours to be living in this “acceptable day”; and to have heard, by God’s grace, the heavenly invitation to the justified believers in Christ, to “present your bodies a living sacrifice, holy and acceptable to God.” Gladly we comply with our Saviour’s request,—”Do this in remembrance of me”,—realising that all our hopes of future life and blessing are dependent upon our acceptance of the perfect sacrifice of our Lord Jesus; and we praise and thank the Lord that “it is given to us not only to believe in Jesus (as our Saviour) but also to suffer for his sake” (Phil. 1: 29).

May the Lord grant His blessing and impart His grace to enable us each one to be faithful to our consecration vows to “die daily” to self-will, and to the world, and to be “more than conquerors” by His grace, so that we may receive at the end of the way the reward of the faithful. “Be thou faithful unto death, and I will give thee the crown of life” (Rev. 2: 10).

Perth

The Memorial of our Lord’s death was celebrated again, reminding us of the great sacrifice for oursins and the sins of the whole world. The great truths associated with the Memorial allowed us to thoroughly search our own hearts and rededicate our lives in accord with Christ our Saviour and Deliverer.

Gladly we accept Christ’s blood to cleanse us from all sin. Gladly we respond to follow our Master into sacrificial death, and share with Him the ignominy of being a sin offering, as willing followers of our Lord “who for the joy set before him, endured the cross and despised the shame, and is set down at the right hand of the throne of God.” The brethren gladly partook of the emblems, confirming their desire to be “dead with Christ.”

Sydney

In a rapidly changing world, a small group of Bible Students gladly met at Leichhardt to celebrate the Memorial of Christ’s death. The presiding elder gave an edifying address both upon the type and antitype of this sacred subject. As a result our earnest desire is faithfulness to await the “drinking anew” of the cup of future joy,—Mark 14: 25.

From the country of N.S. Wales a Sister sends this report of the Memorial observed with another Sister in her area

We celebrated the Memorial quietly together as has been our custom for years past; we celebrated at Sister’s home, and she provided wine and wafer this time. We opened with a prayer of thanksgiving and supplication for all the dear pilgrims everywhere,—the dear friends in Sydney and Melbourne, and for those alone with the Lord, known and unknown to us. We realised our inadequacy at all times and our Lord’s amazing benevolence to allow us into His confidence and service.

We read the whole account from Matthew, then three timely articles from “Peoples Paper”,—”Showing the Lord’s Death”; “The Church of the First-Borns” and “The Intents of the Heart.” We then asked a blessing on wafer and wine with appropriate quotations from Matthew, and partook of same in reverent silence. We look forward now with renewed faith and energy, looking for the blessed reign soon to begin. May God bless all His children everywhere.

Books Available

“God’s Promises Come True”—\$2.20.

“The Divine Plan of the Ages,” Cloth bound-80c; paper covers-55c.

“Emphatic Diaglott,” New Testament—\$2.20.

“Daily Heavenly Manna,” birthday pages—\$1.10. “Tabernacle Shadows”—68c.

“The Book of Books,” Reviewing the Bible as a whole—\$1.10.

—“Our Lord’s Great Prophecy”—15c. “Manner of Christ’s Return”—15c. “Christ’s Return”—15c.

“Some of the Parables”—15c.

Character-Likeness to the Lord

“I pray for them . . . that they may be one . . . that they may be made perfect in one . . . that the world may know that thou hast loved them as thou hast loved me.” John 17: 9, 20-23.

THESE words, we remember, were uttered by our Lord on the night of His betrayal, sup Posedly while on the way from the “upper room” where the Memorial was observed to the Garden of Gethsemane. The ones He evidently prayed for were the twelve apostles, or rather the eleven, by this time; for our Lord said, “I have lost none of them, save the son of perdition.” But the context shows that His prayer includes His faithful followers all the way down the age. He says, “Neither pray for these alone, but for all those who shall believe on me through their word.” He prayed that His followers might be one, even as He and His Father were one—the same kind of oneness, a Oneness of mind.

This text is one of the best proofs that the Lord Jesus and the Father are not one in person. He could not have prayed for all of the church to be one in person. It is a oneness of will, a full harmony of will, a oneness of purpose. The Lord said, “Not my will, but thine be done.” He thus came into full oneness, harmony with the Father—with the Father’s will, the Father’s plan. It is not a mutual concession, where each gives up some of his rights in -order to become-one: -His first work for dealing with the world of mankind—before He would become the world’s Saviour and the Mediator of the New Covenant—was the election of the church. This was the work which He had now begun, and He was committing to them the testimony. He desires that all the church have a oneness of purpose, a oneness of will with His will. And we can see that this could be obtained only in the one way—by fully surrendering our will. And this, the Scriptures declare, is done by becoming dead.

A man or woman is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this He calls new creatures. He grants them the holy spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with the other exist.

That which causes dissension amongst the Lord’s people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, they will gradually drift away. The Lord does not choose to force any of His family. He is choosing such as worship Him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel Age. This work of selecting has been, in progress for over nineteen centuries. And this company will be a little flock. They will, evidently, be a very select class. They are required to walk by faith, not by, sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world” as loss and dross—as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every.. time and in every country. All who are thoroughly faithful would desire to do the Father’s will; desire to lay down their lives in the Father’s service. And this desire would make them one.

The Lord speaks of their being perfected in one. As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the body, becomes more efficacious. But the thought that our Lord here expresses is rather that of completeness. He is referring to the end’ ,of the, age, when the work will be completed, perfected, when they will all be one. But the grand consummation will be effected by something which the Lord will Himself do. We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely.

At present we cannot see fully and completely. Consequently there will always be more or less friction, even amongst those who are fully consecrated to do the Father’s will. This friction should become minimised, as we become mature. But we cannot see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, “in a moment, in the twinkling of an eye.” “Flesh and blood cannot inherit the kingdom of God.” We are to have our trial in these imperfect bodies. And those who show their loyalty in fighting against the world, the flesh and the adversary, to the end, will be joint-heirs with Christ, sharers in His kingdom, executors of the divine programme for the blessing of the world of mankind.

At the epiphania, or bright shining, of the Lord’s manifestation, God will have completed His present work of selecting the church, and the world will be informed that they are under a different dispensation. When the world shall have come to understand the matter fully, they will know the truth of our Lord’s words, in His last prayer with His disciples, that the Father loves the church as He loves the Lord Jesus Christ. This is a very astonishing statement. It shows that there is nothing unselfish in our Lord. He did not say, “They will always be inferior to me. They will never have the glory that I shall have.”

On the contrary, the Lord Jesus knows that the heavenly father will exercise His love along the lines of principle, character. And all who will be members of the same glorious company must have

the same glorious character that our Lord had; that is to say, they must be loyal to the core. They must have

demonstrated that they loved righteousness and hated iniquity. We read, “Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” (Heb. 1: 9.) So He was anointed to be the Head of the church class. But the church class are declared in this Scripture to be His associates—not of inferiority, but of common fellowship, being on one plane. And the world will then know that the Father loved the church as He loved Jesus. We understand that the church will be on the same plane with her Lord Jesus. Nevertheless, we are to keep in mind that God “made Him to be Head over all—God blessed for ever.” The church will never be on an equality of position with Christ.

This is very wonderful to us, that our heavenly Father should love us as He loved Christ, that the Lord would love the jewel, in the mire or wherever it might be found! The Lord Jesus has been selecting these characters out of the mire of human sin. And those who prove to be of the “more than conqueror” class—loyal as the Lord Jesus was loyal—the Father will love as He loved the Lord Jesus, and will glorify them with His Son.

“When thou passest through the waters, I will be with thee!”

Sure and sweet and all-sufficient

Shall His presence be.

All God’s billows overflowed Him

In the great Atoning Day;

Now He only leads thee through them—With thee all the way.”

Pilgrim Way Ended

Word is to hand that our elderly Sister Middleton, of Queensland, finished the earthly way on the 13th May. Brother and Sister Middleton had been interested in the truth for over forty years, and since Brother Middleton ended his pilgrimage in recent years, Sister Middleton had no doubt felt lonely, being isolated in Maryborough, Queensland.

With the broadcasts of Frank and Ernest from Brisbane years ago they took an increased interest in the truth and witnessing to the message of the kingdom. These broadcasts were also arranged for Maryborough station at their request and expense, and after it was felt sufficient witness had been given in that country area, Sister Middleton thought otherwise, and arranged for the messages to continue from the “Dawn” brethren. We trust some real good has been done, and that our Sister has been faithful in her service for the truth in which she persevered right up to her death. The Lord knows those who are truly His, and grants the rewards accordingly.

SIR WINSTON ENJOYED HIS FUNERAL

UNDER the above heading, the following appeared in the press recently, from London,—“Sir Winston Churchill ‘thoroughly enjoyed’ his funeral, the clairvoyant wife of a Labor Member of Parliament said today.

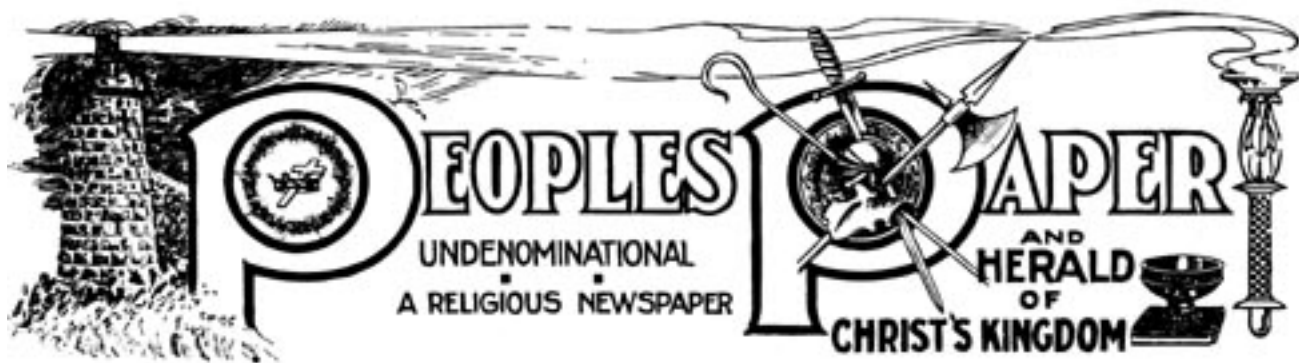
“Mrs. Mary Rogers said in a radio interview that Sir Winston also approved of Harold Wilson as Prime Minister.

“Sir Winston is not the only British leader that Mrs. Rogers has communicated with. Others include Walpole, Disraeli and Gladstone.”

Students of God’s Word who understand the Bible teachings on the condition of the departed are not surprised at reports such as this. As all in the death condition are unconscious until the resurrection day, the Scriptures clearly state that deceptions of the kind above mentioned are carried on by wicked spirits, impersonating the departed and deceiving mediums who think they are in contact with deceased persons. Any of our friends who know people being deceived in this way are advised to procure the article—“Can the Living Talk with the Dead?”—mentioned in the report on the work of the Institute in this issue of “Peoples Paper.” Also the booklet “Spiritualism” is helpful and supplied at 10c, post paid.

The remark of one of the Apollo 10 astronauts, viewing the earth from 20,000 miles in space was, —“It’s just sitting out there in the middle of nowhere.” His words agree with Job 26: 7—“He it is who spreads out the northern skies over emptiness and hangs the earth upon or over nothing.” (Amplified Version.)

Oxford Teachers’ Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, with Oxford Helps, Subject Index and Concordance, \$11.50.



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Do Not Quarrel on the Way

(Convention Address)

(Gen. 45: 24)

“So he sent his brethren away, and they departed; and he said unto them, See that ye fall not out by the way”—in other words, see that ye do not quarrel on the way.

BEFORE we come to the relevant implication and our thoughts around this text, we would like to very briefly remind you of how this going away of his brethren eventuated. It began quite a while before; a number of things led up to this going away, and the going back to the father Jacob to bring him down to Egypt. The reason for this command was rather strange,—“See that ye do not quarrel on the way”.

Beginning about chapter 37 right to the end of the book deals with these experiences of Jacob and Joseph and his brethren. The more conversant you are with that story the more you will gather as we go through and incorporate parts of the story. Joseph dwelt in the land of Canaan with his father. It shows his dreams and the effect they had, and later he was sold into slavery. You know all that. But there are a few points to which I would like to draw special attention. First of all, who does not know the story of Joseph and his coat of many colours? This coat was a symbol of two things, first the father’s love for this boy; he had great love for the son of his old age. At the same time it was an indication of his inheritance. This was the thing that the sincere ones treasured, this promise of the inheritance. It was a great favour to inherit the promise. It was a source of trouble between Jacob and Esau. Jacob indicated his successor, the one who would take this inheritance. This was his indication to the others that he preferred this inheritance to pass to Joseph. Of course, this caused great concern, because by birth Reuben was the eldest and Joseph was well down the list. Nevertheless this coat of many colours was a symbol of two things, his love and an indication of the promise of divine inheritance that he held in trust from his father Isaac. The older brethren resented this favour, and they hated him so much they could not speak peaceably unto him. The father’s selection, that is in regard to the inheritance, was later confirmed in the lad’s dreams, and this resulted in greater hatred and loud opposition to having their brother reign over them.

Many of Joseph’s experiences seem to correspond with the greater Joseph’s. The likeness in many respects can easily be detected. This is not a talk around the correspondences or the resemblances. There are so many that seem to link up. Some can be plainly seen, and others are more or less hidden. One example of the hidden ones is in the dreams that Joseph had. The brothers said they saw in the dreams something that affected them. The Pharisees said the same thing; they perceived in the words of Jesus that He spoke of them. The old man, in sending his well-beloved son to discover the whereabouts of his brethren, surely resembles the husbandman of the vineyard parable when he sent out his son and said, They will surely reverence my son. The reception the two sons received, Joseph in one instance and the son of the parable in the other, was exactly the same; it was identical. Joseph’s brethren saw him coming and agreed to slay him, cast his body into a ditch and say some evil beast hath devoured him. The keepers of the vineyard said, This is the heir, come let us kill him and the inheritance will be ours. These are just a few experiences in the inner life of Joseph which remind us of other things.

Joseph was one of those rare folk who return good for evil. When Jacob sought a messenger to go to the brethren, Joseph said, Here am I, send me. This was in the face of such dreadful opposition that they could not speak peaceably to him. But his chief joy was to do his father’s bidding, irrespective of any personal danger to himself. Dressed in the precious coat of many colours, he unwittingly created envy and jealousy. Also the greater than Joseph, crowned with the glory and honour of perfect manhood and with the precious multi-coloured mantle of love, each colour a grace of perfection, unwittingly repelled those He came to save. The opportunity the vicious brothers sought to destroy the lad was fast approaching. They stripped him of his coat, but before they could slay him Reuben intervened. He disliked the thought of innocent blood on his conscience, so he proposed to relieve them of the horror of stark murder. He suggested they bind their victim and cast him into a pit. Secretly, he intended to return and release the lad. We would like to enlarge on that later. The brothers went about their jobs, and some time later, possibly three days, *Judah* saw a mer-

chant caravan approaching, and an opportunity to dispose of the boy and enrich themselves at the same time. Reuben was absent from the rest at this time, and Joseph was sold as a slave for 20 pieces of silver. So with Joseph as good as dead, they went on with their original plan of telling their aged father of the boy's death. So they took the beautiful coat of many colours and stained it with one more colour, that of blood; and this would be indisputable evidence to Jacob of the death of his well-beloved son.

We all know how that strange, mysterious power we call Providence works. About 23 years later this Providence forced the brethren to Egypt to beg for help from Egypt's Prime Minister, unknown to them but none other than he whom they so treacherously treated many long years ago. Joseph had been expecting his brothers, and arranged matters so it would appear they were spies and thieves. The pressure upon them becomes so great that their fears compel them to conclude that the present is a judgment from heaven for their shameful treatment of their younger brother and their father so many years ago. The poet writes,

"Foul deeds will rise,
Though all the earth o'erwhelms them
To men's eyes."

Time does not erase a knowledge of sin, or excuse a guilty conscience. A flashback of 20, 30, 40 or 50 years to the memory, is no harder in effort or longer in time than the blink of an eyelid. Memory, that storehouse of the mind where past experiences are compiled for future reference, retains independently of the will faithful pictures in minute detail of all past activities. Memory obeys every command of conscience, and conscience chooses its own time and way and place to relive events of other days. It is idle to pretend one did not do a mischievous act which one would like to forget because it has not been revealed.

But what is the connecting link between this present predicament in which the brothers find themselves in Egypt, and that in Dothan when the brothers rid themselves of their dreamer brother, more than twenty years previously? Memory is awakened by a similarity of circumstances to relive past experiences. This is so convincing that they confess, "God hath found out the iniquity of thy servants. We are guilty men." Maybe they linked the anguish of soul when Joseph pleaded for his life with theirs, now that they are pleading in anguish for mercy and liberty. They are desperate, as was Joseph, to return to their father. Appearances convicted them as spies and thieves, and they know that they are neither. Treachery is somewhere around the place. There is treachery somewhere, and they know not where, but they know they are not spies or thieves. But this treachery would hardly be something in their lives every week or month. They connect it with the treachery in which they were involved many years ago. So you see how memory reminds them of the two events being alike in so many respects, and how treacherous they were. They were involved in this treachery when they deceived their aged father, and hypocritically, in view of all they had done, tried to comfort him. Isn't it ridiculous? They tried to comfort him. But now they are in the predicament; in appearance someone has plainly tried to convict them as thieves. You remember how this was done with the cup in the sack on the way back. They are framed, just as they framed Joseph. In appearance, they are like thieves and spies. So they produce the evidence in this, of Joseph's dream, that they should bow down to him. Memory and conscience combine to assail the brothers. This is always the case, in every instance. I think there were 23 years between the past and present. They have no refuge, and no deliverer, and they have concluded past behaviour is part of the present, and stand condemned before him whose word was law. They debate their fears and convictions in the presence of the Prime Minister, not aware that he was their brother and understood their language. In this way Joseph learned of their repentance. Their remorseful confessions were so pathetic that Joseph withdrew, and secretly wept.

However, he tests their sincerity of repentance, and finds they are as they claim, true men. But before the crucial test they are invited to dine with him. They came from a starved and parched land, and who would not enjoy such a banquet as Joseph provided? There was no resentment of the special favours Benjamin received, as there was earlier when Joseph received special favours. Joseph knew from bitter experience the resentment they had for him when he received special recognition. So the brethren are dismissed with Egypt's blessings, but very soon they are back again in greater distress than ever, both on Benjamin's account and on account of their aged father.

The final experiment satisfies Joseph, and now he reveals himself as their younger brother whom they sold into slavery. Reconciliation is effected midst tears of sorrow and tears of joy. Who could read Genesis 44 without a lump welling up in the throat? Joseph mercifully encourages them not to reproach themselves, as God's plan overruled it for their good. Reconciled to his brethren, Joseph thinks of their return journey to their father. The gifts he showers upon them are sufficient for all their journeying. Was there any symbolism for them in the gift of a change of garments? Forgiven, joy and peace after reconciliation, laden down with gifts, and still more, a pressing invitation to come to him from their poverty-stricken estate to the best Egypt could offer. What more could be desired? Are they not enriched beyond all expectation, with a guarantee of protection and personal supervision by the mightiest Prince in all the land, coupled with the promise that while they are journeying a place will be prepared for them? Why is it necessary at this historical point, when they had so much for which to be thankful, so many promises, why is it now that this command is given, this parting command — Do not quarrel on the way? Why should they quarrel? They have everything in common to promote a welfare state among themselves. As they commence their journey homewards, their feet would be light with peace and joy and love, and the command not to quarrel would seem most unnecessary.

The parallel experiences of the Greater Joseph and His brethren are remarkable for their many points of similarity. There was also here a betrayal, and some, like the well-intentioned of Joseph's brethren, were powerless to ease the victim's suffering. There were no voices of protest; they all forsook Him and fled. On looking back, all find themselves guilty in some measure of contributing to the suffering of the innocent victim. None could point an innocent

finger at another and expect his own involvement to go unnoticed. The evidence of unrighteousness was too much to deny. But then follow repentance, forgiveness, reconciliation, great and merciful gifts, precious promises, all preceding the homeward journey. Jacob the aged patriarch was waiting for them. God the Father, who is called the God of patience, waits for the Bride of Christ.

After Joseph had completed arrangements for their return, the brothers set out. In the light of their incredible experiences, a new relationship between one and another must have prevailed. The central point of interest would be in their mutual responsibility to their brother Joseph. For many years his death had been mourned. Who could measure their surprise in finding him seated at the right hand of power? How fortunate for them, considering the distress of nations at that time, to have such a respected Advocate pleading their case at the King's court! The gifts they carry are valuable. The promises are precious. And with so much to discuss in the course of travelling, they would hardly notice at parting time the command, Do not quarrel on the way. But the Apostles of the Christian era recognised the full significance of that well-known command, "Love one another as I have loved you." There are so many correspondences in the lives of Joseph's brethren and Jesus' brethren; there is a great similarity in their experiences. In view of certain parables and many texts relative to love, it can reasonably be expected that the command, Do not quarrel, anticipated circumstances which might be expected.

Now, as the journey progresses, the miles seem longer with each succeeding day. There are many inconveniences, daily irritations, even the responsibility of valuable gifts adds to the weight of care. The brothers are human. Unpleasant conditions compel them to veil their feelings. Could they avoid reviewing their previous conduct? Hardly. But rather than add to their worries, they now would view their past in a favourable light. Joseph was right; why should they reproach themselves with something that really worked out so well for the younger brother in particular, and also for themselves? Retrospectively, they are exonerated. But prospectively it is a different matter. An ordeal awaits them in that the good news they carry for their father implicates each one of them in a terrible mischief. The usual procedure is to find a scapegoat. Who was the chief culprit responsible for this guilty conscience they all had? Each could find an excuse for himself and blame another. Excusing himself is so easy to the natural heart, which is deceitful above all things and desperately wicked. A favourite device in excusing self is to magnify another's shortcomings. One of the brothers, to his own advantage, could easily point to another, saying, You were the first to berate Joseph about his dreams. This would be rejected, and the one charged would point his accusation at the one who said, Let us kill him. Since that idea was not adopted, he could easily go to the one who proposed to throw him into the pit and so be free of his blood. Reuben, who proposed this strategy, would be hard pressed to prove that he secretly entertained the idea of saving the lad at a later date. He is involved in the plot unintentionally: he did not mean to do it. But now look at the trouble, look at the mischief! He would be unable to refute the charge, and he could say, Said I not unto you, Do not sin against the boy, and you would not hear? He also had another grievance against the rest, for while he was absent they sold him to the merchants.

Joseph knew his brothers. In the light of present truth, old grievances would rise and gain fresh impetus as each tries to fasten the blame on another. Every brother had a justifiable complaint against the others. Jacob, the father, and Reuben had rent their garments in vain. Joseph was not dead. Charges and counter-charges excite hostility, which soon threatens violence. A crisis in previous years might develop easily, but not now! They are arrested in their folly as they remember their commission and their brother's command, Do not quarrel on the way. Joseph is no mean force, and disobedience to his commands may not be mercifully overlooked to serve personal prejudices. His wise command is necessary to keep the tribe intact. No time for wrangling, attend to the business in hand. Every talent must be accounted for at the end of the journey. He did not wish to erase from their memories past experiences, but that these memories may be used to promote their new lives, the embryo of a new relationship in which Joseph would be a part. To respect his command would once again reinstate loyalty and unity. To return to the old life, in view of recent circumstances, would be to go into a void and stifle growth of understanding. Responsibility to each other is quickened by the Master's command. Thus they are saved from themselves, and once more entrusted with responsibility. God speaks to them again, not through Jacob, but through him whom they once rejected. Joseph was alive in Egypt, but his influence permeated all their actions, especially their community relationships. He who had the most cause for complaint voiced no grievance, but encouraged them to go forward in newness of life, not forgetting previous folly but all the while remembering the loving-kindness of their brother, who in effect said, Neither do I condemn thee, go your way, and do not quarrel among yourselves.

Another pleasant surprise was also awaiting them, soon to be experienced. Their father Jacob, when all the circumstances of their discovery became known to him, when they said, We have found the lost son at the right hand of Pharaoh, what did he do? He did not, like we would do, order an inquiry and unearth past folly and mete out justly deserved penalties. If Joseph could forgive his brothers and love them, the father himself could also forget the past with all its suffering and sorrow. In this way he certainly portrayed God's love towards us. Jesus said, He that loveth me shall be loved of the Father; Who loves the Son so effectively and deeply He is prepared to condescendingly include in His love all those who love His Son.

The story goes on to tell how Israel removed from Canaan to reside in Egypt close to their princely brother, and how he prospered their welfare. This could not go on forever; Jacob died. With his death, the fears of the brethren returned. They believed Joseph's love towards them was active because of his love for their father, so with Jacob's death they sent a messenger, probably Benjamin, to plead their case for a continuance of favour, and remind Joseph, out of concern for themselves, of their father's will. Their guilty conscience would not allow them to forget, so they doubted that Joseph could forget and forgive. They reminded Joseph of his relationship to them—"We are the servants

of the God of thy father". There was no denying the meaning here. They were not only children of the same father, but worshippers of the same Jehovah. It was saying, We are all brethren, with one Master. Joseph wept. So did Jesus in similar circumstances. They still suspected him and distrusted him. He needed no reminder of the opportunity for justifiable retribution, to revile them for their revilings against him. He dismissed their apprehension by stressing what was always his desire, loyalty to God's will. As leader of the group, he had no intention of quarrelling on the way. A oneness with God is a oneness with all God's people. They were reminded that with the overruling providence of God, all things worked together for good under His guidance, and rather than accuse and quarrel with them, he continued to comfort and speak kindly to them. He reaffirmed his precious promise of doing them good, and set the perfect example to his own command, and did not quarrel in the way.

Having such wonderful examples that inspire us to peaceful intentions and desires, what then when we encounter those whose chief purpose seems to be that of fault-finding? In a parable in Matt. 18: 23-35, Jesus illustrates the quarrelsome trait of one servant who, being forgiven the huge debt of 10,000 talents, molested a fellow-servant whose indebtedness was a mere 100 pence. Trusts committed by the Lord to His servants are likened to talents, so each talent wasted or buried is a talent in debt to the Master. He sees still the wicked servant who freely received for himself so much compassion, mercy, grace, loving kindness, and had none to bestow on a fellow servant. Joseph's brethren were so relieved of their burdens of debt that uncharitableness one to another was something that would have to be accounted for. To ignore Joseph's command meant they would incur the sentence that James utters—"They shall have judgment without mercy that have showed no mercy."

When someone has wounded us in the Christian way, we have in our possession live ammunition for a quarrel, and it is remarkable how that ammunition can be used. If we are able to be of that select company whose conscience is void of offence towards God or men, with no conviction of ever having injured another, we can well afford to be generous. But if, like the Apostle Paul, memory constantly reminds us of the injury done to others, intentional or unintentional, like Reuben's, and that the penalty for that injury required the sacrifice of our Saviour, we shall not easily be offended or angry on the way. The Apostle strove to show all meekness to all men, and he lovingly reminds us we ourselves were sometimes foolish. If one is bent on quarrelling, let it be with oneself. The Psalmist was greatly distressed when he, the Psalmist, found in himself many kinds of sins, even more than there were hairs on his head. (Psalm 40: 12.) Maybe we in this dispensation are more virtuous than the Psalmist. Or maybe we hide from ourselves under the cloak of another's righteousness. Whatever it be, behind us lies that stern rebuke, **See that ye do not quarrel on the way;** and before us is that quiet and loving command, **Love one another as I have loved you.**

(This address given by our late Brother Jordan of Adelaide at the Christmas Convention in Melbourne in 1967 will no doubt be appreciated by all readers.)

Showing the Lord's Death.

THE Lord's Supper was first observed or instituted by our Lord Jesus for His devoted disciples on the last night of His earthly ministry,—“on the night in which he was betrayed”, as the Apostle Paul tells us in 1 Cor. 11: 23. We have no record of our Lord even hinting previously, that He was about to give this Supper to His chosen band of Apostles until that very evening. As that evening was the anniversary of the Jewish Passover there are strong reasons for connecting the Lord's Supper with the Jewish Passover feast, which had been kept annually by devoted Israelites in memory of their deliverance from Egyptian bondage when the Lord “passed over” their homes, and saved their firstborns from death, when the firstborns of all Egyptian homes were destroyed on that first Passover night.

The reason God sent that Passover judgment upon the Egyptians was because the time was due for Israel to leave Egypt, and only by this severe judgment of slaying the Egyptian firstborn would Pharaoh allow the Israelites to leave his country. God had chosen Moses and prepared him over a number of years to be the leader of Israel out of Egypt, and both Moses and Aaron received detailed instructions to pass on to all the families of Israel to prepare for the momentous Passover night. These instructions and the outcome are given in the main in Exodus 12: 3-14; 21-24; 28-33.

The provision of the Passover lamb was the all-important means of providing protection for Israel's firstborns on that first Passover night,—the blood of the Passover lamb marking the lintel and two side posts of the houses was the sign for the destroying angel to pass over the firstborn of Israel. To show their appreciation of that great deliverance from Egypt, the Israelites were expected to faithfully keep the Passover service each year after that, on the anniversary—the 14th of Nisan. The lamb would be ever prominent in their minds, because the blood gave protection during the first Passover in Egypt.

When Jesus commenced His ministry at 30 years of age we have no record of Him gathering His disciples for the Jewish Passover each year until the last one at the time of completing His sacrifice. No doubt He did observe the previous Passovers, but as there is no reference to those we conclude they were not really important; but the last one at the close of His earthly ministry was all-important. In Luke 22: 7-15 we read of the last Passover Jesus observed, the importance of this occasion being indicated by His words—“With desire I have desired to eat this passover with you before I suffer.” This was the all-important Passover, before Jesus paid the supreme sacrifice, as He knew He was about to give His own apostles (apart from Judas) the Memorial Supper, the Memorial of His death.

Verses 19 and 20 of Luke 22 read,—“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper (after the Passover supper), saying, This cup is the new testament in my blood, which is shed for you.” “This do in remembrance of me”, clearly indicated—no longer keep the typical Jewish Passover in commemoration of the coming out

of Egyptian bondage, but keep this Memorial in remembrance of His sacrifice as the antitypical “Lamb of God that taketh away the sin of the world.” How understandable it is that our Lord meant His followers to keep the Memorial of Him on the anniversary of His death, instead of the annual anniversary of the Passover in Egypt.

Inasmuch as the Apostle Paul was not with our Lord while Jesus was on earth, to receive instructions about the Lord’s Supper, we find he was given special directions about it by revelation. He mentions this in 1 Cor. 11: 23-26. After quoting almost exactly the words recorded in the Gospels, he adds,—“For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” The Apostle is not here advising that the Lord’s Supper be taken often. The Amplified Version renders the first part of this verse—“For every time you eat this bread and drink this cup”,—that is, every time the anniversary of Christ’s sacrifice comes round.

Showing or declaring the Lord’s death was no doubt intended by our Lord to have a beneficial effect upon the hearts of His true people. And as He gave the unleavened bread and fruit of the vine, symbols of His broken body and shed blood, to His devoted followers to picture participation with Him in His sacrificial death, “showing the Lord’s death” truly includes not only demonstrating our faith and thankfulness in the sacrifice of Christ, but also indicates the willingness of true Christians to sacrifice their human lives with the Master. So, in keeping the Lord’s Supper we show our union with Christ in being sacrificed as His members.

Speaking of the Lord’s true people being united with Christ, the Head, the Apostle Paul stated in 1 Cor. 12: 12,—“For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ”, —the body is united with Him in sacrifice, as it will be also in the glory of the kingdom. The Apostle expressed this matter very clearly and beautifully again when he said of himself,—“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” (Col. 1: 24.) There is nothing here claiming that the sacrifice of the church adds anything of value to Christ’s own sacrifice; rather, because God saw fitting to associate a church class with Christ in glory, so it is necessary that all members of this company demonstrate their devotion and faithfulness to their Master in sacrifice, even unto death.

The thought of being united with Christ in sacrifice is also impressed by the words that Christ’s true members “show the Lord’s death **till he come**”, by partaking the Lord’s Supper in all sincerity; that is, till the last member is joined to Christ, the Head, beyond the veil. So in keeping the sacred yet simple Memorial of Christ’s death, the Lord’s people the world over do this “in remembrance of Christ”, and also sealing their own willingness to continue in the steps of Christ, by His grace, faithful unto death.

The Church of the First-Borns.

“The General Assembly of the Church of the First-borns.”—Heb. 12: 22, 23.

THE Church of the First-borns is not to be confounded with the Church of the First Resurrection. The word first, in the phrase First Resurrection signifies better, superior. The First Resurrection includes only the Lord and “the Church, which is his Body”; in other words, the Bride Class. But in this glorified Church of the First-borns are included all those who are born of the spirit. Those who are to be of the spirit nature will be those who have been developed throughout the Gospel Age—before God’s favour goes to the world. This Church of the First-borns includes all who 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 Firstborns.” (Heb. 12: 22, 23.) More properly we understand this to signify that we have approached—this is that to which we are coming—it is in sight. Some have already reached it. Our Lord has reached the goal. And some others of the First-borns have also reached their goal; and some of us have not yet reached it. But this is what we are approaching. We shall all have come into power and into our place in the Divine Plan, at the close of this Gospel Age. Thereupon will follow the “time of trouble” with which this Age will end, typified by the trembling of the mountain of Sinai. Then, in the same connection, we read that we are approaching an innumerable company of angels.

The Apostle seems to be here setting before us the glories of the future. Not only shall we see our heavenly Father and our heavenly Lord, and be ushered into the Assembly of the Church of the First-borns, but we shall be ushered into the presence of an innumerable company of angels. These are the angels who encamp around about those that fear the Lord and deliver them. (Psa. 34: 7.) They are sent to be ministers for those who shall be heirs of salvation. (Heb. 1: 14.) They have been with us here overseeing our interests; and it will be part of our joy on the spirit plane to make their acquaintance. If the Apostle had neglected to mention these, we would think it strange; for he is enumerat-

ing the things to which we are approaching.

Thus we see that the Church of the First-borns includes the “Great Company” of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the “Little Flock” but also the “Great Company,” the servant class, the companions of the Bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.

Passover Memorial 1969

The anniversary of the Memorial of Christ’s death falls this year on the evening of Tuesday, 1st April. It is the privilege of the Lord’s people to observe this memorial at this season “in remembrance of Christ.”

Memorial Services

Melbourne—Sunday, 30th March, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Sydney.—Tuesday, 1st April, at 7 p.m., at 81 James Street (near Norton Street), Leichhardt.

Adelaide—Sunday, 30th March, at 6.30 p.m., at Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Tuesday, 1st April, at 7.45 p.m., at 7 Harvest Terrace (opposite Parliament House).

The Intents of the heart.

(Convention Address)

“Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness without which no man shall see the Lord.” (Heb. 12: 12-14.)

THE Scriptures make it very clear that God, our Heavenly Father is able to know our every thought and motive, and that there is nothing we can hide from Him. This understanding should have a very sobering effect on us. We accept the Bible record and the fact that God is the Creator of man, and seeing He created the marvellous mechanism of the brain, He can also read the thoughts it records. We are unable to do this. We can only know what is in the mind of another as it is revealed by word or deed, and so can gain only a superficial understanding of others as we know what they say or do.

It is interesting to read the selection of David as king of Israel, as recorded in 1 Sam. 16: 7—”But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” Just in reference to the meaning of “heart”, in making preparation for this address the dictionary was found to have a good description of what the heart represents. It reads,—”The heart is the chief organ of the physical life and occupies a most important part of the human system. The word came to stand for man’s mental and moral activity. The heart is used figuratively for the hidden springs of the personal life. The heart being deep within, it represents the hidden man. It represents the true man, which is concealed.”

Samuel was sent by the Lord to select and anoint the king for Israel, to be chosen from the sons of Jesse. The seven older sons were passed over, though by appearance they would have been acceptable. David, though smaller and not so attractive, was selected. “The Lord looketh upon the heart.” It was David’s sincere heart loyalty that later on allowed him to be forgiven when he committed sins. All our thoughts and motives are naked before the Lord. There is nothing we can do to hide them from Him. If we recognise this, it should help us to watch our thoughts and motives very carefully. It could be an encouragement to us as we realise our mistakes and failures are not of the heart, and God deals with us according to our heart intentions.

This seems to be the thought the Apostle has in mind in Heb. 4: 14-16, when he says, “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” We can come boldly, or with confidence, to the throne of grace, because we know that through faith in the sacrifice of Jesus we can seek forgiveness for our unintentional sins, if our hearts are right in the sight of God.

When Jesus was on earth, He was able to read the thoughts and intents of the hearts of others. This was through the power of the holy spirit. We remember the time when Philip introduced Nathanael to Him, and He said, “Behold an Israelite indeed, in whom is no guile.” This surely indicated that He knew the heart of Nathanael, even before he was introduced to Him.

This is clearly shown also in the life of Peter. Just before He was crucified, He told Peter he would deny Him three times. Peter did not think this was possible, and said to Jesus that he would die for Him before denying Him. No doubt Peter sincerely meant this, but Jesus knew when the test came Peter would deny Him. Peter learnt the lesson. That Jesus knew this in advance and foretold it made a very marked impression on Peter’s mind. Later on, after Jesus’ resurrection, Jesus was to remind Peter that He knew the thoughts and intents of his heart. The incident is recorded in John 21. It was here that the disciples decided to return to their fishing business. They laboured all night without catching a fish. In the morning they saw a stranger on shore. He questioned as to whether they had any fish, and the answer being “No”, the stranger advised them to cast the net on the other side of the boat, and to their surprise the net was

filled. A similar miracle had occurred when Jesus first called them to follow Him, so they knew this was Jesus. Peter swam ashore to greet Jesus, and they made a fire and prepared a meal and ate together. It was after eating together, and still on the shore of the lake, that Jesus questioned Peter. He said, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He said unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." That Jesus asked Peter three times, "Lovest thou me?" must have taken Peter's mind back to the time when, before the crucifixion, he denied Him three times. This must have been a reminder to Peter that Jesus still knew every thought and intent of his heart. By now Peter realised he could hide nothing from his Master. That is why he said, "Lord, thou knowest all things: thou knowest that I love thee."

Yes, Jesus did know what was in Peter's heart, and He knows what is in our hearts. In the resurrection Jesus was exalted to the Divine nature, and it is true of Him, as it is of our Heavenly Father, that all the thoughts and intents of our hearts are open and naked before Him; He knows us better than we know and understand ourselves. This would be a terrifying thought if we did not know He is our sympathetic Advocate before the Heavenly Father, and that God does not look upon us according to our imperfect, fallen flesh, but according to the intentions of the heart.

We get a similar lesson from the church at Ephesus. Though the message to the seven churches covers the period of the church's history, it is true of a group of Christians or an individual Christian at any time. This message says, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." These are wonderful commendations indeed. But the Lord said, "Nevertheless I have somewhat against thee, because thou hast left thy first love." This could be true of us. It seems important that when we realise our hearts are open and naked before God, we should search our own hearts, and this should be a lesson from the message we have just read. When we look back over our past, especially to the early years of our consecrated life, have we the same love for the Lord now as we had then? Have we the same love for the Lord's people as we had then? Because our love for the Lord will be shown by our love for the brethren. If Jesus said to us today, "Lovest thou me?" could we answer as Peter did, "Lord, thou knowest all things; thou knowest that I love thee?" If because of weakness of the flesh our good intentions fail, we have an assurance from the Apostle Paul, "Let us come boldly unto the throne of grace, and find mercy and grace to help in time of need."

We saw earlier that David was selected as king of Israel because God knew his heart. Later on he did commit some sins which were not good in the sight of God. David sought forgiveness, and was later restored to favour with God. He said, "Search me, O Lord, and know my heart." We also should be pleased, as was David and Peter, that God knows our heart. David seems very much impressed with this thought, for in the Psalms so many times he mentions how the heart should be kept. Psalms 51: 10, "Create in me a clean heart, O God, and renew a right spirit within me." He also said in Psalms 19: 14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

Question Box

Question.—Please explain Rev. 14: 1-5. If the women referred to are unfaithful church systems, just where are we to draw the line; where do they start and finish as such?

Answer.—These verses seem clearly to picture the church triumphant—the overcomers of the Gospel Age. The statement is that these have not been defiled with women. That would appear to intimate that they had kept the faith and not had their hearts deflected by the allurements which are associated with these women, i.e., church systems which have lost their first love, and became entangled in earthly matters and confused in doctrine.

Woman in the Bible appears to represent a church. Virgins represent those who have preserved their hearts in purity, looking forward to the great marriage of the Lamb. The "woman" that "sits as a queen," or "Jezebel," represents the unfaithful church—a church married to the world, leaning on a secular arm. So "women" in this passage would refer to any church that has become allied with the world. The worldly spirit has taken possession of the churches today. There can be no doubt we are living in the Laodicean period, and that the message of Rev. 3: 14-21 is applicable. Worldly alliance and associations have crept in and the spirit of Christ has been quenched. The congregations are mostly kept together by sports, games, socials, dances, card parties, etc. The true Church, the "chaste Virgin," is not attracted by such things, but by the glorious hope of sharing with her Lord in the joys of His Kingdom. Instead of the spirit of the world she is held together by the holy spirit of consecration, of faith in Christ and fellowship around the Word of God. The true Christian must consider just how far such Laodicean conditions prevail, or whether there is food from the Word of God provided; whether the doctrine is pure and God is glorified by the revealing of His glorious character and plan of salvation, so that there may be growth in grace and in knowledge and progress made in the work of transformation into the likeness of Christ.

Adelaide Easter Convention

The Adelaide brethren are arranging for their Easter Convention this year from Good Friday to Easter Monday (D.V.), in Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mrs. R. Jordan, 14 Newark Road, Torrens Park, South Australia, 5062.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian *Morocco* bind-

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Christians often need to be reminded that with only one pair of hands they cannot thread two needles at the same time. "A Saint of Old."



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The Prince of Peace Brings Peace Through His Kingdom

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6, 7.)

THIS wonderful prophecy of Isaiah's, proclaimed hundreds of years before our Lord's birth, gives us such an amazing insight into both Christ's first and second advents. When we read verse 6,—*"Unto us a child is born, unto us a son is given"*, we notice that the prophet is writing as though the Lord Jesus was already present in the earth at His first advent. Then we realise as he proclaims the prophecy he words it in the future tense,—*"and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor"*, etc. This is interesting, because it means that this verse in Isaiah covered our Lord's birth as the Babe of Bethlehem, then as the spirit-begotten Son at the time of His consecration at 30 years of age, and also the Son given in complete sacrifice at Calvary, as a result of which *"the government shall be upon his shoulder; and his name shall be called . . . The Prince of Peace"*,—from His second advent and throughout His kingdom reign.

Looking at the first part of verse 6,—*"Unto us a child is born"*—we recall that Isaiah was given this same information in chapter 7: 14,—*"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."* This name Immanuel means *"God with us."* And how beautiful is the record of the birth of Jesus as presented in Luke's Gospel, chapter 2: 7-14,—*"For unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . Glory to God in the highest, and on earth peace, good will toward men."* We really do rejoice that these words are to be absolutely fulfilled to the letter in the kingdom age.

Then we have the record of the song of Simeon when Jesus was brought to Jerusalem to be presented to God, in Luke 2: 25-33. *"And it was revealed unto him (Simeon) by the holy spirit, that he should not see death, before he had seen the Lord's Christ . . . For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."* Simeon knew by the spirit of God that this was the true Messiah, even as a Babe. *"Mine eyes have seen thy salvation"*,—he had beheld God's anointed who will lighten every man who ever came into the world, in God's due time.

When Jesus began His ministry and gathered His band of disciples around Him, it must have seemed strange to those somewhat acquainted with the words of our verses in Isaiah 9 respecting Jesus being the Prince of Peace, to find that He seemed to do nothing to fulfil this wonderful prophecy concerning Himself. Indeed, not only did our Lord seem to do nothing to fulfil Isaiah's prophecy, but His words recorded in Matt. 10: 34-36 appear to be absolutely contrary. *"Think not that I am come to send peace on earth: I came not to send peace, but a sword . . . And a man's foes shall be they of his own household."* We say these words of Jesus seemed to be contrary to the prophecy of Isaiah, but they are not really so. Our Lord's message was so opposed by the Adversary that Satan sought to turn the major-

ity of mankind against those whom the Lord was calling to follow Him. Hence the opposition against the Lord's true disciples, even by those of their own households. This is to test the sincerity of Christ's followers. The same tests are being applied to the true Christian today. When the Lord's people remember this, they are not surprised at the opposition which comes to them as they seek to walk in the footsteps of the Master.

We call to mind when Jesus rode into Jerusalem on the ass and was proclaimed King of Israel, a few days later when asked by Pilate, "Art thou the King of the Jews?" how strange His statement must have seemed at that time, as given in John 18: 36,— "Jesus answered, My kingdom is not of this world, . . . now is my kingdom not from hence." Our Lord wished to point out that He was not going to set up His kingdom at that time. Rather He was going to select a kingdom of heaven class, a band of people who would gladly walk in His steps of sacrifice and be prepared by the spirit of God, so that when His kingdom began they would be with Him to reign over the remainder of mankind in the wonderful Times of Restitution of all things. We can see, therefore, why our Lord said, My kingdom is not of this world—this order of things existing at that time. It was obvious that Jesus was not denying that He was a King, and would have a kingdom in due time, as indicated in John 18: 37,— "Pilate 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." Everyone who is of the true disposition, everyone who has the heart desire to hear His voice, either at that time or through His Word right down to our own day, has been blessed by Jesus' words.

While, then, our Lord indicated His kingdom "was not from hence", not from that time onward, and He was not at that time fulfilling Isaiah's prophecy of establishing peace on earth, yet He did give an inward peace to His devoted followers before His death, and encouraged them to expect a greater peace in their hearts after His resurrection when the holy spirit was given, as indicated in the words of John 14: 26, 27,— "But the Comforter, which is the holy spirit, which the Father will send in my name, it shall teach you all things . . . 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." These words to His little band, then, was a message of consolation to their hearts, that they might be sustained, supported and comforted when the crucial time came and the Master was taken and crucified. Could they then have peace? "Peace I leave with you . . . Let not your heart be troubled." Coupled with this message of peace to the hearts of His people, the Lord warned against the trials and difficulties to be encountered on the Christian pathway, so His followers would not be unduly discouraged when He gave them the words found in John 16: 32, 33,— "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

How impressive also are our Lord's words given in John 16: 7, showing it was essential that He make the supreme sacrifice so the holy spirit, God's power, would come into the hearts of His people and direct and guide them throughout the whole Gospel Age, between Christ's first and second advents. "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send it unto you." It was absolutely essential that the Lord provide the sacrifice for mankind, be risen from the dead, and then the holy spirit would come upon certain ones to commence the selection of the Church members who are going to reign with Christ in His kingdom.

At the same time, Jesus was providing the sacrifice for the whole world of mankind. As John tells us in 1 John 2: 2,— "He is the propitiation (satisfaction) for our sins: and not for ours only, but also for the sins of the whole world." So we see that while it was such a trial to lose the Master, it was expedient, absolutely essential that He pay the death penalty for mankind, and then God's plan could go forward so beautifully in accordance with His wonderful provision at that time. Then, at the second advent, He would gather His true people into the heavenly kingdom, as He promised,— "I will come again and receive you unto myself, that where I am (to be) ye may be also." All down the Gospel Age the Lord has been selecting His people, those whom the Father has been drawing by His holy spirit, selecting one here and there out of all nations, kindreds and tongues, that they might have a part with Christ in this wonderful kingdom He will establish following His second advent.

It is at this time Christ's true followers are to be with Him in the heavenly phase of the kingdom, and the prophecy of Isaiah 9 will have its fulfilment. We notice how beautifully this prophecy is worded,— "The government shall be upon his shoulder." The word "government" carries the thought of "empire, or princely power." The word "shoulder" in the Hebrew means "the neck (between the shoulders) as the place of burdens." How well is this illustrated by the pictures we have seen of Atlas, with the whole world on the back of his neck. That is the thought Isaiah gives us in this prophecy concerning our Lord,— "The government shall be upon his shoulder." How re-assuring it is to know the Lord will shoulder all responsibility for world government in the "new heavens and new earth", which follow the passing of this present heavens and earth—the passing of "this present evil world",—from the Flood in Noah's day to the time of Christ's second advent.

Verse 6 continues, "And his name shall be called Wonderful Counsellor." The word "wonderful" in the Hebrew carries the thought of "a miracle, anything wonderful or singular." The word "Counsellor" means to give counsel, to advise. What a reliable Adviser our Lord will be, in His wonderful Kingdom!

In addition to the Lord's true followers of this Gospel Age being associated with Christ in His heavenly kingdom, He is to have representatives also on earth, and these are also called "counsellors" in Isa. 1: 26. This is a promise that when the Lord's kingdom is established He will restore these capable leaders of men who were so used of God away back in the times prior to our Lord's first advent. Speaking for God, Isaiah says,— "I will restore thy judges as at the first, and thy counsellors as at the beginning." What a wonderful time it will be, when the Lord brings back all these

able administrators of past ages! They will be His representatives on the earth. The word “counsellor” in this verse is exactly the same as that used in respect of the Lord Himself. They will represent the Lord and administer the earthly kingdom. We have the same thought presented in Psa. 45; 16,—“Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” These “princes” will be sent throughout the earth as Christ’s messengers, being the prophets and patriarchs mentioned in Hebrews 11,—Abraham, Isaac, Jacob, David, Moses, Joshua, Daniel, etc.,—and what wonderful counsellors they will be! They will be guided by the Chief Counsellor, even Christ and His Church associated with Him in heavenly glory.

Our verse in Isa. 9: 6 continues, “The Mighty God.” In Heb. 1: 3-5 the Apostle tells us about the Lord and how He first came to pay the sacrifice, and is risen to the Father’s right hand. “Who being the brightness of his glory, and the express image of his person . . . when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels . . . For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?” God did not say that to any of the angels, but He did say it to this great Son, even Christ. Heb. 1: 8 reads,—“But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.” This is not implying the doctrine of the Trinity; Christ is a mighty god as the exalted Son at the Father’s right hand, but the eternal Jehovah is the Almighty Father. Christ is a mighty god, at the Father’s right hand, to administer the Kingdom as God’s representative. Incidentally, the word “mighty” carries the thought of all-powerful. This is translated “champion” in 1 Sam. 17: 50, 51, in respect of the giant Goliath, whom David slew. “So David prevailed over the Philistine, . . . and when the Philistines saw their champion was dead, they fled.” What a mighty One our Lord will be, to champion the cause of all mankind,—those who will respond to the laws of His kingdom at that time!

Then comes the term “The Everlasting Father.” This is most interesting. Our Lord is called the “second or last Adam”, in contrast with the first Adam, in 1 Cor. 15: 45, 47. We read in respect of the first Adam, “So it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.” This, of course, implies the Lord being raised a great spirit being, and He has the power, as a quickening spirit, to give life. That is the thought behind the words “Everlasting Father.” Adam was the father of the human race. Christ, being the great Saviour, is the second Adam, or second life-giver. There is a great distinction between our Lord being the Everlasting Father to all humanity, and God Himself being the Eternal Father, the source of all life. The Heavenly Father is the life-giver for the Church of this Gospel Age, the spiritual sons of God class. They are God’s sons, and Christ Himself is the great Chief Son of the Father. In Heb. 2: 9 we read how the ransom of Christ is presented,—“We see Jesus, who was made a little lower than the angels . . . that he by the grace of God should taste death for every man.” That means that every human being is to benefit by the sacrifice of Christ, and be raised in the resurrection day. Then in verse 11 we see that the relationship between Christ and His Church is such, that “he is not ashamed to call them brethren.” Isn’t that amazing, that the Lord Jesus is not ashamed to call His followers His brethren, for they are also sons of God, even as He is the Chief Son.

But now, in our prophecy of Isaiah, the Everlasting Father has reference to Christ as the life-giver to mankind, after the Church are with Him in glory. So we see the first Adam and the first Eve gave life to all humanity. The second Adam and Eve, Christ and the Church with Him, will give human life to all the families of the earth, because Christ “tasted death for every man.”

In Matt. 19: 28, speaking to His disciples, His faithful followers, Jesus said, “Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” In the time of “regeneration”— resurrection, reawakening—when the Church is with Christ, they will awaken from the death condition all the families of the earth. “They that sleep in the dust of the earth shall awake.” What a wonderful time this is going to be, when all mankind are regenerated, resurrected, restored to life again! This will be “Times of restitution.” “Restitution” means to restore back to a condition previously enjoyed. Our first parents enjoyed the beautiful paradise in the Garden of Eden, and that is just what this world will be like. The earth shall yield her increase; the land that was desolate shall be like the Garden of Eden. What a wonderful time for all humanity!

“The Prince of Peace.” The word “prince” means “a head person.” It is also translated “general”, “keeper”, “ruler” and “governor.” Daniel 12: 1 tells us about this same Prince of Peace,—“At that time shall Michael stand up, the great prince which standeth for the children of thy people.” This is the One who takes control of earth’s affairs, and with His Church will administer the world for a thousand years.

Again, in Psa. 22: 27, 28 we have a lovely quotation in respect of our Lord’s princship, the word “governor” being translated from the same Hebrew as prince. “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 the governor among the nations.” What a Governor! He will administer everything from on high with His Church, down through the heavenly angels no doubt, to the “princes in all the earth”, and then to all the families of the earth for their blessing under the wonderful administration of the kingdom.

In Daniel 2 we are shown how the Lord’s kingdom will dissolve the kingdoms of earth. This helps us to see the passing of this present order, and the setting up of God’s kingdom of peace, of which our verse of Isa. 9 declares,—“Of the increase of his government and peace there shall be no end.” Christ’s kingdom will last for all time. He will lay justice to the line and righteousness to the plummet.

Psa. 72 also pictures the administration of Christ’s kingdom and the blessings that are to flow out from the Prince of Peace, thus depicting in prophecy this same time Isaiah presents to us. “Give the king thy judgments, O God, and

thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear (reverence) thee as long as the sun and moon endureth, throughout all generations." What a lovely picture this is of the refreshment the Lord will bestow! He will be the Sun of Righteousness, with healing in His wings. The Lord said of His followers that they also are to shine forth "as the sun in the kingdom of their Father",—shine forth with Him to heal and bless and uplift. "He shall come down like rain upon the mown grass: as showers that water the earth." There will be a regrowth, reinvigoration, new life. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This means, of course, for all time. The earth abideth for ever, and no doubt will be a most wonderful place for restored humanity.

The closing words of our verses in Isaiah's prophecy are,—"The zeal of the Lord of Hosts will perform this." The results do not depend upon man's strength, for the power of God will administer the kingdom through Christ, for the benefit of every individual on earth. The Lord is setting His seal that there can be no failure in His plans and purposes. They that will not hear (obey) "that Prophet" shall be destroyed from among the people. Then, even death itself will be done away with. "The last enemy to be destroyed is death",—it will be wiped away from the whole planet of earth.

So can we not rejoice in the message given at the birth of our Saviour,—"Glory to God in the highest, and on earth peace, good will toward men", made possible by the sacrifice of Christ, the Prince of Peace, and to the praise of God for all eternity.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM
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Convention News

THE gatherings at the Annual Convention arranged by the Melbourne Class over the Christmas season were very helpful for all in attendance. We are very grateful to the Lord for His blessings throughout, making it a real season of refreshing. Brethren were gladly welcomed from five of the Australian States, and the attendance throughout was very good, especially on the last day of the assemblies.

During the Convention two Bible Studies were conducted on the Scriptures—Matt. 6: 9-13, and Luke 12: 32-38. Both proved really helpful, giving all present opportunity for discussion on the main thoughts in The Lord's Prayer, and the passage in Luke 12 which has application to our own days as well as earlier in the Gospel Age. Thoughts on these studies are included in the Convention Notes now also available to all friends desiring these. The article in this issue of "Peoples Paper"—"Thoughts on Luke 12: 32-38"—also provides helpful details on these verses.

The addresses by the brethren contributed largely to the benefits of the gatherings on the variety of subjects as follows—"Running the Race"; "The Firstfruits"; "Jesus Did Not Forfeit Human Life"; "Luke 2: 14"; "Enabled By The Lord"; "Unbelief"; "Assyria and Nineveh in the Bible"; "The Sword of the Spirit"; "Chosen Vessels"; "The Secret Things of God"; "The Prince of Peace Brings Peace Through His Kingdom"; and "A Vessel Unto Honour, Sanctified." Notes on each of these addresses appear in the Convention Notes, and some will be published in full in the "Peoples Paper" as space allows. We were sorry that one of our brethren was hindered from contributing with an address on account of illness.

During the Fellowship Meetings messages of greetings with Christian love were conveyed to the gathering from Classes and individual brethren throughout Australia, and were warmly appreciated, as also were the messages from overseas from Brother and Sister Pollock of U.S.A. and Brother Mann of West Germany, both these coming to hand just after the Convention ended. The passage of Scripture—Luke 12: 32-38—was sent from the Convention to all who had sent messages, and to all who love the Lord, with Christian greetings from all assembled. The "Hymns We Love and Why" session was also appreciated by all. It was encouraging also to have about a dozen newly interested friends present at the Public Lecture on the afternoon of the final day of Convention. Praise and Testimony was also given by a number of the brethren at two of the fellowship sessions; the expressions of gratitude to the Lord for all His favors being helpfully related.

It was a pleasure again to have in attendance a number of our Melbourne Polish brethren, and it is hoped that the language difference may be overcome to allow more fellowship with these brethren in the days ahead. As usual the Convention closed with the Love Feast while singing the hymns "Blest be the tie that binds", and "God be with you till we meet again." A final prayer of thanksgiving to the Lord, and seeking His blessing upon all assembled and His people everywhere concluded the very profitable 1968 Melbourne Convention.

Thoughts on Luke 12:32-38.

IN verse 32 we have a very wonderful promise; one of those very comforting and encouraging assurances which convey to the hearts of the Lord's true disciples His deep and loving concern for His consecrated church. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We note the encouraging words, "Fear not." Our Lord frequently used this word of helpfulness to His followers. See Matt. 10: 28-31; Rev. 1: 17; John 16: 33. By our Lord referring to His disciples as a "little flock", we are reminded that God's purpose during this Gospel Age has not been to convert whole nations, but rather to "take out of the world a people for his name", (Acts 15: 14), in all a "little flock." "It is your Father's good pleasure to give you the kingdom." What an encouraging and inspiring thought

is this! In Eph. 1: 4 we are assured that “God hath chosen us (the church—the little flock) in Christ before the foundation of the world.” See Eph. 2: 4-10; John 16: 26, 27; 10: 27, 28; 17: 21-24; 1 Thes. 2: 12. God has very graciously stated and restated this matter in His Word, in order that all doubts may be removed from the hearts of His people; and to enable them to lay hold firmly upon these exceeding great and precious promises. See 2 Pet. 1: 2-4; 1 Pet. 1: 2; Rev. 3: 21; Eph. 1: 17-20. God really desires us,—“The Father himself loveth you.” He wants us to respond earnestly to His call, and become copy-likenesses of Christ,—Rom. 8: 29.

Then in verses 33, 34 our Lord gives further helpful instruction to those who are seeking to walk in the Master’s footsteps of self-denial and sacrifice at the present time. Those who have consecrated themselves to the Lord have given their bodies and all their possessions to Him; and now we become His stewards of all we have of time, and strength, and means, that we may use these as His servants. We are to seek **first** (chiefly) the Kingdom of God and His righteousness—setting our affection upon things above.

Verse 33,—“Sell that ye have, and give alms.” We are reminded of our Lord’s advice to the rich young ruler; Matt. 19: 21-23; also Matt. 13: 44-46; and 1 Tim. 6: 17-19. When our Lord sent out the twelve disciples He said, “Freely ye have received, freely give.” (Matt. 10: 8.) The Lord’s consecrated people become stewards of all they possess of time and strength and means, to use these in His service and for His glory. (See Volume 6, pages 572-576.) “Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth.” The word “bags” here, means purses, or the bags attached to their girdles, in which they carried their money. Diaglott—“Make for yourselves purses which grow not old.” Our Lord means that we should lay up treasure in heaven. Purses, here, grow old and useless. Wealth takes to itself wings. Riches are easily scattered, or **we** must soon leave them; but that wealth which is in heaven abides forever. It is never corrupted; never flies away; never is to be left. It is not liable either to violence or to decay. (1 Pet. 1: 4.)

Verse 34,—“For where your treasure is, there will your heart be also.” (See Col. 3: 2; Matt. 6: 19-21.) “Reprints”-5396,—“From the time of making their full consecration to be the Lord’s servants, faithful unto death in the service of righteousness, the Lord’s people will regard that heavenly kingdom as the great treasure beyond all comparison of value. They will seek it daily, hourly. Their hearts will be there—with the treasure. It will be the theme of their thoughts by day and of their meditations by night. Earthly occupations will still be necessary to them, in order to provide things decent and honest; but no earthly prize will have any value in comparison to the heavenly prize in their estimation. Such will be successful heirs of the kingdom which God hath promised to those who love Him more than they love houses or lands, parents or children or self.” (Phil. 3: 8; James 2: 5.)

In verses 35-38 our Lord gives us a parable to illustrate and to teach His disciples the necessity of maintaining an alert and watchful attitude of heart and mind toward the Lord and His truth. Our Lord would have us to be like servants who maintain the attitude of alertness, vigilance, watchfulness—not allowing ourselves to grow weary in well-doing. The loins are to be girded in readiness for service. The lamps are to be kept trimmed and burning in anticipation of the return of the master. Our Lord is certainly exhorting us here to watchfulness and prayerfulness. How we are reminded of our Lord’s words in Luke 21: 34-36, (please read), also Matt. 26: 41.

“Reprints”-2692—“Our Lord gave a parable, as was His custom in teaching, to illustrate the lesson of the necessity for watchfulness. A wealthy house-holder is represented as absent for a considerable portion of the night at a wedding-feast, and expected on his return that the servants of the household would be awake and alert to receive him and any company he might bring with him. It was expected of such servants that they would not only not retire to bed, but that they would not even get drowsy. To give their master a proper reception they would be thoroughly awake, quick to hear and to respond to his knock, and ‘open unto him immediately.’ Hence in the parable, such servants are represented as having their loins girt about and their lamps burning brightly. The custom of Orientals at that time was to wear long, loose, flowing robes. These, when they were resting, were loosened at the girdle, but when attending to business they were drawn tightly at the waist with a girdle or belt, preventing them from interfering with proper service. Lamps, which were the mode of illumination, were also necessary in the night, and should not be permitted to grow dim, but be trimmed as necessity required. Our Lord points out that such faithful servants would be appreciated by their master, and that he would give them a reward—he would honour them by treating them as his friends, and bring forth to them of the good things from his pantry. He would indeed gird himself as a servant and serve these faithful ones; and for the master of the house to do this would imply the bringing forth of the very best that he possessed. But in order to fulfil the conditions and be thus acceptable to their master they must be ready in whatever hour of the night he might come.

“The parable, without question, refers to the second coming of our Lord Jesus, and points out to all of His faithful servants the proper attitude of watchfulness and preparation to receive Him at whatever time His second advent should occur. It also indicates that it was the Lord’s good pleasure not to reveal definitely and positively to His people when to expect His arrival, but rather that all the way down through this night-time which is designated the Gospel Age, and which must necessarily precede the morning of the Millennial Age, they should be continually awake, alert, waiting for Him, ready to receive Him at any moment. They should have the loins of their minds girt up and be active in thought, in word and in deed, in every matter pertaining to the Master’s service, that they might be approved of Him;—the lamp of the divine Word, so necessary to their enlightenment, should be with them, and well supplied with the oil of the holy spirit—and well trimmed, in the sense of rightly dividing the word of truth, and seeking to understand through it their proper attitude of heart and conduct, to be pleasing to their Master.

“The parable is a very simple one, and could scarcely be misapprehended by the class for whom all parables are intended—the consecrated church. These realise at once, that the central thought with them, as the Lord’s servants, must be such readiness of heart and mind and character as will be pleasing to the Master when He shall come to gather

His jewels'—His watching, faithful servants. This thought of the return of the Lord, and of the blessings which He has promised to His faithful ones at that time, is the great incentive set before the called ones of this Gospel Age. It is for the Master's favour, and the consequent exaltation with Him to a share in His kingdom, then to be established, and a share in the great work of blessing the world of mankind, then to be accomplished, that all the saints are seeking, watching, praying, striving. See 1 Thes. 5: 1-8; Rev. 3: 20; 19: 7, 8; Luke 17: 34-37."

Verse 37,—“Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.” See Volume 3, page 196,—“Already by faith the Lord's consecrated people are enjoying the promised feast, as the present Bridegroom makes known to them the exceeding great and precious things in reservation for His elect Bride, and reveals to them His great work of blessing and restoring the world, in which it will be the privilege of the Bride to share. Surely, as we enter the reception room and see the evidence of the coming feast of Kingdom favour, we are already entering into the joys of our Lord. Already we have a foretaste of the good things to come. Already we are feasting mentally, upon the richest bounties of His grace. By faith we are already seated at the Master's table, and He Himself, according to promise (this verse 37), has come forth and is serving us. This feasting by faith on the precious truths disclosed during this harvest time began in 1875, at the close of the 1335 days (Daniel 12: 12), in the beginning of the harvest, and is the blessedness foretold by the prophet, saying, ‘Oh, the blessedness of him that waiteth earnestly and cometh unto the thousand three hundred and five and thirty days’.”

Also Volume 2, page 171,—“During this time of our Lord's secret presence (His Parousia) the Lord has opened unto us the Scriptures, showing us truths concerning His present glorious nature, the object, manner, and time of His coming, and the character of His manifestations to the household of faith and to the world. He has drawn our attention to the prophecies which definitely locate us on the stream of time, and has shown us the order of His plan of operations in this harvest time. He has shown us, first of all, that it is a harvest of the saints, a time for their full ripening, and for their separation from the tares (Rev. 14: 13-16); and secondly, that it is a time for the world to reap its whirlwind harvest—for the reaping of the vine of the earth, and the treading of its fruitage in the winepress of the wrath of Almighty God.” (See **Rev. 14: 1-4, 18-20**.)

Verse 38,—“And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.” Our Lord did not inform His servants beforehand of the exact time of His second presence. Withholding this information has had the beneficial effect of keeping His consecrated servants in the watchful, alert attitude of heart and mind. We are living today in a very favored period. Have we heard the Master's “knock”?—due to be heard in this Laodicean period of Church history. Rev. 3: 20,—“Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” The Lord's consecrated ones may now discern by faith—with the eyes of their understanding,—the “signs of Christ's presence”; and with loins girded, and lamps (the Word of God) trimmed and burning, may hear the announcement—“Behold the Bridegroom”; and obey the call—“Go ye out to meet Him.” (Matt. 25: 6.) What a blessing awaits those who hear and obey this call. (See also Rev. 18: 4.)

Our lamps are trimmed and burning,
Our robes are white and clean,
We've tarried for the Bridegroom,
And now we'll enter in.
We know we've nothing worthy
That we can call our own
The light, the oil, the robes we wear,
Are all from Him alone.

God's Inheritance in the Saints.

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his (God's) inheritance in the saints.” (Eph. 1: 18.)

WHEN we read and think about the subject of inheritance as presented in the Bible, our minds generally dwell upon the reward that the followers of the Lord will receive upon their proving faithful unto death. This we have stated in the latter part of Revelation 2: 10—“Be thou faithful unto death, and I will give thee a crown of life.”

This is quite understandable, for the majority of New Testament passages referring to an inheritance do apply to the heavenly reward of the saints of this Gospel Age. We believe that our text in Ephesians 1: 18 is one of the few in the New Testament which refers so directly to the thought, not of the saints' inheritance, but to **God's inheritance in the saints**. Some people may ask, Is there really any difference in the two thoughts? A careful examination will show that the Lord and the Apostles revealed quite a difference, even though it is not apparent on the surface.

To illustrate, let us examine two texts of Scripture applying to the next age. Firstly, in Psa. 2: 6-8, we have the record of God saying to Christ—“Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for **thine inheritance**, and the uttermost parts of the earth for thy possession.” Christ has purchased the whole human race, and He is going to ask for them to be His inheritance in God's due time. Secondly, in Matthew 25: 34 we have the reward for the world of mankind at the end of the Millennial Age revealed. “Then shall the king say unto

them on his right hand, Come ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world.” Here we have the Lord assuring those who are of the “sheep” class that they will inherit this wonderful kingdom on the restored earth, whereas in the Psalm we see mankind is to be given to Christ for an inheritance.

In another comparison of texts which apply to the saints of this Gospel Age we have Daniel 7: 22 and Mal. 3: 17. In Daniel 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.” In other words, they are shown as entering into their inheritance, the wonderful heavenly reward; whereas in Malachi it is stated—”They **shall be mine**, saith the Lord of hosts, in that day when I make up my jewels.” Does this mean that the saints become the possession of God only when they are “made up” as the Bride of Christ? No, indeed, they are prospectively His inheritance, His possession, from the beginning of the Christian way, but as there is a possibility of coming short or falling away, they are not fully His until proved faithful unto death.

Let us note some texts which help us to see that we really become the possession or inheritance of our Heavenly Father right from the beginning of the first impulses of the Christian life. In John 6: 44 our Lord says—”No man can come to me, except the Father which hath sent me draw him.” We see here the Father’s drawing influence upon those in a right heart condition, those who are yearning for something better than the present life. The Father acts upon their hearts and minds, drawing them towards the One whom He has sent to be the Saviour of the world. So accepting Christ, they become justified by faith.

We read further in Romans 12: 1, “I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto **God**, which is your reasonable service.” God has drawn these to Jesus. In presenting their bodies now, they are acceptable to God. He is the One who is vitally and overall interested in them because they have accepted the sacrifice of His Son, the means of approach to Him and they really become God’s possession when they present their lives to Him.

In 2 Cor. 1: 21, 22 we read, “Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts.” When we grasp the meaning of the word “sealed” we begin to realise what a relationship is implied in being a member of God’s inheritance. It means to stamp with a signet or private mark, for security or preservation. This of course implies a marking as of ownership, and the same Greek word is used with reference to our Lord Jesus, as is used for the saints. In John 6: 27 we have a reference to our Lord’s own sealing—”For him hath God the Father sealed.” We may ask, But did not Jesus always belong to the Father, even as the Logos? If so, what is implied by the Father sealing Him?

This undoubtedly refers to the begetting of our Lord Jesus when He was 30 years of age for the highest inheritance of all, the divine nature. And in being begotten for that heavenly inheritance He also became God’s inheritance or possession of the highest order; and this is the same sealing for possession or inheritance upon every member of the saints, who are walking in the steps of Christ.

Let us note Eph. 1: 13, 14 in this connection. “In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance.” This refers to a foretaste or prepayment of our inheritance “until the redemption of the purchased possession, unto the praise of his glory.”

Of our Lord Jesus we read in Heb. 1: 9, “Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Of course, our Lord Jesus was anointed above all others, but we notice that these “fellows” are also anointed with the same “oil of gladness.” Just to realise that to the full! And we do well to ask ourselves, How is the “oil of gladness” working in our lives? Is it provoking us unto love and to good works amongst our “fellows” who are also members of God’s inheritance? We know it is possible for the work of the “oil of gladness” to be somewhat hindered by our own will, by self getting in the way, restricting the lubrication, so to speak, of our hearts and minds. A blockage in the lubrication system of any machinery is serious, and especially is this so in the hearts and minds of those called to be members of God’s inheritance.

The Apostle exhorts us along this line in Eph. 4: 29-32. This helps us to co-operate with God in appreciation of the holy spirit dwelling in our hearts. Reading from verse 29—”Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption.”

2 Cor. 6: 16, 18 helps us to see the favor of the Lord to those so blessed as to be invited into this wonderful inheritance of God, by the indwelling of the holy spirit. “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. And I will be a Father unto them, and they shall be my sons and daughters, saith the Lord Almighty.”

I want to be marked for Thine own;
Thy seal on my forehead to wear;
To receive that “new name” on the mystic white stone,
Which only Thyself canst declare.

I want Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,

Where my heart too tenaciously clings.

I want, by mine aspect serene,
Mine actions and words, to declare
That my treasure is placed in a country unseen,
That my heart and affections are there.

I want, as a traveller, to haste
Straight onward, nor pause on my way,
No forethought or anxious contrivance to waste
On my tent, only pitched for a day.

Adelaide Easter Convention

The Adelaide brethren are arranging for their Easter Convention this year from Good Friday to Easter Monday (D.V.), in Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mrs. R. Jordan, 14 Newark Road, Torrens Park, South Australia, 5062.

Passover Memorial 1969

The anniversary of the Memorial of Christ's death falls this year on the evening of Tuesday, 1st April. It is the privilege of the Lord's people to observe this memorial at this season "in remembrance of Christ."

Memorial Services

Melbourne—Sunday, 30th March, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide—Sunday, 30th March, at 6.30 p.m., at Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Tuesday, 1st April, at 7.45 p.m., at 7 Harvest Terrace (opposite Parliament House).

FRANK & ERNEST TALKS

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



Volume L No. 6 MELBOURNE, DECEMBER—JANUARY, 1968 Jehovah's Footstool Made Glorious

"Thus saith Jehovah, heaven is my throne, and the earth is my footstool." "And I will make the place (footstool) of my feet glorious." "And his (Jehovah's) feet shall stand in that day upon the Mount of Olives."—Isa. 60: 13; 66: 1; Zech. 14: 4; Matt. 5: 35; Acts 7: 49.

GOD'S footstool has been anything but glorious for the past six thousand years. Sin, pain, mental and physical suffering and death have made it one vast cemetery in which now, many millions of humanity wait for the time to come when the curse of divine justice shall be lifted; and the light of divine favor, shining in the face of Jesus Christ our Lord, shall rise as the Sun of righteousness.

To this end God has made abundant provision. The **ransom** for Adam, and for all who suffered loss through him as his children, bought the whole world, and secured for each member of our race an opportunity for a trial for everlasting life under favorable conditions; but it did more, it purchased back Adam's paradise home (lost by his trans-

gression), and his dominion as earth's king, representative of God, his Creator and Father.

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

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

But the richest jewel of the Lord's glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness to God, in moral and intellectual graces, will be reflected the very image of Divinity. And most gloriously will the perfect man reflect honor upon his Maker and His wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus, Jehovah's "Word", and second the Bride, the Lamb's wife and joint-heir in disbursing the blessings secured by the ransom.

This beautifying and glorifying of the Lord's "footstool" will not be **completed** until our Lord Jesus, as the Father's honored agent, "shall have put down all (conflicting) rule, and all authority and power. For he must reign until he hath put all enemies under his feet," before He delivers up the Kingdom at the close of the Millennium—1 Cor. 15: 24-28.

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

Jehovah's Feet on the Mount of Olives.

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

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

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

And if the placing and resting of Jehovah's "feet" is symbolic, and signifies the return of divine favor and dominion to earth, so, we may be sure, other features connected in the same prophecy are symbolic; the Mount of Olives, its peculiar division, its valley, the flight of the people, the waters of life from Jerusalem (compare verse 8 with Ezek. 47: 1-9), etc., are all symbolic statements,—pictures of grand spiritual truths.

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

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

This application of the term Mount of Olives, is in full accord with the Apostle's statement (Rom. 11: 17, 24) in which he compares Fleshly Israel with the original cultivated olive tree, and Gentile converts to wild olive branches grafted in where the natural branches had been broken off. (Compare Jer. 11: 16, 17.) And he explains that the root of the tree is in the promise of God,—the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth, etc. Eventually the same root or promise will bear two kinds of branches—the ingrafted wild ol-

ive branches, and the reingrafted natural branches: when fleshly Israel shall have his blindness turned away, and shall look with the eye of faith upon the Saviour crucified and pierced nineteen centuries ago;—a sacrifice for sin. We remember also that fleshly Israel was God's typical Kingdom or mountain for a long time, and that spiritual Israel of the Gospel Age is called to be the real Kingdom of God, as our Lord declared, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

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

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

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

"How lovely are thy dwelling places O Jehovah of Hosts!

My soul desired, yea, it even fainted For the courts of Jehovah.

My heart and my flesh shout with joy

Unto the living God.

Even as the sparrow hath found a house,

And the swallow a nest for herself,

Where she may lay her young: (so

I have found) thine altars, O Lord of Hosts,

My God, my King.

Happy are they that dwell in thy house:

They shall be continually praising Thee. Selah.

"Happy is the man whose confidence is in Thee,

Whose heart reflecteth (wholly) on the paths of (righteousness).

Passing through the valley of mourning,

They change it into a place of (joy) springs—(Valley of Blessings).

The Autumn rain brings them blessings (Joel 2: 28):

They go forth from strength to strength

That each of them may be presented (perfect) Before God in Zion."

The 85th Psalm also pictures the return of divine clemency and blessing under the Millennial Kingdom—the Olive Mountain (Kingdom) of two parts.

The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the group Pleiades, the celestial center of the universe, the supposed seat of divine empire. This would seem to indicate the "**change**" of the Gospel Church at this time, from human to spirit conditions as "partakers of the divine nature:" and the removal of the other half of the mountain would seem to signify the complete restitution, to perfect human conditions, of those ancient worthies accounted worthy to constitute the earthly representatives of God's Kingdom.

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

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

"And (thus) will Jehovah my God come in, and all the holy ones shall (thus) be (united) with him." (Zech. 14: 5.) When God's time shall have fully come, when the lease of power to the Gentiles shall have run out, when the sacrificing of the great Day of Atonement (the Gospel Age) shall have ceased, when the High Priest shall have finished mak-

ing atonement, not only for His own “body,” the Church, but also for His “house,” and for “all the people,” and He shall come forth to bless all the people, then Jehovah’s curse, or sentence of death, shall be lifted from the earth, His footstool tabernacle will again be recognised, and its beautifying in righteousness and truth and in the holy spirit of love shall begin and progress, until, in the end of the Millennium, all the willingly righteous shall have reached perfection, or been reunited with Jehovah, and all the unwilling shall have been destroyed.—Acts 3: 23; Rev. 20: 9. •

Carrying the picture further, the Prophet declares, respecting that day in which gradually the earth shall be made glorious as Jehovah’s footstool,—“And it shall come to pass in that day that the light shall not be bright nor the darkness thick; but the day shall be the one foreknown to the Lord—neither full day nor night: but it shall come to pass that at its close (evening) it shall be (clear) light.”—Zech. 14: 6, 7.

Some confounded the “day” here described with the “day of Vengeance” which is “a day of clouds and thick darkness with no light in it” (Joel 2: 2; Zeph. 1: 15) and the translators have, seemingly; generally tried to harmonize the translations. But not so; the day here referred to by Zechariah is only partially bright is the Millennial day, although in it the Sun of Righteousness will arise and shine, to scatter earth’s sin and superstition and death. It will nevertheless be only partially bright, because it will throughout be dealing with generation after generation of the fallen race as brought from the tomb, and in various stages of restitution toward perfection. But how refreshing it is to be assured that in that day of the re-establishment of Jehovah’s feet upon His footstool, there shall be no more “thick darkness;” and that at the close of that Millennial Day, instead of growing darker, the world will only have reached the high noon of its “light of the knowledge of Jehovah;” and that its sun shall never set.

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

Ah yes! “In that day the Lord shall be King over all the earth;” His Kingdom shall have come as His faithful have long prayed; and by the end of that day His will shall be done on earth even as it is done in heaven. God’s footstool shall then be glorious indeed: as it is written:—“As truly as I live, the whole earth shall be filled with the glory of Jehovah.”—Num. 14: 21; Isa. 11: 9; Habak. 2: 14. (Reprinted from Volume 4, “Scripture Studies.)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM

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Good Tidings of’ Great Joy for all People

(Read Luke 2:1-20)

THIS record of the birth of Jesus, and the wonderful message of the angel, then the multitude of angels, is ever fresh and inspiring to our hearts and minds. At this time, our thoughts center particularly around verse 10—the words of the heavenly angel—“Fear not, for behold, I bring you good tidings of great joy, which **shall be to all people.**”

Of all the religions in the world, Christianity is the only one which provides that all people who have ever lived shall hear and benefit from “good tidings of great joy”—that a Saviour was born who would provide the means of salvation from death for all mankind. In making this claim that Christianity is the only religion which contains such a glorious hope for the fallen human race, we refer to TRUE CHRISTIANITY, and not the many distorted teachings which go under the name of Christianity throughout the world today.

Throughout the Bible we find that our Heavenly Father is revealed as a GOD OF LOVE, and yet many who claim to serve God proclaim teachings that dishonor and even blaspheme His name. Their teachings often present God as a great monster to be feared and dreaded because they believe He has prepared a place of torment for the great majority of humanity after death. How important are the words of the prophet Isaiah, speaking for the Lord in Isa. 29: 13.—“Their fear toward me is taught by the precept of men.”

While, then, reverence is the true attitude of all humanity to the great Creator, when we learn of His loving kindness, revealed through His wonderful plan of salvation, our hearts go out to God in full trust and adoration, knowing that He so loved the world—not just a few—that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. It is well to note that it is “whosoever believeth in Jesus should not perish but have everlasting life.”

Examining our Lord’s ministry at His first advent, it is of much interest to find how many really did believe in Him at that time, as a result of His perfect presentation of the gospel, an example of which is found in Luke 4: 14-22. After the record of verse 22, where “all bare him witness, and wondered at the gracious words which proceeded out of his mouth,” we find in the following verses that Jesus had cause to refer to the lack of Israel’s devotion to God in past times, as a prompting to His hearers in Nazareth, for even then, “no prophet is accepted in his own country.” This shows that even the “gracious words” He spoke had real effect upon only a comparatively few of His hearers in the synagogue of the town where He had been brought up.

Further on in Luke 4: 31, 32 we read that Jesus came down to Capernaum, “And they were astonished at his doctrine; for his word was with power.” His preaching must have been very impressive, but so often those who heard

allowed the good influence from our Lord to fade out of their lives. Again, after our Lord had cast out an unclean spirit from a man, we read in verses 36, 37 of their amazement,—“And the fame of him went out into every place of the country round about.” (See also verses 38-40.) We might think that with all the demonstrations of God’s power shown by our Lord that multitudes would have accepted Him and become His disciples indeed, but it was not so.

Turning to Luke 8: 1, we read of Jesus “preaching and showing the **glad tidings** of the kingdom of God.” We know what this would mean; it would be a definite explanation of the invitation to the heavenly kingdom perfectly presented, and yet, so few, in comparison with the multitudes who heard our Lord, were able to grasp the privilege of walking in the steps of Christ, and gaining the inheritance with Him. An explanation as to why this was so, is given in this same chapter, verses 9, 10, after Jesus had spoken a parable, and received the question from His disciples, “What might this parable be?” Jesus’ answer was,—“Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand.”

Does this mean that Jesus was making a selection from those who heard His preaching of the good tidings of salvation for the heavenly kingdom? Yes, it means just that. So many were not of the right disposition for the heavenly kingdom, and it was to their advantage that they did not understand the mysteries of the kingdom for the heavenly inheritance at that time. Our Lord’s words in John 6: 44 are very explanatory in this respect, —“No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.”

The outcome of our Lord’s ministry for 3-1 years in Israel is summed up by the words of John 1: 10-12,—“He came unto his own (Israel) and his own (as a nation) received him not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name.” That was definitely a selection, according to fitness, to be invited to run for the heavenly calling; and the fitness test was—to them that believe on His name to the extent of full consecration, to walk in the steps of Christ’s sacrifice.

The important question is, When will all people hear good tidings of great joy, as promised by the angel at the birth of Jesus? Did all Israel to whom Jesus preached the good tidings of the kingdom really HEAR, in the sense of understanding? Apparently not! As previously mentioned, our Lord spoke in parables so often, “that seeing they might **not see**, and hearing they might **not understand**.” Apparently the “good tidings of the kingdom” that our Lord preached did not register in the hearts of the multitude in Israel. Therefore it can be said they **did not truly hear** the good tidings. Were they cast off forever by the Lord when they were not worthy of selection to understand the good tidings of the kingdom? The Apostle Paul answered this question very clearly when he declared,—“Hath God cast away his people? God forbid . . . God hath not cast away his people which he foreknew . . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” (Rom. 11: 1, 2, 7.)

The Apostle goes on in Romans 11 to explain that the opportunity for the heavenly kingdom passed to the Gentiles as individuals, without excluding individual Israelites from that same opportunity. It was as a nation that Israel was cast off from the invitation to the kingdom of heaven, but not as individuals if they accepted the Lord Jesus as their Saviour. Paul declares, “I would not, brethren, that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in,”—until the Bride of Christ is complete. “And so all Israel shall be saved,”—for an earthly inheritance in the kingdom age—“There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.” (Rom. 11: 25-27.)

In Jeremiah 16: 10-18 the prophet explains how “all Israel shall be saved.” “... 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.” See also Jer. 31: 27-34. The Lord’s promise on behalf of Israel, “to watch over them, to build, and to plant” now in progress, will be fully operative after the period of “Jacob’s trouble” in the coming Millennial Age, when the new covenant is established with Israel, when the Lord will “put his law in their inward parts, and write it in their hearts; and will be their God, and they shall be His people.”

Confirmation of this happy time is found in Acts 15: 13-17, where the Apostle James sums up the Apostle Peter’s declaration, that “God for the first time did visit the Gentiles, to take out of them a people for his name.” Then, quoting the prophet Amos, James continued—“After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof; and I will set it up: that the residue of men might seek after the Lord, and **all the Gentiles**, upon whom my name is called, saith the Lord, who doeth all these things.” This wonderful message from Amos clearly states that all the people of the Gentile nations shall then **hear and understand** the good tidings of great joy that Jesus Christ was their Saviour from death, thus enabling all who accept Him to gain eternal life on earth. This gracious provision in God’s plan of salvation is good news indeed!

It is also of much interest and importance to find that Israel when blessed of the Lord with enlightenment in the kingdom age will then be used of God to enlighten the Gentiles, as shown from Isa. 60,—“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising . . . thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” (Isa. 60: 1, 3-5.) The blessing and enlightenment of all the nations through Israel under their New Covenant is further clearly revealed in Isa. 52: 9-10,—“Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of

our God.” They shall hear and understand the fulfilment of the angel’s message at the birth of Jesus—”Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.”

The quotation from Isa. 60: 5 mentioned above that “the abundance of the sea shall be converted unto thee” (Israel), agrees with the words of Jesus —”And I, if I be lifted up from the earth, will draw all men unto me.” (John 12: 32.) This truly will be the time when “the law shall go forth of Zion (from the Lord and His church in glory), and the word of the Lord from Jerusalem,”—through natural Israel, with their “princes in all the earth” to guide, teach and bless all the families of the earth. To accomplish all this will mean the resurrection of the human family, as the Lord declared through the prophet again,—”And he will destroy in this mountain (kingdom) the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.” (Isa. 25: 7, 8.)

Partaking of the Fruits and Laboring

“The husbandman that laboreth must be first partaker of the fruits.” 2 Tim. 2: 6.

IT is a very significant fact to all who search the Scriptures that very rarely does the truth lie on the surface. Because this is so, many give up Bible reading altogether. No beauty is found between the covers of the Sacred Book very often, just because the reader expects the unfolding as simply as reading a novel. We must read carefully and thoughtfully, and above everything else with prayer to God that He, through the spirit, may shed light upon our searching.

If we were looking at the above text on the surface only, we might say, “Oh, well, it simply means that the man who does the work is entitled to the first share in the dividends, or to his wages; or that the farmer who ploughs, sows and reaps is entitled to the first portion of the crop.” There is a sense in which this may be so, but it does not appear to have been the Apostle’s thought here, as evidenced by the following verse:—”Consider what I say, and the Lord give thee understanding in all things.”

There is a deeper meaning if we can but grasp it. While many have taken the words to infer that before we can expect to receive the fruits or to be partaker of the fruits we must be prepared to labor, the Apostle’s thought seems to have been somewhat contrary — that before we can labor effectively, we must be first partaker of the fruits.

We all know that in the varied experiences of our earthly course, if we find someone in trouble or distress of any kind, that we can help far more effectively, and are always more readily sympathetic, if we have passed through some similar experience ourselves. So it seems that the Apostle Paul is trying to show us that before we can become effective laborers in God’s vineyard we must be first partakers of the fruits.

What is the fruit of which we must be partakers? *We* have the answer surely in Gal. 5: 22, 23. “The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” We are told that against all such there is no law. There can be no doubt that this is the fruit to which our Lord Himself referred in John 15: 8, “Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.”

“One Thing Have I Desired”

(Contributed Address.)
(Psalm 27.)

THIS Psalm is quite a popular one with us all. Many years ago we were given a Bible with the fourth verse of this psalm written on the fly leaf. Unfortunately the Bible has been lost, but we have not lost the message of verse 4,—”One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.”

This verse 4 gives us three thoughts; the psalmist’s desire that he might dwell in the house of the Lord all the days of his life, that he might behold the beauty of the Lord, and might inquire in His temple. The psalmist is a wonderful poet; and it cannot fail to strike that responsive chord in our own hearts, because the aspirations of the psalmist are so much akin to our own desires, for we would know God as he desired to do. David was a man of mixed character, but one who we cannot help admire. He was a man of war and did many wicked things, yet had the wonderful testimony that he was a man after God’s own heart. When we read these psalms, we can realise how it was that David was a man after God’s own heart.

His sentiments reach down the centuries to us, and are just right for us today, for it is our desire to know and love and serve our Heavenly Father, and feel the joy of His constant nearness to us. Indeed, down through the ages this has been the desire of those who would serve God in both Old and New Testament times. Those of the right heart condition God has been pleased to use for His purposes, and has been pleased to dwell with them. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Isa. 57: 15.)

In the New Testament the Apostle Paul assures us that not many wise, not many mighty, not many noble are called, but chiefly the poor of this world. Through God’s loving mercy we can aspire to the blessing of dwelling daily in the house of the Lord, there to behold His beauty and inquire in His temple. Perhaps the thought of dwelling in the house of the Lord all the days of our lives might suggest a withdrawal, a shutting away in isolation. But this is not the

thought of a dwelling or home, and this is surely what the psalmist was longing for. He longed for a safe retreat where he might find refreshment and reinvigoration, thence to go forth and meet the requirements of the new day. In these aspirations there is no retreat from but a desire to be daily prepared for all its challenges. There is a longing to be in tune with the Lord, and thus be able to do His will in every way. Many a weary traveller far from home has confessed that his heart is far across the sea in the place that conjures up to him all the love and security of friends. So with the psalmist and the Christian, we love to keep our hearts uplifted to Him who is our loving Father, who can give us strength for every affair of life. We rejoice to know He will never leave or forsake us. His everlasting arms are under and around His people, and His wisdom is available to all who ask in faith, so we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13: 6.)

What does it mean to the believer, to dwell in God's house? It may mean many things to all of us. It must mean a constant awareness of our Father's nearness and concern in all our affairs. In the rush and bustle of today's world, this can be difficult to remember unless we are constantly reminded of it. It is easy to be engaged in what are correctly important duties and responsibilities, and feel we are all alone in the fight, that it all depended on our own work, our own strivings and efforts. It is just at these moments we need to lay it all down for a while and lift our eyes above to "the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Cor. 1: 3.) We shall surely find that instead of being time we could not spare, it has been a time of new inspiration and vigour to carry on in the path our Father has prepared for us.

These occasions will be the oases experiences of our lives, times of sweet refreshing spent in our Father's house. These will prepare us for the task ahead. Not that when we come forth we leave our Father behind, for He is with us every step of the way.

When we meet people for the first time, particularly if they are younger people, we often remark, "he must come from a good home." With the Christian, the inner experiences of our own lives spent in the Father's house must carry through to every sphere of life. All of our life is service rendered to God. Freely we have received of God's love, freely we must give to all men. "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him ... Whatsoever ye do, do it heartily, as to the Lord, and not as to men." (Col. 3: 17, 23.)

Our Saviour's precious promise to His followers is that He has gone to prepare them a place in His Father's house, and we can only wonder what the glory of that house shall be. Then we shall know as we are known, and see our Saviour as He is,—"As for me, I will behold Thy face in righteousness." But we are privileged even now to have a foretaste of the joys laid up for us. Unless this is our present experience, we are missing out on what our Father has planned for us. This is the Saviour's prayer for His people—"That they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17: 3.) Through our Saviour's merit we may come to know God; as we allow Him entry to our lives so He will work in us to will and to do of His good pleasure. So we may say with Job after all his experiences at God's hand, "Now mine eye seeth thee." (Job 42: 5.) As we have journeyed on He has confirmed His love to us in so many ways.

"Our Father knows what things we need

Each step along the way;

His eye of love doth never sleep;

He watches night and day."

In God's dealings with us we are able, in the hour of meditation and in the time of trial and distress, to see something of the beauty of our Lord. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." (Psa. 103.)

What beauties there are in all the plans and purposes of God! "How unsearchable are his judgments, and his ways past finding out!" We can visualize the psalmist as the shepherd boy, meditating on the works of God in nature; so he cries out, "The heavens declare the glory of God, and the firmament showeth his handiwork!" In all the grandeur of His love and mercy, in all the splendour of His plans and purposes, how can we fail to see and marvel at the beauty of our Lord? May His holy spirit keep our hearts alive and alert to never weary or become immune to it, but rather say,

"When all Thy mercies, O my God,

My rising soul surveys,

Transported with the view, I'm lost

In wonder, love and praise."

"O that men would praise the Lord for His goodness, and His wonderful works to the children of men!" Before mankind does this, they have first to realise the surpassing beauty of God, and His kindness and loving mercy to them. But His Word assures us of a time to come when every creature shall praise our God. What a wonderful harmony that will be, when the whole creation reflects the beauty of Him who first designed and created it! How favored are we, to see through His Word something of His beauty; so we learn to be transformed into the image of His dear Son, the express image of the Father. (Heb. 10: 3.)

In the Tabernacle of Israel God's glory shone in. The New Testament tells us our Heavenly Father, "who causeth the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." What wonderful glory and beauty there is for us to experience! What a privilege, that we may also enquire in His temple! But there must of necessity be the desire to learn and know our Father better, to more fully understand His ways and purposes for us. His promises belong to those who have the enquiring heart, the longing for

the blessing of God.

James, in counselling us to ask of God wisdom, further expounds that our asking must be in faith, without wavering. Also, in Heb. 11: 6 we read, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." So then, whether it is in our private meditations or fellowship with other Christians we meet, we need the indwelling of faith in order that our Heavenly Father may bless us. All our Lord's footstep followers are spoken of as being built up together into an holy temple. How appropriate that not only singly, but also in unity His people should enquire together for His will. Above all let us help one another to know and love God better, to be filled with appreciation of His divine character and more clearly discern His will and way for us.

For any undertaking of value there must be a plan. For every day of our Christian experience we need the assurance that He knows the way we take. As we enquire of Him, we shall learn the lessons He has for us, and so be growing Christians. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3: 1.) Let us realise more and more the privileges we enjoy as members of God's household, the household of faith. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised." (Heb. 10: 19-23.)

Let us live up to these privileges of fellowship with our Heavenly Father. Let us be found daily and confidently enquiring in His temple, and understanding more of His wondrous works and ways.

THE QUESTION BOOK

Word is to hand from our brethren in Chicago, U.S.A., who had published the "Bible Students Manual" that they now expect to publish the Question Book—"What Pastor Russell Said, His Answer to Hundreds of Questions." These books are expected to be ready about March 1968, and brethren desiring copies may order through us, if they wish. The price is expected to be about \$3.50, plus postage. Orders should be placed as soon as possible for early delivery.

Adelaide Easter Convention

This early announcement is made to the effect that the Adelaide brethren expect to hold their Easter Convention next year (D.V.) from Good Friday to Easter Monday. Further information from the secretary—Mr. J. Jordan, P.O. Box 47, Kingswood, South Australia, 5062

Melbourne Christmas Convention

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 23rd, 24th, 25th and 26th in the Masonic Hall, 254 Swan Street, Richmond. Further information from the Berean Bible Institute, 19 Ermington Place, Kew, Victoria, 3101.

Life and Death

So he died for his faith; that is fine
More than most of us do.
But, stay, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth;
Did his life do the same in the past
From the days of his youth?

It is easy to die; men have died
For a wish or a whim
From bravado or passion or pride—
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt;

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led
Never mind how he died.
—E.C.



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Would Church Unity Benefit Christianity?

THIS subject has been prompted by reports in the press from time to time respecting the ecumenical movement — suggestions from various church leaders regarding the possibility of amalgamating some of the church systems of today. This applies not only in our comparatively thinly populated country of Australia, but also throughout Europe and the U.S.A., which adds weight to the possibility of unity being attained amongst the churches.

The uniting spirit is also abroad in the business world to a very marked extent today, the reason being a desire for greater financial stability in a very shaky world. The fact that some church leaders are also feeling the instability of world conditions may also be the reason, to a large degree, for their desire to unite, feeling that “unity is strength”.

It may be helpful to review various of the church systems that exist today. Taking the Lutheran Church, one of the oldest of the Protestant Churches, the question may be asked, Was it wrong for Luther to protest against the Roman Catholic Church when he found, from the Bible, that “the just shall live by faith,” (Rom. 1:16, 17), and not by doing penance for shortcomings? Certainly not! It was surely right for Luther to act up to the light granted to him and other Reformers to assist other Christians who became awake and alert to further revealings of light from God’s Word from that time onwards to our own day.

Turning to the Lord’s message to the Philadelphian Church in Revelation 3:7-9, we read—”These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it. . . .” There can be no doubt that this message, in its historical application, refers to the period of the Reformation, when it was the Lord’s time for opening the door of truth, and “no man could shut it.”

Concerning the period in history covered by the Philadelphia message and the separating feature characterizing it, it has been remarked—”This stage of the Church’s history evidently began at the Reformation; and there are many still living (in the Laodicean period) who possess the characteristics described. There is considerable similarity between the work begun at Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separating of the true from the false, and a new start in the way of truth. . . . During the Philadelphian period, especially during the first and the last phase of it, the faithful have either been obliged to come out of the nominal temple (church) or have been cast out for their straight testimony.”

It has been stated that in October, 1520, when Luther was first made aware of the Pope’s excommunication of him, his words on receiving it, were: “I rejoice in having to bear such ills for the best of causes. Already I feel greater liberty in my heart; for at last I know that the Pope is Antichrist, and that his throne is that of Satan himself.” (Note Rev. 3:9, which refers to the time when the saints shall have inherited the heavenly kingdom with Christ, and shall be worshipped by their persecutors of this Gospel Age.)

That was certainly a noble start by Luther as one of the Reformers under the Lord’s guidance and support, and others have taken up the mission for the truth, against error, ever since. While we are aware that little further progress has been made in Lutheran circles since Luther’s day, yet, would we say that unity between the Lutheran and Roman Catholic Churches today would benefit Christianity? The answer is obvious. No, indeed!

Viewing the matter further, what of the Baptist Church? It is apparent that the very name Baptist Church represents those who became earnest about the matter of water baptism by immersion. They would reason—our Lord took water baptism, and surely that is the correct thing for His followers also. To carry out their desire in this matter they formed a separate church—away from those who were not practising water immersion, some of whom were sprinkling infants and not baptising adults at all. We do know that in their zeal for performing the ceremony of water immersion the

reality was not clearly discerned—that is, death baptism with Christ. However, it was a step in the right direction. So, would Christianity be benefited by the Baptist Church uniting with churches which do not practise water immersion? No, we cannot see there would be any benefit by so doing.

Another church, the Church of Christ, could serve as an example in connection with our subject. No doubt the very name taken was with good intention, implying that they really belonged to the Lord. Two strong points with this church are water immersion and the breaking of bread on the first day of the week, the latter being, as they believe, the Lord's Supper. Here again there was, and still is, good intention, though we know from the Scriptures that the "breaking of bread" with the early church was not the Lord's Supper, but rather rejoicing in fellowship that the Lord was risen on the first day of the week, and partaking of food in the same spirit as when the Lord "broke bread" with His disciples during His ministry. However, another good decision with the Church of Christ movement was that their ministers would not be termed "Reverend", and this was a step in accord with the words of Christ,—"Be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren." (Matt. 23:8-10.) If, then, the Church of Christ united with those churches that do not as yet see as clearly as they, would this benefit Christianity? Surely not!

Proceeding further, we could consider three additional churches—the Presbyterian, the Methodist, and the Congregational. These three are very much alike and it is usually these that are mentioned as likely to unite first of all, when church unity is advocated publicly. These churches, in a general way, believe the same truths of the Bible, and mainly hold the same errors. Would unity of these three benefit Christianity? That would mean one large system instead of three smaller ones, and we cannot see any benefit from that.

Supposing, however, that all the main Protestant (churches said, We want to be friends; let us all join together and present a united front to the world and especially to Communism, what would we have? We would have a combination of church people all believing in the immortality of the soul—meaning that when God sentenced our first parents of death, that penalty could not be carried out, because if this theory were correct none of mankind could really die. That in turn would mean denying the necessity for Christ's sacrifice, as stated by the apostle,—"Christ died for our sins, according to the Scriptures," and "He tasted death for every man." (1 Cor. 15:3; Heb. 2:9.)

All such combined church people would also have united belief in the erroneous doctrine of the trinity and the hell-fire theory, the latter being termed by Paul a "doctrine of the devil". There would also be no appreciation of the restitution of all things by all these people of the combined churches. Yet, God put so much importance upon the restoration of humanity, the world in general, during the Millennial Age, that He had it declared by all His holy prophets since the world began. (Acts 3:20, 21.) So, would Christianity benefit from a combination of church people holding teachings so contrary to the Word of God?

The answer is found in Revelation 18:1-5, which please read.—"Babylon the great is fallen." Babylon—confusion—and what confusion! "Babylon . . . is become the habitation of devils.... All nations have drunk of the wine (mixed wine; false and true doctrine mixed) of the wrath of her fornication (world affiliation), etc. . . . Come out of her, my people." Not all in Babylon are Babylonians. In full agreement is Rev. 3:14-17. The fact, then, that the Lord is calling His people out of the mixed Babylonian systems, would their combining benefit Christianity? Not in the slightest!

Indeed, the Scriptures elsewhere confirm what is stated in Revelation, such as the Parable of the Wheat and the Tares, in Matt. 13:24-30—"Let both grow together until the harvest . . . (then) Gather ye together the tares (imitation Christians) and bind them in bundles to burn them (figuratively); but gather the wheat (My people) into my barn."

The same teaching is clearly and helpfully presented in Matt. 24:31,—"He shall send his angels (messengers) with a great trumpet (of truth), and they shall gather together his elect (true-hearted Christians) from the four winds, from one end of heaven to the other." This undoubtedly is a gathering **from** the religious heavens, into the fellowship of other members of the Lord's elect, as further revealed in Luke 17:34-37. "There shall be two in one bed (creed-bed), the one shall be taken (drawn by the truth message out of such bondage), and the other shall be left." The same lesson is taught in verses 35 and 36, with the explanation so helpfully given in verse 37,—"Where, Lord? ... Wheresoever the body (food) is, thither will the eagles (sharp-eyed, alert Christians) be gathered together." Yes, indeed, the Lord's sheep hear His voice through the message of truth, and gladly respond and assemble together with others of like precious faith for further development in preparation for the heavenly inheritance.

It is very obvious, then, that as the Lord is calling His people out of present-day church systems, should they unite in a desire to perpetuate their existence this would in no way benefit Christianity. Rather, the desire to unite is really a fulfilment of prophecy, that the religious systems feel their weakness, and that the fall of all such systems is not far off, as stated by the Apostle Peter,—"The day of the Lord will come as a thief in the night; in the which the heavens (religious systems) shall pass away with a great noise, and the elements (various sections) shall melt with fervent heat, the earth also (the present order of society) and the works that are therein shall be burned up,"—destroyed in the strife and friction of the great time of trouble. (2 Pet. 3:10. See also Rev. 6:12-17.)

While, then, any uniting of the nominal churches today would not benefit the cause of Christianity, we would not be misunderstood respecting God's true Church members throughout the present Gospel Age. The Lord surely desires unity amongst His true Church members, and there always has been and still is unity of spirit, ambition and purpose in the various members scattered throughout the world. From the day of Pentecost the spirit of the Lord has been guiding and blessing all who have been worthy followers of the Master. One instance of outstanding unity is shown in the early Church from Acts 15: 22-29. These verses place on record the united decision of the apostles and elders who met at Jerusalem to consider a vital matter concerning the requirements for Gentile believers coming into God's church. "It seemed good to the holy spirit, and to us," well testifies to the means of attaining and maintaining the true unity which

the Lord desires amongst His people.

Of course unity of spirit in the Lord is something that the church members have had to cultivate, but all true followers of the Master, the meek and teachable ones, have always had the Lord's full assistance in their desire for unity with Christ their Head and the members of His Body, and they have been rewarded in no uncertain manner. Paul exhorts all members to do their part in gaining and preserving the unity of spirit, and which leads to unity of faith, doctrine and practices amongst all God's people. This is shown helpfully in Eph. 4:1-6. "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." (See also Eph. 4:11-13.)

Again to the Thessalonians we see a lovely spirit of unity manifested in the words of Paul,— "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy spirit; so that ye were ensamples to all that believe in Macedonia and Achaia." (1 Thes. 1:2-4, 6, 7.) And so all down the Gospel Age God's people have always been in complete unity of spirit as they walked in the steps of the Master.

We think also of the period reaching back about 90 years ago, when God revealed an insight into the Divine Plan of the Ages which was measurably hidden down through the Dark Ages, and what a wonderful unity amongst the church members has been in evidence in particular since that time, even to our day. The words of Daniel—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12), seem to have had their fulfilment, beginning about 1874 with the opening up, by God's favor, of the full message of the Gospel—"glad tidings of great joy to all people."

The words of our Lord in Luke 12:35-37 have also had fulfilment during this same period amongst those worthy to receive the blessings of the harvest truths,— "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Hasn't this been the experience of God's people, God's church, particularly over the past 80 years and more since the fulfilment of these words of Jesus? It surely has! Hasn't this been our own experience throughout our time of appreciation of the Divine Plan of the Ages? Indeed it has; we have experienced the unity of spirit amongst God's people and in association with our brethren throughout this great land, and with those of like precious faith overseas.

While the uniting of the nominal churches would not benefit Christianity, unity amongst the Lord's people has always existed and will continue to exist for the greatest benefit to the cause of Christianity, for all time. This has been effected also without outward show or great numbers adhering to the truth of God's Word, which of course is the only true basis for unity in the Lord and to His cause.

The Psalmist, under the inspiration of God's spirit, gives us a lovely presentation of the true unity amongst God's dear people, in Psalm 133,— "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." It will be noted that it is good and pleasant for brethren, not churches, or organizations of men, to dwell together in unity. Yes, indeed,— "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe (in due time) that thou hast sent me." (John 17:21.)

Melbourne Christmas Convention.

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) **on** December 25th, 26th, 28th and 29th in the Masonic Hall, 254 Swan Street, Richmond. Further information for the present from Berean Bible Institute, 19 Ermington Place, Kew, Victoria, 3101.

We should be as careful of our words as of our actions, and as far from speaking ill as from doing ill.

—Cicero.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM

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I.

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.

Visitors from Overseas.

IT was a pleasure for the Australian brethren to welcome Brother and Sister Fay, of U.S.A., to this land for a short visit in September, and we are very thankful to the Lord for the encouraging and refreshing time experienced at the meetings and in fellowship with our visiting brethren. It was good of Brother Fay to use his holidays for such a strenuous pilgrimage to encourage and stimulate the friends with the messages of truth from God's Word. In these days of world distress such a visit is of special value to the Lord's people.

Following a visit to a Brother and his family in Fiji, and the brethren in New Zealand with the little group in Auckland, and the friends in Wellington and Christchurch, all of whom enjoyed the visit very much, Brother and Sister Fay arrived in Melbourne on the morning of 5th September. During the four days to the Sunday evening, 8th September, meetings were held each evening, and one for the public on the Sunday afternoon. In between, visits were paid to brethren who were confined to their homes or in hospital in both Melbourne and Geelong. Three addresses given by Brother Fay for the brethren were well attended and much appreciated, the subjects being—"Planting the Heavens," "Faith Food from Galatians," and "We Shall Not All Sleep." Also on the Friday evening, 6th September, a public meeting was held in Geelong with benefit to a few outsiders as well as the friends generally.

The public meeting in Melbourne was well attended, upwards of 100 being present, with an encouraging number of over 20 from the public. The message on "Where is God in Our World's Trouble?" was excellent, rapt attention being given by all for an hour and twenty minutes. Printed copies of this message by Brother Fay are being prepared and will be available to all who can use them to advantage; readers of our "Peoples Paper" are invited to apply for these free copies. Other addresses will also be printed and made available at a later date.

On 9th September, Brother and Sister Fay went by plane direct to Brisbane, with a meeting that evening in Nambour, when an address was enjoyed by a little group of friends in that area. Next day a visit was made to Toowoomba for fellowship and a meeting with the friends there, which was also much appreciated. On the 11th September Sydney was visited, when an enthusiastic welcome was given by the family of our Italian brethren and others to our Brother and Sister Fay, the message on "You must be Born Again" also being warmly appreciated.

On Thursday, 12th September, our visitors arrived in Adelaide, and for two days their fellowship and meetings were much enjoyed by the brethren there, with good attendance of the friends in one of the homes of the brethren. From Saturday, 14th to 17th September, Brother and Sister Fay joined the brethren in Perth with fellowship and meetings of varied nature with great benefit to the brethren in that area.

Our visiting brethren left Perth on the homeward flight on the afternoon of Tuesday, 17th September, expecting to spend a day in Hong Kong and Tokyo, and arriving home in San Francisco before the end of that week. Though no doubt tired and weary physically after such a strenuous three weeks during which so much was pressed into the time, this being Brother Fay's desire, we trust that our dear Brother and Sister Fay have realised very truly the Lord's blessing in their efforts to encourage the brethren with the Lord's message of truth. This we feel has been accomplished, and which is surely of great comfort to all who are seeking to walk in the steps of the Master in these last days of the Gospel Age. "Praise God from whom all blessings flow."

Perilous Times

(Convention Address)

ACCORDING to Phillips' translation 2 Tim. 3:1-5 you must realise that in the last days the times will be full of danger. Men will become utterly self-centered, greedy for money, full of big words. They will be proud and contemptuous, without any regard for what their parents taught them. They will be utterly lacking in gratitude, purity and normal human affections. They will be men of unscrupulous speech and have no control of themselves. They will be passionate and unprincipled, treacherous, self-willed and conceited, loving all the time what gives them pleasure instead of loving God. They will maintain a facade of 'religion', but their conduct will deny its validity. You must keep clear of people like this."

Few will deny that today the spirit set forth here largely predominates. Throughout history amongst many nations there have been times of declension and decline, often persisting and accelerating until finally the national status-quo collapsed, giving birth to a new regime. In fact the student of history finds a long succession of such. Nations have risen in the main through difficulty, their subjects being required to live discriminatively, often frugally; but once the zenith of power and prosperity is reached, the wisdom of discriminate living forsakes government and people, and decline into debauchery sets in.

The Old Testament is alive with such illustrations, yet the world from the days of Christ onwards never profited from the profuse lessons, and nations have risen and fallen monotonously from the same cause. The astute mind cannot fail to discern the wisdom of the Creator in imposing upon Adam a "cursed earth", requiring the continual sweat of man's brow to eke out a living. In modern language we might say that God did this to keep man out of mischief into which his fallen state would surely tend to involve him.

When God said, "Cursed be the ground for THY sake," He did not cancel the original magnanimity of His creative mind, either for the earth or for man; He merely saw that in view of the circumstances that had arisen, it was wisest in man's present interests to delay the ultimate of His purpose. To have allowed FALLEN man to continue in Garden of Eden conditions would far more quickly have obliterated trace of the divine qualities with which Adam was originally blessed, whereas under the restrictive influences upon evil tendencies which the curse inculcated, there have remained even to this day traces of those good qualities among unregenerate men. "O, the depth of the riches both of the wisdom and knowledge of God," for He has met every contingency as it arose.

See Ezekiel 16:49. Here we see Sodom's sin and fall. One translation of this reads,—"This was their iniquity (this largely caused it) pride, fulness of bread, and idleness CAUSED BY OVER ABUNDANCE."

God gave man work to do to keep him from idleness, UNTIL he is ready to use or employ all his time properly; but man has wrought many inventions, and today he has more time to get into mischief than ever before.

As J. R. Miller once pointed out, it makes a great deal of difference in what times, and amid what circumstances and influences, a person lives. Though few, there have been periods and places when piety pervaded life to a good degree; and in such conditions it was easier and not surprising, that the prevailing spirit generally was toward righteous living. But if the times and spirit should be “of the days of Herod” for instance, the lives of the majority will be steeped in corruption. These were the days in which our Saviour was born. It was a country of unbelievers (Matt. 13:57, 58); the state of the religious community can be gauged by the need for Jesus’ oft rebuke of the Scribes and Pharisees. They were difficult days in which our Saviour lived too.

A discerning mind evaluates the meaning behind the words, “he had not where to lay his head.” He was an outcast of society; few could enter into His thinking nor entertain His way of life, for it was so totally opposed to popular trends. To dare to publicly question the validity of creeds and doctrines of men that could not be substantiated from God’s Word, has always, and will today still, place one in a similar position. Generally speaking, arguments and submissions will not be seriously and justly analysed as to whether they constitute truth or not; instead, one is branded with the hallmark of audacity for daring to question the recognised channels of learning and knowledge—the religious theological colleges of the day, “How knowest this man letters, having never learned?”

Yet at all times there have remained devout persons, and in the “days of Herod” there were some too. See Luke 1:5, 6. What a wonderful thing it was, a gem in the darkness, to find two persons, a man and his wife, righteous before God. Little wonder that they should be chosen as the medium for introducing John the Baptist, destined to be one of the greatest of all prophets. These two old people, living amidst almost universal corruption of the priesthood and hypocrisy of the Pharisees, STILL LIVED THEIR OWN LIVES in piety and godly simplicity.

Mr. Miller made a nice point from this, saying, It is not necessary for us to be like other people, if other people are not what they ought to be. No matter how corrupt the times, we should strive to live righteous and godly lives; and if we seek it, grace sufficient will be supplied. The darker the night of sin about us, the clearer and steadier should be the light that streams from Christian conduct. Today, lower standards of life along every line are general everywhere, and the person endeavoring to maintain true Christian principles must indeed become “a stranger and a pilgrim upon earth.” Reproof of predominant evil either falls upon deaf ears, or like the reproof that John gave Herod, it results in imprisonment and beheading—not literal imprisonment and execution maybe, but ostracism that is just as effective.

We note, and realise our impotency to arrest, the breakdown of family life, fashions set to the point of immodesty, and dishonesty in business, etc. Though readily admitting that a good education is desirable, it seems open to question whether ALL the education today is good. As never before men seem educated in the art of deception. A business man was once described “as smooth as silk, and twice as slippery.” “Shady” business is more and more accepted as inevitable—smooth and slippery meets smooth and slippery, and if you can’t employ such methods in making a deal, you deserve to lose.

In the religious world times are perilous. The so-called Christian world no longer accepts the Bible as its text book. Pure doctrines of the Bible are either repudiated, or so watered down, as to be no more a guide; the real and the true are surrendered to a human philosophy. There is no recognition of a “little flock”, a true called-out church of true followers of Jesus; but a great “get together” movement of all denominations. Because the Bible as it stands refutes such, it is made to bend conveniently.

The following is culled from a publication of 1963,—“A Bible, which will be known as the Ecumenical Bible, is in process of publication. It will be a volume so re-written as to eliminate all and any material to which any group could object.” “Having a form of godliness and denying its power”—has it ever been more literally fulfilled? Without doubt, these are the days in which we are living.

Mr. M. R. DeHaan, in his book “The Days of Noah”, a writer who sees some truth and is blind to much more, makes a good point, however, in showing how well God’s programme is counterfeited by Christendom. Christendom’s goal is — The Conversion of Society; the Reformation of Society; the Abolishment of War; the Unification of all Religion. The writer says, “Their goal is the same as God’s, but there all similarity ceases.”

Yes, indeed, God plans to convert the world, to reform society (we should say to build a NEW society after the old is destroyed), to abolish war and to unify all the world to one religion. We are blessed indeed who know His plans, His methods, His times and seasons for this accomplishment; but Christendom does not endorse HIS methods and ways. They have plans and methods of their own, which will dismally fail.

We are living in perilous times. While we need courage in declaring God’s truth, we also need great wisdom. Like Jesus we need to be “wise as serpents and harmless as doves.” The Christian is still the only “salt” in the earth that can savor the unsavory; he is the only “light” of the world in the dense fog of modernism. Even though in the perilous times of this unbelieving world the “salt” is cast out as insipid, and the fog is so dense that the “light” cannot penetrate, be comprehended, let us renew our faith and courage daily at the throne of grace and remember—these ruling conditions are the very signs of the end of the age, and our deliverance. The great urge everywhere today is “to get with it”; but rather let us watch unto prayer for aid to courageously, “Come out from among them and be separate.”

An amended translation of 1 Cor. 15:33 reads—“Evil companionship corrupts good manners.” Evil company has a pernicious effect on the mind and heart. We become less watchful and cautious when we are constantly with the gay, the worldly and unprincipled. Christians ought as much as possible to seek the friendship and conversation of each other. The longer we watch and listen to a degrading or worldly television programme for instance, the greater the danger of contamination therefrom.

God is ready, able and willing to help us, but He does not make the initial moves. If we dabble in things we know He must disapprove, He will not shield us from the consequences; but if we “put away from us that wicked person”, or

thought or deed, He will not leave us comfortless or helpless, but He will be “a Father to us, and we shall be His sons and daughters.” (2 Cor. 6:18.)

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.50. Same Bible with Concordance and Subject Index at \$10.50.

Jehovah's Witnesses: Who are they? Their Destiny?

(Convention Address Reprint)
(Isaiah 43:1-21.)

THOSE who believe the Scriptures to be the inspired Word of God will not deny that the Creator has a wonderful plan or systematic method of dealing with mankind, during various ages and dispensations, and when completed this plan will glorify God and completely satisfy the desires of all mankind. In carrying forward this plan God has graciously invited the voluntary co-operation of individuals, and groups of individuals, human and spiritual.

It is clear from the accounts in Genesis that God created the first human pair to live happily and everlastingly in harmony with Him upon this planet, as we read—“And let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God blessed them and said unto them, Be fruitful and multiply.” (Gen. 1:26, 28.)

Through lack of experience man fell from that perfect state into sin—a disobedience which has ever since brought a trail of woe and misery. This was foreseen and permitted by the Creator; therefore it is an essential part in the Divine Plan and the best means of indelibly impressing upon the characters of His human family (and angels too, by observation) the value of obedience to Him, and the desire for His protection as the only One who can supply their every need and shelter under His love and power.

Look where we will, transgression, sickness, sorrow, evil, wars and death all attest to the fall of man. This is not the natural state of man, as evidenced from the fact that all are seeking, in one way or another, relief from these things, and much study and effort is undertaken to eliminate them.

It is not the intention of the Creator to allow this state of affairs to continue indefinitely, neither is it the wish of mankind that it should continue. Evil and evildoers are allowed to demonstrate the fruits or results of their actions and misgovernment; and we are today witnessing the harvest of confusion, trouble and bitterness from the sowing of past ages and decades—“Men’s hearts failing them for fear and apprehension for what is coming upon the earth.”

The world in general, and professing Christians also, have not taken heed to God’s counsels. As one has said—“The League of Nations failed because they did not take Christ into their council chambers.”

Nevertheless, all down the ages, the Creator has had His witnesses that He does exist and is not indifferent to the reign of evil, terror, and calamities through which mankind is passing. He has declared that when these conditions have served their purpose they shall cease to exist, and the righteous and right principles only will remain active in the ages to come. “There shall be no more curse.” (Rev. 21:4, 27; 22:3.)

Our text declares: “Ye are my witnesses that I am God.... Beside me there is no saviour.” (Isa. 43:10, 11.) Who are these witnesses? To whom do they witness? Whence their origin? They have put their records in books, thirty-nine of them. These books have been written by herdsmen, by shepherds, by judges, by kings, by poets, by sages, by philosophers, by statesmen, by men learned in the wisdom of ancient Egypt, and in the schools in Babylon, by rich men, by poor men, by preachers in exile and by legislators. The facts to which they bear witness were written in times of prosperity, in times of bondage and adversity, in times of hostility in wars, in times of victory and honor, in peace, in godly times, in times of unbelief and rebellion, in times of defeat and captivity.

Being greatly favored by the Creator, God also bearing witness to them by His overruling providence and miracles, they became a target for the jealousy and hatred of many nations, that often manifested toward them the cruel spirit of evil and murder, even to the present time. They are made the scapegoat on which to lay the blame of misfortunes or blunderings, or to divert from politicians’ broken promises or misgovernment.

What a stir has been made against a people so small in numbers. They, and also Christians, have been fiercely persecuted. Why? Because the great truths and principles for which both stand are more important to them than their lives. Jehovah, the only true God, is just and true—“Justice is the habitation of thy throne.” It is not likely that Jehovah would give His witnesses any law short of His own standard. Listen to His just principles—“Thou shalt not vex a stranger or oppress him . . . Ye shall not afflict any widow, or fatherless child . . . I (God) will surely hear their cry . . . and I shall kill you with the sword . . . If you take your neighbour’s raiment as pledge, you must give it back to him before sundown.” (Exod. 22:21-26.) And again we read—“If you meet your enemy’s ox or ass going astray, you shall surely bring it back to him again . . . Thou shalt not pervert justice from the destitute when he pleads.” “Ye shall have one manner of law for the alien (stranger) as for one of your own country.” (Exod. 23:4, 6; Lev. 24:22.) These are samples of some of their laws and standard of justice. Can you wonder why they are hated by dictators? Even an infidel has admitted that their political system was the most practical demonstration of freedom and equality that has ever existed before or since.

Jehovah’s witnesses have done more toward the civilisation of the world than any other nation, and these laws were enforced hundreds of years before the rest of Europe and Asia dreamt of anything but absolute rule—dictatorship.

These witnesses were the first light in the unrelieved despotism of the east; they were the light of civil and religious toleration in remote and savage times, the pioneers of liberty and civilizations; and quite a number of them have been winners of the Nobel Prize. What we have in the New Testament is the fulfilment and perfection of the truth to which they witnessed, culminating in that perfect Witness, Jesus of Nazareth—"For to him give all the prophets witness." (Acts 10:43.) He is the "faithful and true witness," the witness of Jehovah." (Rev. 3:14.)

What is it that made these people different, and their living and moral standards so much higher than other nations around them? What is the basis of their special privileges and knowledge, and why were they severely punished for disobedience to their laws? The answer is—"To them were committed the oracles of God." They were an enlightened people. "This people have I formed for myself; they shall show forth my praise." "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen." (Isa. 43:21, 10.)

Why have they remained a distinct and a separated people for hundreds of years? From whence their origin, and who has determined the bounds of their habitation? The answer is given in this 43rd chapter of Isaiah, and is emphasized four times—"Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel." "Everyone that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." "I am the Lord, your Holy One, the creator of Israel, your King." "This people have I formed for myself; they shall show forth my praise." (Isa. 43:1, 7, 15, 21.)

Jehovah takes responsibility for the existence and preservation of Israel. Their existence bears testimony that God exists, and, their experiences, both of prosperity and adversity, bear testimony that Jehovah has created Israel as a nation, and is responsible for their preservation, even to this day. Verse 2 of Isa. 43 says so—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Also verses 16, 17—"The Lord maketh a way in the sea, and a path in the mighty waters," has been literally true in their experiences. Remember also Moses' vision of the burning bush at the time he was called to deliver Israel from bondage; the bush that burned yet never was consumed.

In Isaiah 17:12-14 the prophet predicts the ruin of Israel's enemies who came against them like a mighty flood. The Lord is the keeper of Israel, as verse 3 says-I am the Lord thy God, the Holy One of Israel, thy Saviour . . . I will give people for thy life." The fire of persecution, hate and jealousy raged fiercely against them—"When thou walkest through the fire, thou shalt not be consumed"; their enemies were defeated. The witnesses of Jesus also find great consolation in this promise.

As a people they were saved out of their troubles and afflictions; they will have still more, but God's promises of final deliverance will never fail. They are His people, and His care of them is yet to be a mighty witness to His glory among all the nations.

"Ye are my witnesses, saith the Lord, that I am he"—that I exist, that I live, the self existing One. "Beside me there is no Saviour." There is no one, no dictator, no power, no nation, or combination of nations that can destroy His witnesses. "None shall snatch out of my hand; I will work and who shall turn it back?" He alone is the preserver of Israel—"I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against thee." (Zech. 12:3.)

Isa. 43:12-1 inform, I save, I foretell." Jehovah informed Israel; He gave them His oracles, His utterances; they were given the true religion. He informed them that all nations would be blessed through them. (See Psa. 147:19, 20.) Jehovah had informed them that if disobedient to His instructions He would drive them out of their inheritance, lead them captive into strange lands, and scatter them among all nations until "the times of the Gentiles be fulfilled," a punishment which all the world knows has come to pass. Israel has witnessed the glory and decay of four universal empires, Babylon, Persia, Greece and mighty Rome. But the witnesses still exist; yes, more than exist; they show definite signs of dynamic vitality which has astonished even their enemies. Truly, they remain a separate and distinct people. Why? "I am thy Saviour," saith the Lord. "None can deliver (snatch) out of my hand." "Ye are my witnesses"—You prove that I am God, the preserver of Israel.

"I have saved." Many attempts have been made in the past, as well as in recent times, to annihilate these defenceless people, but the decree has always been, "Thus far, and no further." Suffer they did, indeed, but as a people they were never destroyed. Through one means or another the Lord delivered them out of the hands of the destroyer. You, no doubt, are aware of the two outstanding attempts made to annihilate them—ancient and modern. In the Book of Esther, chapters 3-7, a lengthy account is given respecting Haman, the prime minister of Persia, who, under a Persian monarch obtained a decree from the king to have all Jews destroyed in the realm, because he hated a Jew in an honorable position at the king's court. But the plot finally failed; Haman the Jew-hater was destroyed—hung on the gallows he prepared for Mordecai. The modern attempt, as all the world knows, was made by Hitler, the German dictator; again the destroyer was himself destroyed and his empire divided. Although about six millions of Jews were destroyed by Hitler, the Jews soon after became an organized nation, established in their own land. One emperor of Germany said, "Leave these people alone, no one prospers who attacks them." Another writer has said, "Anti-Semitism is the barometer of social decay." To the ancestor of the Jews the Creator said, "He that blesses you I will bless; he that curseth you I will curse."

In verse 21 of Isaiah 43 we read, "This people have I formed for myself; they shall show forth my praise." You see, the Lord has a purpose in preserving His witnesses. They shall transmit the knowledge of the true God in future times—"The word of the Lord shall go forth from Jerusalem." (Isa. 2:2, 3.)

Returning to verse 12, "I have showed." Another translation reads, "I foretell." The Lord has foretold many things

concerning His ancient people, Israel. The history of the Jews was written in advance—their rise to fame, their disobedience, their punishment, their scattering among the nations. Hosea 3:4, 5 states, “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.” The Lord has foretold their experiences past, present and future; no strange god or prophet could do this.

To be Continued

THE QUESTION BOOK

Word to hand from our brethren in Chicago, U.S.A., indicates that the Question Book—Answers to Hundreds of Questions, has been delayed in production, and is now expected to be ready by late spring. Orders placed with us at \$3.50 will be filled as soon as supplies arrive. Further orders may be placed by friends desiring this book.

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The Life Hid with Christ in God.

(Convention Address)

“For you died, and your life has been hidden with the anointed one by God.”—Col. 3:3. (Diaglott).

IN the apostle’s letter to the saints and faithful brethren in Christ at Colosse, he approaches the subject of holiness in quite an open and somewhat personal manner, but helpful- to all desiring to complete their consecration to- the Lord in faithfulness and triumph. In the first verse of this chapter Paul reasons thus, “If ye then be risen with Christ seek those things which are above, where Christ sitteth at the right hand of-God.” That is, lift your thoughts and affections to things above, things which are heavenly, and seek to dwell in thought and affection where Christ is, at the right hand

of God.

Similar language- is used' by Paul in writing-to the Ephesian brethren. "He (God) raised us up together, and seated us together in the heavenlies." (Eph. 2:6, Diaglott). In these remarks we are exhorted to appropriate to ourselves the heavenly citizenship, and by so doing enliven our heavenly or spiritual aspirations; and to set our affections on things above, not on things of the earth.

Our affections are important to us. They are dispositions of the mind which are directed to certain objects, or to persons. They are also emotions of the heart, and therefore a state of feeling, of friendship towards another, of good will, warm attachment, love and-sympathy, as the apostle again suggests: "Be kindly affectioned one to another." Rom. 12:10.- -

So we set our "affection on things above, not on things of the earth. For ye died, and your life is "hid with Christ in God." (Col. 3:2, 3). These two statements certainly appear contradictory, but are not when properly understood. We are "dead" as human beings in the sense that we have devoted our humanity to sacrifice, and it is as spirit-begotten "new creatures" that we are hidden with Christ in God. By faith We reckonedly died with Christ at consecration. There we Covenanted sacrificially to change our viewpoint of life from self to God, and henceforth to seek to do His will in all our ways. Rom. 12:2; 6:11.

Our viewpoint of life -is now eternal. We are still the same person, but with a changed purpose in life. This -change makes us a new and different individual-in character, or personality. The change, of course, is toward righteousness, truth, peace, and love for God -and for Christ Jesus our Lord, and for all who are of a like purpose of life. "They that are Christ's have crucified the- flesh with its affections and corrupted desires." Gal. 5:24.

What, then, is our responsibility as new creatures in Christ? First, it is to mortify (put to death) our earthly inclinations, or our "old man," as Paul states it. (Rom. 6:6'. Second, we are to nurture, cultivate, and bring to maturity the "new man, which after God is created in "righteousness and true holiness." Eph. 4:24.

For the "new man" only is there hope for a future life, and that hope depends upon "growing up" into Christ in all things. There can be no future life for the "old man." The Scriptures declare, "They that are Christ's have crucified the flesh." Gal 5:24. The life which we now live as new creatures in Christ we live by faith. This new God's keeping and only by our own unfaithfulness is there danger of its destruction". '.

"Wherefore, my beloved,-... work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do his good pleasure." We need to "work" with God that we might know definitely what it is, with God's help, that we have to accomplish. (Phil. 2:12, 13). In this chapter the apostle gives us clear instructions and helpful advice for this work,

We are at war with our -"old man." Paul wrote, "Mortify therefore your members which are upon the earth." (Col. 3:5). "Put off the old man with his deeds." (Col. 3:9). The great favors which God has already bestowed upon us do not in any way relieve us of these matters—rather the reverse—and we should be careful not to allow them to lull us to sleep in vain imaginings. Paul warned: "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

So let us redouble our efforts to cleanse ourselves from all filthiness of the flesh. (2 Cor. 7:1). In so doing we will demonstrate our true heart intention and be helped in building up character. This is our personal responsibility. Therefore let us seek to do as the Apostle Paul advises; that is, to "put on the new man." Let us endeavour daily, as "the elect of God," with all sincerity and dignity, to put on "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, ... and above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, . . . and be ye thankful. Let the word of Christ dwell in your richly in all wisdom, . . . and whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by Him." Col. 3:10-17.

When all the elect of God so live, and so express their personality as new creatures, what a happy and what a blessed family it is! It represents the joint, the participated life, we now enjoy with others of the Christ family in which there is one Head, one spirit, one hope, and one life. It is, in reality, a foretaste of the fuller life that awaits us. (1 John 3:1-3). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4). Meanwhile, let us adorn the "hidden man" of the heart with what is incorruptible, a meek and quiet spirit, which is in the sight of God of great price. 1 Pet. 3:4.

It is so encouraging to know and realise that God, our Lord Jesus, and all the holy angels, are greatly interested in our welfare as new creatures. Every fitting and proper assistance is rendered to help us to be successful. Yet the matter of our continued existence is our personal responsibility. It is only those who "endure to the end that shall be saved." Matt. 24:13.

The hidden life is one of faith. "The just shall live by faith." "Without faith it is impossible to please God." Therefore without faith there can be no hidden life. The apostle says: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

What was true of the Apostle Paul, is equally true of us. The faith of Jesus Christ brought us justification, a condition of being made right with God. The faith of the Son of God has brought us life, the hidden life which we now enjoy, as a result of our consecration to God.—Rom. 5:1, 2.

Without holiness, we read, no man shall see the Lord. (Heb. 12:14). Jesus said, "The pure in heart shall see God." (Matt. 5:8). The Apostle John says, "Every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3). And those enjoying the hidden life are not of the world. (John 17:16). Consequently they avoid all unneces-

sary contact with it, particularly everything calculated to hinder their life of faith. Paul exhorted, “Come out from among them, and be ye separate.” 2 Cor. 6:17, 18.

We have sympathy for the world, and look forward to the appointed time when we will have the privilege of dispensing God’s blessings to suffering humanity. Meanwhile, we are striving to qualify for this honor by seeking truth in the inward parts —righteousness, godliness, holiness. Our ambition is to glorify God in all things and to become conformed to the image of His dear Son. Rom. 8:29.

We seek to practise love, sympathy, patience, faith, and all those traits of character represented in the Lord. Those virtues, Peter said, will make us to be “**not** barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” (2 Pet. 1:6-11). All who would nurture the hidden life, all who seek to walk with God and hold communion with Him and with His dear Son, as friend converses with friend, will find that they do so only on condition of holiness of heart.

So long, as one would cherish any unworthy thing, or voluntarily indulge in any known sin, he erects a wall of separation between himself and his Father to whom he has become attached. “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” (Flab. 1:13). The hidden life can prosper only by complete surrender to God, in harmony with our consecration vows.

It is inconceivable to think that we might enjoy to the full those precious truths we have considered, except through prayer. Have we noticed how the promises attached to prayer are so definite? “Ask, and ye shall receive, that your joy may be full.” “Therefore let your requests be made known unto God.” (John 16:24; Phil. 4:6). These words should encourage us to be “instant in prayer.” Indeed our whole life should be one of prayer. “Pray without ceasing,” says the apostle 1 Thes. 5:17.

There are, as we are aware, certain conditions to be observed regarding prayer. It must be a prayer of faith. It must be offered in God’s appointed way, in the name of Jesus. (John 16:24). It must be subject to God’s will. And it is noticeable that God seems specially to favor secret prayer: “When thou prayest, enter into thy closet and when thou hast shut the door, pray to thy Father, . . . and thy Father which seeth in secret shall reward thee openly.” (Matt. 6:6). God’s children have a right to pray and are promised beforehand that the answer is assured. Just as our faith is true and constant, even so our prayers should be fervent and continuous to be acceptable. We must pray with perseverance. (Luke 18:1).

The hidden life of the new creature is also one of implicit trust. God’s children endeavor to persevere along an even tenor of their way, undismayed by things around them, undisturbed by the events of life, exercising a constant trust in their Heavenly Father’s overruling providence, realising that of themselves they can do nothing. (John 15:5). At the same time, knowing that all things are possible to the Lord, they are a childlike trustful folk, “simply trusting every day; trusting through a stormy way; even when their store is small—trusting Jesus, that is all.”

It is, of course, understood that this life of “simply trusting” is only possible to God’s dear children because of His revelation of Himself to them through the knowledge of His Word. They “know him whom they have believed, and are persuaded that he is able to keep that which they have committed to him against that day.” Hence they implicitly trust Him, —1 Tim. 1:12.

The life that is hidden with Christ is based on love. It must, of course, be love of the right kind. If our love for God is based merely upon what we may hope to receive from Him in return, it shows quite clearly that our love is, after all, a love of self and not a love of God. Whereas if we love Him without measure because He is God, then it will be our delight to know Him, to do His will, and to glorify Him. Such love will lead one to eternal life; whereas a love of self may, or can, lead to death. Thus the truest love for self is expressed in supreme love for God,—1 John 4:19, 3:16.

Our life is hid with Christ in God because God loves us. So then, our life already is where God would have us—hid with Christ. Even now we know something of the effect of the hidden life which leads to joy and pleasures otherwise unknown. We find elevating, ennobling, purifying experiences of peace, joy, and happiness of which the world can know nothing. John 17:13; 14:27.

Folded and protected in the arms of boundless love and infinite power, we give our all to God and take **all** from Him as dear children, willing to let our Heavenly Father guide us in everything; willing to have little or much as He sees fit; willing to know and not to know; willing to sit down or rise up; to be silent or to speak; willing to be honored or dishonored; to be on the mount of joy or in the valley of sorrow; to be anything or nothing, just as God wills. Our heart’s song is:

“I love Thy will, O God,
Thy blessed perfect will,
In which this once rebellious heart
Lies satisfied and still.”

The Apostle exhorts those enjoying the hidden life to “put on the whole armour of God” that they “may be able to stand against the wiles of the devil. 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 high places.” (Eph. 6:11, 12). Everything connected with our old nature is opposed to the hidden life. “The flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other.” Gal. 5:17.

What a constant warfare it is as we strive to “work out our own salvation with fear and trembling”! (Phil. 2:12). Not only have we the desires of the flesh to contend with, but additionally the attractions of the world, which at times seem

to impose themselves upon us the more we seek to escape them.

Then there are the snares of the Adversary so subtly set to entangle us. At times they seem to bewilder us. Yet God, who is greater than all our enemies, loves us. He has given us great and precious promises for our encouragement to offset all the allurements around us. (2 Pet. 1:3, 4). "My soul, wait thou upon God; for my expectation is from him." Psa. 62:5.

We must co-operate with the Lord and with His people, or our service will not be acceptable. It is not for us to determine the station of our service, or the work we do, but all must be done to the glory of God our father. Our attitude should ever be of silent, sincere waiting, that we might learn to know what He would have us do, in what manner, and the time when it is to be done. Jesus Himself was our great example in this, for He **always** sought to please His Father in what He said, what He did, and the hour for it to be accomplished. (John 2:4; 12:33).

Only in this way can we hope to avoid all bias and all thought of self in our service. Let us freely acknowledge and bear in mind the fact that of ourselves we can do nothing. (John 15:5). It is necessary that we be but empty vessels to be filled with His spirit, for only in this way can we hope to render acceptable co-operation with God. "What have we that we have not received?" 1 Cor. 4:7.

It is well to remind ourselves of these things from time to time and so keep ourselves wholehearted for all that God has for us to do in serving His purposes and each other. All who are thus united to God in Christ Jesus should expect to have evidences of being under the influence of the holy spirit and realise that their life is hid with Christ in God. "Happy is the man whose God is the Lord." Psa. 144:15.

Let us see this in another figure. It is necessary to our happiness and success in our service to the Lord that our service to others now, or in the future, be in accordance with what we ourselves absorb from our Master. Jesus revealed this to His disciples when describing the fruitfulness of the vine, the true vine, and the branches, under the care of the Husbandman. It is that which we receive from God, and not what we ourselves provide, that counts. Let us not forget this principle of true life from God. But what of our future life and hope? It is this: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

Now let us dwell a little on the manifestations of the hidden life. One manifestation is evidenced in a profound love for the Bible as the course of spiritual life, inspiration, and repose. "The words that I speak unto you, they are spirit, and they are life." John 6:33; Matt. 4:4.

Another is to be seen in a fervent love for the brethren. (1 Pet. 1:22; 1 John 3:16). If anyone lacks in this, he should realise that he falls short in one very important element. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen.?" 1 John 4:20.

Another manifestation might be seen in our sufferings for righteousness' sake. Jesus said, "In the world ye shall have tribulation." (John 16:33). No truly devoted child of God escapes from some form of tribulation. Yes, all that live godly in Christ Jesus shall suffer persecution. (2 Tim. 3:12). There are sorrows of mind, as well as sufferings of body, for each one to endure, made necessary that the naturally corrupted heart become purified and acceptable to God.

It is when all human supports are removed that faith is tested and tried, and valuable lessons are learned. Certainly those possessing the hidden life have their peculiar trials and temptations, and like all temptations, the attack is first made upon the intellect, by thought or perception. Our Lord's noble example in the wilderness should assist us to see the importance of resisting at this point. "Resist the devil, and he will flee from you." (James 4:7). How much pain of heart, of grief, and sorrow we would save ourselves if we but follow the Lord's example!

When the apostle says, "Ye are dead," he does not mean that we are literally, actually, in such a state that we cannot sin. It is the overcoming of temptation that will gain the crown,— "He that overcometh," and "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10, 11.

It has been suggested that the more holy the life, the more violent the temptations. Satan will endeavour to lead us into sin if he can. Let us bear in mind that the Lord is with us, and we will not turn to Him in vain. God is faithful! He will not suffer us to be "tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13). Prayer to Him brings instant relief, if not entire escape. Very few, if any have become strong in faith who have not passed through severe trials. (James 1:12).

Another manifestation or evidence of possessing the hidden life will be the desire always to avoid unnecessary familiarities with the world. (1 John 2:15-17). We should be pursuing a lowly, retired course, following the precepts and example of our Saviour. Our life is a sealed book except to those who share it with us. God knows those who are His, which is all that is necessary.

The long trial of our pilgrim way is not without its compensations, for we enjoy the rapture of experiencing the Lord's presence, as promised. "He hath promised I will never leave thee nor forsake thee." (Heb. 13:5). "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23). To experience this is a human thrill known only to those "who are dead and their life is hid with Christ in God." And then, "Christ in you," says the apostle, is "the hope of glory." Col. 1:27.

The joy and peace and rest of faith are such valuable treasures that even martyrdom becomes insignificant in comparison with being with the Lord, sharing His glory and honor and service; for the thought of "when he shall appear" has been the incentive and delight of our entire walk of faith. The exceeding great and precious promises, their sustaining power, the Heavenly Father's graciousness, and the supervision of all our affairs, will complete the triumph; so that "when Christ, who is our life shall appear, then shall ye also appear with him in glory." The Diaglott states the matter: "When the Anointed One our life, shall be manifested, then you also will be manifested with him in glory."

Col. 3:4.

The birth of the hidden life will eventually be accomplished. And then, in “Thy presence” will be fulness of joy, “at Thy right hand, there will be pleasures (delightfulness) evermore.” (Psa. 16:11). It will be the end of any human warfare, the consummation of all our hopes, and the receiving of that new name. It will mean the fulfilment of that delightful love song of the Song of Songs. It will be the revealing of that hidden treasure, for which one sold his all to secure, buying the field in which it was hid. It will be the completion of the desired habitation of God Himself. It will bring the greatest thrill of prospective brides, “The marriage supper of the Lamb,” and the crown of life, with that great assurance that presently everything that hath breath shall praise Jehovah!

PEOPLES PAPER

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Christ's Resurrection Day.

THERE has been an enquiry recently as to whether our Lord was really raised on the third day after His death and burial, and the following selection from the writings of Brother Adam Rutherford in his book on the Pyramid is presented as being most helpful on this subject.

At the time that Joseph of Arimathaea asked for Jesus' body from the cross, the account says, “it was the preparation, That is, the day before the sabbath” (Mark 15:42). Just as the **sabbath** was the name for the seventh day of the week at that time, so the **preparation** was the name for the sixth day of the week, the day we now call Friday. Similarly, in Luke 23:54 we read, “And that day was the preparation, and the sabbath drew on.” These days could be summarized as follows:—

First Day—“The preparation” = Friday, Luke 23: 54. Crucifixion of Christ. Burial. The women prepare spices, etc. “The sabbath drew on.” Nisan 14 (Hebrew days end at, sunset) April 3, (Julian).

Second Day—“The Sabbath” = Saturday (Luke 23:56). The women “rested on the Sabbath Day according to the commandment.” Nisan 15, April 4.

Third Day—“The first day of the week” (Luke 24: 1). Resurrection of Christ. The women go to the sepulchre “very early in the morning” with the spices, etc., they had prepared. Nisan 16, April 5.

“Him God raised up the third day.” Acts 10:40.

There are three expressions, “the third day,” “after three days,” and “three days and three nights” that occur in the Bible.

At the outset, the Bible itself explains the meaning of the expression “the third day” as used in those days and in that part of the world. Indeed, Christ Himself explains it, as recorded in Luke 13: 32, 33. He says, “I do cures **today** and **tomorrow** and **the third day** I shall have finished (that is, in Galilee for the time being and go to Jerusalem—as the next verse shows), nevertheless I must go on **today** and **tomorrow** and **the day following** for it cannot be that a prophet perish out of Jerusalem.” It is perfectly clear from these verses that when Jesus said “the third day” He referred to the day after “tomorrow.” So here we have a demonstration of the meaning that Christ Himself attached to the expression “the third day.” Whether or not we of this 20th century give a different meaning to it, matters not. What we must ascertain is what it meant in those days in that country. So if we are going to give Christ the credit or being consistent, when He said repeatedly that He would be put to death and then would rise from the dead on “the third day,” He meant He would rise again on the day after tomorrow, according to His own definition of the term. That is to say, If Christ died on Wednesday He would rise again on Friday, or if He died on Friday He would rise again on Sunday, and we know from the records in the Gospel that it was the latter that actually happened.

Not only in New Testament days but also far back in Old Testament times, “the third day” meant the day after tomorrow, as the following quotations prove: “And the Lord said unto Moses, Go unto the people and sanctify them **today** and **tomorrow**, and let them wash their clothes, and be ready against **the third day**; for the third day the Lord will come down in the sight of all the people upon Mount Sinai” (Exod. 19:10, 11). “Ana Jona; than said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or **the third day**. . . .” (1 Sam. 20:12).

Not only did Jesus say that He would rise again on “the third day” but He also said He would rise again “after three days” (Mark 8:31). As Christ was only in the grave once and was resurrected. only once, these two expressions “the third day” and “after three days” therefore both define the same period of time, the time He was in the grave. Thus, “the third day” and “after three days” are synonymous in the language of that time, notwithstanding that they would not be synonymous if written in this 20th century according to modern English meanings of the terms.

Christ also stated that He would be “three days and three nights in the heart of the earth” (Matt. 12:40). Here again Christ is apparently referring to the period He would be in the tomb. Accordingly the interval from Jesus' death and burial till His resurrection is defined by all three expressions, “**the third day**” “**after three days**” and “**three days**

and three nights,” hence in this connection they are synchronous. But by the present day meaning of such expressions in English it is otherwise. Today if we say an event happened on “the third day” we mean it occurred sometime during the third day. But if we state that an event took place “after three days,” we mean after three days had passed. Nowadays too, the phrase “three days and three nights” means three times 24 hours, or approximately so. Yet Christ used all three expressions in reference to the same period of time, thus proving that the expressions had another meaning from what they have today in English. The application of modern literal meanings to words in ancient Hebrew and Greek idiomatic expressions explains the origin of the recent erroneous theories regarding the period of time that Christ was in the grave.

Regarding these three expressions, one writer who holds the theory that Christ was in the grave 72 hours, says “It will scarcely be denied that the **obvious** meaning of these phrases **favors** the longer interval which follows from the strict interpretation of Matt. 12:40.” Commenting on this remark, a Hebrew and Greek scholar, retorted, “**Obvious**, that is to an English reader, who is not familiar with other ways of reckoning besides his own. To a scholar, as to a native Hebrew or Greek, the obvious meaning not only **favors** the shorter interval, but **makes any other impossible.**”

“Salted Sacrifices.”

(Lev. 2:13; Mark.9:49, 50)

THE following article was prepared by our late Brother Jordan to present at the Adelaide Easter Convention, but our dear Brother finished the pilgrim way a short time prior to Easter. We are pleased to present the helpful thoughts for the benefit of all our readers.

“Salt” is used extensively in symbolic ways. A B.B.C. representative recently said, “NO broadcasting organization which is worth its salt,” and then went on to justify some aspect of his radio complex. Frequently we hear it said of an employee, a sportsman, or representative, “Huh, he’s not worth his salt.” During a conversation in which some particular person is criticised one will often hear the expression, “What he says you can take with a pinch of salt.” We all comprehend these symbolic expressions, but what did Jesus mean when he referred to His Church as the “salt of the earth”?.,

Salt enters into superstition: when someone upsets the salt cellar nine times out of ten that person will take a pinch of salt and throw it Over his left shoulder. This is either to expiate the evil powers or break the “bad luck” foreshadowed in the omen of spilt salt. It was also included in humor when children were advised the best way to catch a bird was to sprinkle salt on the tail feathers. Is speech “seasoned with salt” constructive criticism, wholesome advice, or pungent, stinging criticism, or reproof? In olden days when people ate salt with some particular person it meant they enjoyed either his hospitality or were dependent upon him for their maintenance. An example, Ezra 4:14 (margin) reads, “Because we are salted with the salt of the palace.” They were more than ordinarily concerned for the king’s honor; they knew which side their bread was buttered, and were zealous for their benefactor’s reputation. The ministry of Jesus to the Jews was referred to as “filling the children first” before any favors could be granted the Gentiles (Mark 7:25-30). The Syrophenician woman begged for just one crumb from such a beneficent table; this was granted. Do those benefiting from the ministry of Jesus, salted with salt from the King’s table have salt in themselves?

“Ye are the salt of the earth,” said Jesus. Since the Gospel was to go unto all people in all nations, God’s Word has a larger scope in the Gospel Age than it did in the Patriarchal and Jewish dispensations. Ye are the salt of the whole earth, and this speaks two or three important matters: (a) Very little salt is needed to change the unsavory into something that can be appreciated; (b) On our faithfulness depends not only our own security but safety and mercy for others, sometimes thousands; (c) Salt to do its work effectively must retain its saltiness.

Consider a few examples of the importance of little things. Trifles make the sum of human things, where a small unkindness is a great offence, while just a word in season, how good it is. The first solemn prayer in the Bible is Abraham’s plea for the Cities of Sodom: Wilt Thou destroy the righteous with the wicked? he asked of God, suggesting there must be fifty righteous men in the cities of the plain. Abraham would have abhorred the sin of these cities as much as did righteous Lot. He previously had rescued Lot with the skill of his sword but is powerless except in prayer to intervene between the angel of the Lord and his stated intention of destroying these corrupt cities. Yet he uses all his interest at the throne of grace to ;Dread for mercy because among Such wickedness there still may be 50-40—30—20. Then in shame he must have pleaded the cause Of ‘five cities if but ten righteous could be found. God did not leave off granting till Abraham left off asking. Had ten been found could they have been described as the salt of the earth? Salt is a preservative. Just how strong is the influence of the salt of the earth must be considered along with God’s merciful kindness in that He would have spared the five cities for the sake of ten righteous people.

Without considering the perfect example, where the life of one Man secures benefits for all in Adam, let us ponder experiences in the lives of ordinary people, subject to like passions as ourselves. The city of Jericho was pleasantly situated, but the water was useless for health, irrigation, or food production. Elisha was told of their complaint. He called for a new cruse containing salt, went to the spring of the waters; that is, the fountain head, cast in the salt and pronounced healing in the name of the Lord, a healing that would be perpetual. “There shall not be from thence any more death or barren land.” This was his first beneficent deed. Does this prescribe an effort by the Salt of the Earth to sweeten bitter springs and make barren lives fruitful? Just a little salt, directed at the fountain of life, will be sufficient to change the unprofitable into something useful. Purify the heart and the hands will be cleansed. The springs of life are corrupt in Adam; the ground cannot produce wholesome fruits except the salt of Divine grace purify the heart and

thus prepare the soil to bring forth fruits meet for repentance.

Another- well-known example where the many benefited because of the few: that memorable shipwreck of -the Apostle Paul on the way to Rome. (Acts 27). The hopeless souls on that ship, 276 of them, were encouraged by Paul, as he told them, the angel of God had stood by him and declared that the Apostle must be brought before Caesar (this was in God's plan), "and lo, God hath given thee all them that sail with thee." No one in the boat knew where they were, but the angel of the Lord that encampeth round about the Lord's people knows how to locate, protect and deliver. Paul was assured of safety, not only for himself, but for all others on board. The crew declared all lives would be lost, but this the Apostle contradicts, saying not one life would be lost. Because the salt of the Apostle's ministry had not lost its savor he became a public benefactor. Many others have shared similar experiences: Moses, Queen Esther, individuals standing between the wrath of God and thousands of people. Open the Bible at random and find salted sacrifices turning wrath into blessing. The Christian ministry seems in numbers so few and those few so weak, that some are inclined to ask, as did Andrew, But what is that among so many? The doctrines of the Gospel are as salt, penetrating, quick and powerful, pricking right into the heart; cleansing, relishing, preserving. Salt works silently but ever so efficiently, so that the Apostle could say of his sole effort under remarkable unexpected conditions in the palace at Rome, "We are unto God a sweet savor, making manifest the savor of the knowledge of Christ in every place" (2 Cor. 2:14, 15). Any other savor is insipid, as the Prince of Denmark says in Hamlet:

How weary, stale, flat and unprofitable.

Seem to me all the uses of this world.

Jesus said, Have salt in yourselves. It would be impossible to share with others what we lack in ourselves. Thoughts, words, affections, actions; all seasoned with grace (Col. 4:6). The Apostles were told they should not always remain at Jerusalem, not laid on a heap to be trodden underfoot, but scattered as salt upon the sacrifice, here a grain, there a grain, that the unsavory may be wholesome. A little leaven will corrupt the whole mass, but a little salt will purify. Salt is a remedy for unsavory meat, but there is no remedy for unsavory salt.

Leaven putrefies, salt purifies. "With all thine offerings thou shalt offer salt." The offerer did not provide the salt; it was obtained from the Temple. The offering could be attractively dressed, skilfully prepared, adorned with costly spices, and in appearance be everything that one could wish for, yet lacking that small, mean, common, cheap element called Salt, be rejected. Does not this feature resemble the teaching in 1 Cor. 13:1-3. One may be an elegant orator, speak like an angel, understand all mysteries, types and shadows, able to expound the prophecies and doctrines, yet lacking love the sacrifice is of no consequence. It is not great knowledge or organizing ability but a heart activated by holy love that is acceptable with God. The most wonder-working faith one could imagine, capable of moving mountains involving heavy and valuable machinery to accomplish mighty works said to be in Christ's name would be rejected if not salted with that ounce of Divine love. Doing good to others will do us no good except the motive is Christian love. To sacrifice our lives in "God's service" even to become martyrs, without love will not recommend us to God any more than offerings under the Mosaic arrangement could be accepted without salt. Any sacrifice in itself is displeasing, but salted with the salt of the holy spirit it becomes a sweet-smelling savor. "The sacrifices of the wicked is an abomination." Cain's offering not accepted; the Pharisees with their long prayers, external purity, alms-giving, rejected, and Paul says the sacrifice of the Christian dispensation lacking love (lacking salt) are in vain. The rarest thing in the world, Holy Love; the commonest thing in the world, salt; a little of either will work wonders.

Speak gently. It is better far
To rule by love than fear
Speak gently—let no harsh words mar
The good we might do here.

Speak gently. Love doth whisper low
The vows that true hearts bind;
And gently Friendship's accents flow—
Affection's voice is kind.

Speak gently to the little child.
Its love is sure to gain;
Teach it accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear
Pass through this life as best they may;
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart;

The sands of life are nearly run-
let such in peace depart.

Speak gently, kindly, to the poor;
Let no harsh tone be heard;
They have enough they must endure,
Without an unkind word.

Speak gently to the erring: know,
They may have toil'd in vain;
Perchance unkindness made them so;
Oh, win them back again.

Speak gently: He who gave His life
To bend man's stubborn will,
When elements were in fierce strife,
Said to them "Peace, be still."

Speak gently. 'Tis a little thing
Dropped in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell.

(Bates).

THE QUESTION BOOK

Word to hand from our brethren in Chicago, U.S.A., indicates that the Question Book—Answers to Hundreds of Questions, has been delayed in production, and is now expected to be ready by late spring. Orders placed with us at \$.35 will be filled as soon as supplies arrive. Further orders may be placed by friends desiring this book.

Christian liberality is the work of a willing mind; for if there be first a willing mind, it is accepted according to that a man hath. Plainly it is not the value of the contribution, but the love of the contributor, which makes it precious.

F. W. Robertson.

News Of The Bible.

Ignorance of the Past

It is very affecting to contemplate the ignorance which existed in Europe before printing was introduced. Stephanus relates an anecdote of a certain doctor of the Sorbonne, who, speaking of the reformers, expressed his surprise at their mode of reasoning by exclaiming: "I wonder why these youths are constantly quoting the New Testament? I was more than fifty years old before I knew anything of a New Testament." And Albert; archbishop and elector of Mentz, in the year 1530, accidentally meeting with a Bible, opened it, and having read some pages, observed: "Indeed I do not know what this book is, but this I see, that everything in it is against us." Even Carolastadius, who was afterwards one of the reformers, acknowledged that he never began to read the Bible till eight years after he had taken his highest degree in divinity. Many other equally striking facts might be introduced, illustrative of the ignorance of the Scriptures which prevailed at the time.

Books Available

"God's Promises Come True"—\$2.20.

"The Divine Plan of the Ages," Cloth bound--80c; PaPer covers-55c.

"Emphatic Diaglott," New Testament-52.20.

"Daily Heavenly Manna," birthday pages—\$1.10. "Tabernacle Shadows"—68c.

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"Our Lord's Great Prophecy"—15c.

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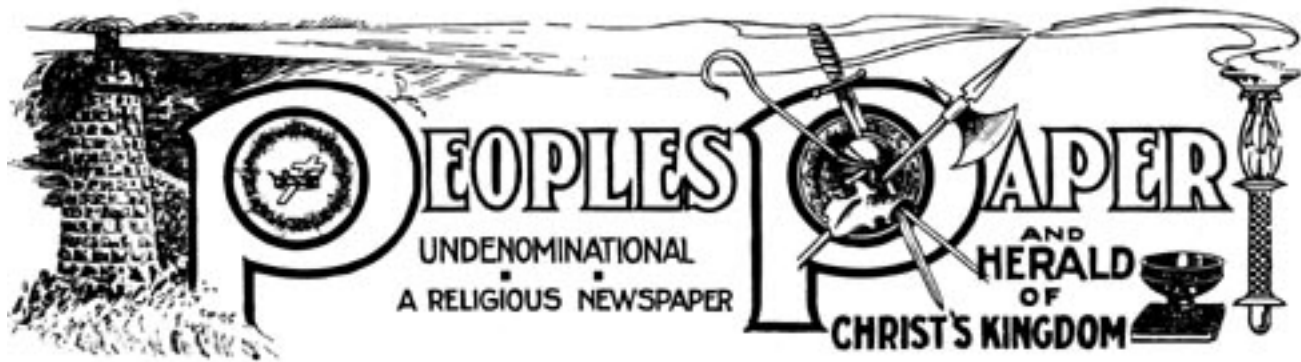
"Hope Beyond the Grave"—15c.

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“The Hour is Come!”

(John 12: 20-30)

OUR Lord continued His teachings in the Temple daily after His triumphal entry into Jerusalem on the ass,—going to Bethany at night, and returning to the Temple each morning during the few days that intervened prior to His arrest and crucifixion. It was at this time that certain Greeks sought an interview with Jesus, and made known their desires through Andrew and Philip, who were probably the only two of the disciples who spoke the Greek language, they coming from a city (Bethsaida) in which the Greek language was considerably used, and their names are of Greek origin. It was most natural, therefore, that these two should be the mouthpieces of the visitors, to communicate their wishes to our Lord. The reason for the request doubtless was that our Lord at this time was in a part of the Temple inaccessible to any except Jews by birth, and these Greeks were Jewish proselytes, hence were not permitted to approach nearer the holy places than the Court of the Gentiles. Their request therefore meant that Jesus should come out to where they were for an interview.

What may have been the object of their visit we are not told; nor do we presume that our Lord's words recorded in the succeeding verses were addressed to the Greeks, but rather that a break in the narrative occurs. Our Lord doubtless responded to their request for an interview, but the substance of their converse has not been considered necessary for the church, and hence has not been recorded. It may not be amiss, however, to mention that Eusebius, a church historian of early days, relates that an emissary was sent to Jesus by the king of Edessa, Syria, inviting Him to take up His abode with him, and promising Him a royal welcome. It would not be surprising if there were truth in this statement, but we know well that our Lord would refuse any such overtures, for He Himself had plainly declared to the disciples when He sent them forth, “I am not sent but to the lost sheep of the house of Israel.”

God had blessings in store for all the families of the earth; but not yet, and not in this way. All things must be done in a divine order and according to the divine plan, which provided for the selection of the seed of Abraham (Gal. 3: 16, 29) before the general blessings could come upon the world; and the offer of membership in this seed of Abraham must, according to divine arrangement, be to the Jew first.

It was probably after the interview with the Greeks had ended, and while the hearts of the apostles were beating fast with anticipation that finally the world was waking up to recognise their Master in His true light, and would shortly exalt Him to the high position foretold for the Messiah, and while their hopes on their own behalf were also running high that they should be joint-heirs with Him in the kingdom, that Jesus uttered the words constituting the remainder of the lesson. It was a good opportunity for Him to show them how His sufferings of the immediate future were the foundation upon which all the future glory must rest. He well knew what bitter disappointments and heart-aches would come to His faithful few when they would realise the literalness of what He had already told them respecting His death. He would give them some suggestions which would be helpful to them subsequently, and enable them to look through the sufferings to the glories in reservation, unseeable except with the eye of faith.

It was, we believe, with this thought in mind that our Lord declared, “The hour is come that the Son of man should be glorified.” The disciples at first would take this as intimating His earthly exaltation, but He speedily drew their attention to the fact that while the beginning of His glorification was near, it must be preceded by the suffering of death. His glorification began in His resurrection from the dead, when He was raised in incorruption, in power, a glorious spiritual body — “a quickening spirit,” as the Apostle explains. (1 Cor. 15: 42-45.) This glorification was enhanced when He was received up into glory in the Father's presence, there to appear on our behalf, and at the right hand of divine power to wait for the appointed time when He should take unto Himself His great power and reign as King over all the earth, which He had redeemed with His own precious blood.

The expression, “The hour is come,” is not necessarily to be understood as signifying sixty minutes; just as the word “day” does not always signify twenty-four hours, but a comparatively short period or epoch, as for instance, “Noah's day,” “Moses' day,” “Jesus' day,” etc. As compared with “Jesus' day” the experiences referred to were properly enough said to be occurring in that “hour,” or short time.

Having thus assured them that the beginning of His glorification was not far distant, our Lord makes very impressive

the necessity of His death, by saying, “Verily, verily,”—that is Truly, truly, most positively, emphatically, I give you the illustration that my glorification according to the divine arrangement, must come through my death, even as a grain of wheat would remain but one grain unless it were planted, and through the dying of one grain life and being were given to a number. Had our Lord chosen to do so, He at one time had the privilege of remaining alone,—of not dying on our behalf. Had He followed this course we would still have been unredeemed and He could have brought forth no fruitage. But He had consecrated His life; He had voluntarily engaged to sacrifice Himself on behalf of Adam and his race, in compliance with the Father’s will, and hence He declares that if **now** He would love His life He would lose it; that on the contrary, instead of seeking to save Himself He must indeed hate or **despise** the present life in comparison with the future and eternal one which the Father had promised Him as a reward for obedience unto death.

It will be noticed that in this understanding of it, this 25th verse is applicable to our Lord alone, and not to His followers, for they had no life to lose; they and the whole world were dead, under condemnation of death, because of father Adam’s transgression. Our Lord alone had life, which He had a right to lay down or exchange in order to keep it unto eternal life. Such privileges could not come to His followers until first Jesus had given His life “a **ransom** for all.” Then as soon as the ransom was given and had been accepted of the Father, the redeemed ones (believers justified by their faith) could be reckoned as having life-rights which they would be privileged to consecrate upon the Lord’s altar, and to exchange for the heavenly life, following in the footsteps of Jesus.

And in full accord with this interpretation is the next verse, which distinctly speaks of Jesus’ followers, saying that all who desire to serve Him, and to be with Him, must follow Him—follow Him in this experience, which He, as the forerunner in this way, was already passing through; namely, the consecration and then the despising of His earthly existence, as compared with the spirit life and heavenly glory promised.

It is to their great disadvantage that Christian people so generally fail to discern that there are to be several different classes of saved ones—the over-corners, the great company and the restitution class. The benevolently disposed of those seeking to walk in the footsteps of Jesus, in earthly selfdenials and sacrifices, and in despising the present life in comparison with the future one promised, are robbed of much of their joy and peace and consolation by the thought that only such footstep-followers can ever be with the Lord and honored by the Father; for they realise that such servants constitute a “little flock” indeed. The effect of their ignorance of the divine plan is, with many, a hardening of heart in an attempt to be more like what they understand God to be, as expressed in what they believe to be His plan of eternal torment for all except the little flock. Others, on the other hand, cultivating their benevolence, refuse to believe that the way to this association with Jesus and the divine glorification is so narrow—they widen it more and more to take in their friends, their families, their neighbors, and as many as possible of the heathen; and thus, unconsciously perhaps, gradually but surely they lower the standard of true discipleship, not only for others but also for themselves; they become more and more satisfied with outward forms and ceremonies and platitudes and moralities, and come more and more to consider that their former views were incorrect—when they supposed, in harmony with our Lord’s words, that all who would be with Him and be honored of the Father, must take up their cross and follow in His footsteps.

The light of this harvest-time now shining upon the divine Word and plan makes clear to us, not only the height of the calling of the “elect” church to joint-heirship with her Lord in His glory, but also the reality of the fact that all who would share that glory in the future, must suffer with Him in the present life—must be crucified to sin and to self and to the world; must rise to newness of life in Christ Jesus reckonedly now, actually, if faithful, in the first resurrection. But this harvest light makes clear to us also that the class now called, now intended of the Father to be joint-sacrificers with His Son and joint-heirs with Him of His glory, is altogether but a small fraction of the human family, and that the others who receive not this high calling are to be otherwise blessed in due time under the Millennial Kingdom, by the glorified Jesus and His glorified church and bride.

Those who have this light and appreciate it are saved from the discouragements common to others. They can see the reasonableness of making the way to so high a station as that to which they are called a very narrow one, which will admit at its opening only those who are justified through faith in Christ and who are desirous of pleasing and serving God, and which, at its furthest end, will admit to glory only those who have passed faithfully through the experiences of this time, and are found in heart and character copies of God’s dear Son.—Rom. 8: 29.

“Now is my soul troubled”—my feelings are turbulent; I am in a commotion. Shall I pray, Father, deliver me from this hour? Shall I not, on the contrary, remember that for this very cause I am come to this hour, that I might endure, and that willingly, rather than ask to be delivered? I might ask the Father for a certain kind of deliverance which would not invalidate the engagement which I made, that I would give My life in obedience to His will. I might ask Him to permit some calamity to befall Me which would result in My death and thus save Me from the peculiarly trying and ignominious conditions incident to my apprehension and execution as a criminal—as the worst kind of a criminal, a blasphemer against My Heavenly Father. Such a deviation would seem to Me not an unreasonable concession for one who has shown His faithfulness to the Father’s will in all things. And yet I will not ask even this concession. Rather, I will submit My will to the Father’s will most absolutely, and carry out to the very jot and tittle the spirit as well as the letter of My covenant. Let the Father’s will be done in every particular; it must be the wisest and best, else it would not be His plan. It is for this very purpose that I came to this hour, that I might manifest, demonstrate, to the Father My devotion, My most implicit obedience to His will. Proceed, Father! Glorify Thine own name and in Thine own way, at whatever the cost to Me!

Then a voice was heard, a voice which some understood and which others misunderstood, as is always the case with the voice of God. The world heareth no message; believers hear the message partially; but the begotten sons, in perfect

accord with the Father, hear and understand fully. No doubt our Lord received a blessing through this message from the Father, and yet He assures us that it was not specially sent for Him, but rather as a demonstration for the benefit of the disciples—that they might note that God attested His teachings. God does not today speak to His people by such an audible voice; but He speaks none the less forcibly to us—through His Word and through His providences. Yet now, as then, some hear and appreciate more than others. Some, who have the Word of God in their hands appreciate it only as another book, and likewise discern not God's providences in the affairs of His people. Others see in the Lord's Word a message, a good message, and reverence the Book and see in His providences something of the divine care and provision in connection with the body of Christ. But only the spirit-begotten sons, members of the body of Christ, today, like the Head nineteen hundred years ago, hear the Father's Word with distinctness and clearness and understanding. These also note divine providences, and are enabled to rejoice in them, and to realise that all things are working together for good to them because they love God, and have been called according to His purpose, and are in the way of responding to that call, seeking to make their calling and their election sure.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM

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The Institute's Work

ANOTHER year's work for the Berean Bible Institute has been completed at the end of April, and it is with thankfulness to the Lord for the privileges of service that this brief review of the work is presented from our centre here in Melbourne. With the willing co-operation of our brethren throughout Australia and in other lands the work has continued steadily as in former years, and thanks are expressed to all who have assisted in the efforts undertaken, as unto the Lord.

A regular contact with our brethren and friends throughout this land and overseas has been continued through our bi-monthly "Peoples Paper", the contents of which has been appreciated generally. Our thanks are due to all who have contributed to the columns of the "Paper" and whose assistance in this way has added to the helpfulness of our little journal. As printing costs have increased again during the year, and the subscriptions to the "Peoples Paper" do not cover the cost of production, the deficiency is made up from the General Tract Fund. This expense, however, provides for the "Paper" being supplied free to quite a number of new friends who are showing interest in the message of truth, and thus the interest is encouraged. To our Melbourne friends who have continued to give good assistance with the proof reading and other work towards the "Paper" sincere appreciation is expressed. Readers who can use extra copies of the "Peoples Paper" for passing out where good may be done are gladly supplied; some subscribers receive additional copies regularly, and others are invited to order whatever can be used to advantage.

Tracts are also supplied free from the General Tract Fund to all able and willing to assist in witnessing to the message of the kingdom. Subjects available at the present time are—"Israel and the Holy Land in God's Plan"; "Can the Living Talk with the Dead?"; "When Christ is King"; "Behold, the Bridegroom", and the small leaflets, "Do You Know?" Numerous booklets on various subjects have also been supplied free throughout the year to new cases of interest, and this encourages the desire of earnest truth seekers for such studies as "The Divine Plan of the Ages" and other volumes in this series.

The radio witness has continued throughout the year through 3GL Geelong on Sunday mornings at 10 o'clock, and the response has been encouraging generally. A wide circle of listeners are known to hear the Frank and Ernest Dialogues regularly, and quite a few new listeners respond from week to week to the invitations for printed copies of the broadcasts and suitable booklets offered free. In conjunction with the radio witness a number of lectures were given throughout the year in cooperation with the Melbourne Class. All who respond to the radio witness are supplied with at least six months' copies of the "Peoples Paper" free, in addition to the particular literature at the time of the broadcasts. The broadcasts on 3XY Melbourne on Sunday evenings which were continued to September last year were not fruitful of results considering the extra expense. Sunday morning seems a much better time for listeners to the radio, and we are glad of the opportunity and privilege of having used this means of witness since 1943, in the Lord's providence.

The financial side of our work is revealed in the balance sheets of both the General Tract Fund and the Radio Fund. In the Lord's providence the voluntary contributions of our friends have provided the necessary assistance to the furtherance of the work in hand. The sacrifices made on the part of many of our brethren and friends to help in the efforts undertaken are warmly appreciated, in the Lord's service. The prayers of our dear friends are again requested at this time, that all efforts may continue in all humility and faithfulness, in accord with the Lord's will and to His praise.

Much has taken place in world affairs in the twelve months past, and while the Lord's people are sad at so much distress in most countries today, we can be thankful that events add emphasis not only to the great need of Christ's Kingdom, but also that it will shortly be established to bring order and peace out of man's undone condition all brought about by disobedience to a loving Creator. As the Lord's people we may well take courage as we put all confidence and trust in our Heavenly Father in seeking to fulfil our own consecration to Him and His truth, to the brethren and all with whom we have to do in these last days of the Gospel Age. "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.)

“God’s Promises Come True”—\$2.20.

“The Divine Plan of the Ages,” Cloth bound-80c; paper covers-55c.

“Emphatic Diaglott,” New Testament—\$2.20.

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Convention News

THE Easter Convention at Adelaide was indeed a very blessed and helpful season of spiritual refreshment and fellowship provided by the Lord’s grace. Our hearts are filled with praise and thankfulness to our Heavenly Father for the many blessings bestowed upon us during the four days of Convention. The presence of a number of visiting brethren added greatly to the success of the gatherings, and we do thank the Lord for putting it into the hearts of so many of His dear people to make the long journey which enabled them to be in our midst, and to share with us the rich blessings provided by the Lord’s grace.

We are grateful also to those dear brethren who assisted us with their talks, and whose loving co-operation contributed to the blessing of this very helpful season of fellowship. The services of our Sisters who provided for our temporal needs were also much appreciated. We greatly missed our dear Brother Jordan who reached the end of the pilgrim way about three weeks before Easter. We rejoice in the thought of our brother’s faithfulness to the Lord, and we pray that our Sister Jordan and family may realise the Lord’s sustaining grace and support in the great loss that has come to them.

The topics of the addresses given by the various brethren were as follows:—“The Ministry of Reconciliation”; “The Life Hid with Christ in God”; “Seeking the Kingdom”; “Down to the Potter’s House”; “The New Creation”; “The Church of the Living God”; “The Way the Lord has Led Us”; “Speaking the Truth in Love”; “The Great Pyramid”; “A New Life”; “Overseas Impressions”; and “Perilous Times.” There were three Bible Studies,—John 12: 24-33; Matt. 24: 20-28; and Isa. 35: 3-10, and these provided interesting and helpful discussion. Also there were two Praise and Testimony Meetings, and the “Hymns We Like and Why” session, and these were helpful and profitable to us all.

Many messages and Scriptural Greetings were received from various Ecclesias, and individual brethren, and these were also much appreciated. The message sent by the Convention to the brethren is found in Heb. 10: 19-25.

The usual Love Feast at which we all shake hands bidding each other goodbye and singing “Blest be the tie that binds our hearts in Christian love”, and “God be with you till we meet again”, followed by the closing prayer of thanksgiving to God for all His blessings bestowed brought to a close a very helpful and profitable Convention. “Praise God from whom all blessings flow.”

Memorial Observances

MELBOURNE

THE brethren in Melbourne gladly gathered to observe the Memorial of our Lord's death, and realised God's blessing in keeping this sacred service in accord with our Saviour's special request to keep this simple remembrance of His loving sacrifice for His people, and all mankind.

Previous studies in Matthew's Gospel and 1 Cor. 11: 23-26 impressed the important details when our Lord instituted this Memorial which took the place of the annual Jewish Passover for all His devoted followers. So the annual observance was indicated by Jesus to be kept as a sacred anniversary of His sacrifice as the Lamb of God, He being the antitype of the Passover lamb which brought about deliverance for Israel from Egyptian bondage.

After the singing of appropriate hymns, and prayers on behalf of God's people generally, and an address covering the subject in some detail in a helpful manner, the emblems were partaken of with grateful hearts. This privilege to remember Christ's sacrifice also testified to our willingness to walk in His steps, to be dead with Christ, if so be that we may live with Him.

Geelong

As the Passover season approached, our thoughts again turned in a very special way to the sacrifice of our Lord Jesus Christ on our behalf, and we were pleased to remember Him as He requested we should do in simple manner, and after the example He set after partaking of the Jewish Passover for the last time with His disciples. Two prior studies in Matthew 26: 17-19, 26-30 helped us to deeper appreciation in remembering Jesus. A slightly larger little company than usual gathered together on the evening of remembrance, and each doubtless was able to appreciate, in varying degrees of understanding, the sacrifice of our Lord, and the privilege of association with Him which that sacrifice made possible.

Adelaide

We are thankful to the Heavenly Father for the gift of His only begotten Son to be our Redeemer from the curse of sin and death. And we are thankful also that our Lord Jesus has left us the simple Memorial of His sacrifice, which serves each year, at the appropriate season, to remind us that all our hopes of life, and all the joys and blessings which His grace has bestowed upon us so abundantly, have come to us because Christ laid down His life for us. Truly indeed, as the Prophet has said, "the chastisement of our peace was upon him, and with his stripes we are healed."

The Memorial not only serves to remind us of the great debt of gratitude which we owe to our Saviour, but also enables us to renew our consecration vow to be dead with Christ as members of His body, for it is given to us by God's grace "not only to believe on him, but also to suffer for his sake." (Phil. 1: 29.)

We sang hymns appropriate to the occasion, and we read some Scriptures concerning our Saviour's last hours on earth. We looked at the meaning of the type and antitype, and with prayers for God's blessing upon all His consecrated people in every place, we partook of the emblems of our Lord's broken body and shed blood, asking for the Lord's grace to help us to be faithful to our vows of consecration, knowing that it is only if we "be dead with Christ" that we can hope "to live with him"; only if "we suffer with him" can we hope to "reign with him." (2 Tim. 2: 11, 12.)

Perth

Our Lord's death was remembered again in the Memorial Service held on April 11th. The officiating brother reviewed our Lord's sacrificial life, terminating at Calvary, and given as a ransom for all. The blessing of life, through the merit of His death appropriated to us by faith was again before our minds. Christ our Passover was sacrificed for us, therefore we kept the feast with solemnity and purpose. The symbols again showed us that Christ was that living Bread sent down from heaven and broken on our behalf; the Cup testifying to Christ's shed blood cleansing us from all sin and will seal the New Covenant in due time.

Gladly we accepted the Lord's invitation to eat and drink of the symbols, denoting our wholehearted acceptance of Christ our Saviour. We were indeed thankful to renew our pledge of dying with Christ, and endeavouring to follow in His footsteps, that in due time we may live and reign with Him in the coming Kingdom of righteousness and peace. May we then pursue that purpose by keeping ourselves unspotted from the world, and fighting the good fight of faith with our all on the altar.

Sydney

With Christianity confronted with change, confusion and disarray, and many sincere believers sorely perplexed and tested, it was nice that a number delivered from bondage could assemble to commemorate the Lord's death in our Memorial Service again this year.

The chairman gave a lucid discourse reminding those present of the type and antitype, and we were exhorted to be faithful in our covenant of sacrifice. Partaking of the emblems picturing our Lord's broken body and shed blood, we anticipated the drinking of the cup anew in the kingdom of our Lord and Master Jesus Christ. (Matt. 26: 29.)

Queensland

A small group of us had the privilege of partaking of the emblems on Thursday, April 11th. As well as the usual Scriptures we had a discourse on the Memorial, on tape, by a brother in America which was enjoyed by all.

Down to the Potter's House

(Convention Address)

(Jeremiah 18: 3, 4)

JEREMIAH was bidden of the Lord to go down to the potter's house. "There will I cause thee to hear my words," God had said to him. And there, as the prophet watched the potter at work, a very revealing object lesson was given him. He saw him begin to shape, or mould a vessel, and then because of a flaw that developed, the potter made the same piece of clay into a different shaped vessel. After Jeremiah had seen this action by the potter, the Lord then asked him if it were not right for Him to do the same, in the words,—”Behold, as the clay is in the potter's hands, so are ye in my hand, O house of Israel.”

An important point to be noticed in this lesson is that the Lord does not deal with individuals and nations arbitrarily. While the lesson clearly shows that the Lord reserves the right to withhold blessings and to administer punishments, yet what He decides to do is based on the obedience or disobedience of those involved. This is clearly shown in verses 7-10 of this chapter of Jeremiah.

This throws interesting light upon the Apostle's words in Rom. 9: 21, where, in describing God's dealings with the Jews, he says,—”Hath not the potter power over the clay; of the same lump to make one vessel unto honor and another unto dishonor?” It is most important that we keep the background of this lesson in mind, or we might get the erroneous idea, as some have, that human beings are under the control of a divine law which arbitrarily governs all that they do. This, of course, if true would mean that man is not a free moral agent.

However, when we study the entire lesson of Jeremiah 18, we find the Lord making it very plain that it is the attitude of individuals involved that determines whether or not they turn out to be vessels of honor or dishonor. Potter's vessels are used a number of times in the Scriptures to represent certain characteristics in connection with the professed people of God. It is said that to this day, there is a certain type of potter's vessel which is called a “vessel of honor.” Such a vessel is one of beautiful shape, symmetrical, and holds about five gallons of water, or fluid, and has two handles. Whether in the peasant's home or while being carried to and from the fountain of water the chief characteristic of the vessel of honor is the fact that from it is dispensed pure water, to quench the thirst of the stranger and the weary traveler. If a stranger sees one carrying a vessel of honor, filled with clean, pure water, he feels free to ask for a drink.

The chief mission, then, of a vessel of honor is dispensing free water to passers by. It is of itself nothing but an earthen vessel, but nevertheless, it is a vessel of honor, so named because of its giving out of nature the very essentials of life. And so whether being carried, or in the peasant's home, the vessel of honor occupies a position of favor. Travellers explain that as one enters the home of a peasant, behind the entrance door is found a bench, about four feet high, with three holes in it. This is the stand for the waterjars and is called the “holder of jars.” Here will be found two large, or five gallon jars and one small drinking vessel. As one enters the house the peasant offers the small vessel with the invitation to fill it from the first jar, which is the “vessel of honor.”

The second large jar on the stand is in appearance very similar to the “vessel of honor,” but is looked upon by the owner as being of quite a different nature. This vessel remains at home; it is the “vessel of dishonour.” It is used as a receptacle of stale water, and after a time the inside becomes slimy and ill-smelling, and there is no pleasure in it, either to the potter or the owner. It is finally placed in the back yard as a receptacle for waste matter and when this occurs it is called an “abominable vessel.”

The interesting thing about these two vessels is that when they are made by the potter there is very little difference in them. What actually determines that one is a vessel of honor and the other a vessel of dishonor is the use that is made of them. There is here a most important lesson for each follower of the Master. Are we striving to be vessels of honor? If so we will endeavor to exercise that giving-out quality which so characterised the vessel of honor. Surely there is no higher honor that can be bestowed upon any one than the privilege of being a dispenser of divine blessings.

In Rom. 9: 23 the apostle speaks of “vessels of mercy.” Travellers in Eastern countries will say that in villages where there is no public water supply the villagers supply small vessels of water for travellers. These are mainly for washing purposes, the object being, helpfulness or comfort to others. These are called “vessels of mercy.”

From Rom. 9: 22 we read, “What if God, willing to show his wrath and make his power known, endured with much long suffering the vessels of wrath fitted to destruction.” It is very interesting to note the circumstances associated with what the potter finally decides is to become the vessel of wrath fit only to be destroyed. After the potter shapes his vessels from the soft clay, they are placed in a kiln or furnace to be baked. Some, after removal from the furnace, are seen to have cracks, which have resulted from the baking process. However, the potter does not at once decide that these vessels cannot be used; on the contrary he takes a very special cement preparation and mixes it with some of the clay, which is used in the making of his vessels. With this he carefully seals up the cracks in the vessels and then puts them into the furnace again. The second time they may come out of the furnace treatment all right, or they may be again faulty, showing further cracks. But the patient potter may go through this cementing and rebaking process several times, before he is finally obliged to lay a vessel aside as being of no value. These are the ones, impossible of salvage, and are designated “vessels of wrath.”

How well do these vessels represent those whom the Lord, after much patience and long suffering, judges as being worthy only of destruction. We are reminded that there will be some, who, after having had every opportunity to show their appreciation of God's favors and blessings, will be of this class. However, while this is generally true, Rom. 9: 22 would seem to refer more particularly to the Jewish nation, which, except for the “Israelites indeed,” rejected God's mercy and favor, and lost not only their position in respect of the high calling, but their national polity as well in the

great destruction which came upon them about A.D. 70.

When Ananias was reluctant to visit Saul of Tarsus after his conversion, the Lord said to him,—“Go thy way for he is **a chosen vessel** unto me, to bear my name before the Gentiles and kings and the children of Israel.” (Acts 9: 15.) Here, again, we find the Lord using expressions which would be familiar to those of the time in which they were spoken.

It is still the custom of the East, it is said, when a buyer desires a vessel of special value and dependability, to allow the potter to make the choice. From his personal knowledge of the various vessels he has made, he may choose one out of a number and say perhaps, “This one I have chosen, it is special; I would not be ashamed to send this anywhere in the world. It may look to you the same as other vessels and may not seem to have any special attraction, yet it will stand the test. It is a chosen vessel.”

So we are able to see that the Lord’s designation of Paul as being “a chosen vessel” was based upon the sterling qualities which He knew the Apostle possessed. It was not, then, an arbitrary choice irrespective of the qualifications necessary for the great service of God he was called to perform. This same principle of divine choice holds good with respect of God’s dealings with all of His people. He sets the members in the body as it pleaseth Him. His selections are made upon the basis of merit and qualifications. It is also true that no one will be chosen for membership in the Body except as the Divine Potter is able to see in him the necessary qualifications of faithfulness and loyalty.

An inexperienced purchaser of vessels may look over many different ones and be unable to note the difference, if any, in their quality. But the potter who is acquainted with the materials and workmanship is able to select those which are of really fine and enduring quality. So it is in the selection of all the various vessels which the Lord is now preparing for future use in the kingdom. Human wisdom may not be able to see the difference between the qualified and unqualified, but the Divine Potter who is able to read the heart is able to base His judgment not upon external appearances but upon the genuine inward qualifications of each one. Hence, He makes the selection and sets each member in the position in His arrangement for which he is best qualified.

Another reference to the pictorial significance of the potter’s vessel is found in 2 Tim. 2: 20, 21. Here again, we are reminded that some of these vessels are used as vessels of honor and some as vessels of dishonor or less honor. Paul applies this to the experience of the Lord’s people and indicates that the factor which determines whether we are vessels of honor or dishonor is our attitude toward the Lord and His truth. Evidently the Lord does not wish us to get the lesson (as some do) from the potter’s use of the clay that there is nothing for us to do but yield to the divine moulding process. Read 2 Tim. 2: 21. Yes, there is something for us to do, and in the doing of which we will help to determine whether or not we turn out to be vessels of honor or dishonor.

Read 2 Tim. 2: 15. In this admonition to Timothy, Paul shows the important responsibility that is ours of not only studying that we may show ourselves approved unto God, but that we may in our work for Him show an effort that will redound to His glory. So then, if we as vessels of honor are to be prepared unto every good work, it means that we will endeavor to rightly divide the Word of Truth so that when we speak for the Lord our message will be such as will not eat like a canker and destroy the faith of some. Not only are we, as vessels of honor, to purge ourselves from those things which are out of harmony with God’s Word of truth, but we must follow as the Apostle shows, —“Righteousness, faith, charity, peace, with them that call upon the Lord out of a pure heart.” We must not be like the vessels of dishonor which are filled with stale, impure water, but are to be clean vessels, filled with the pure, clean water of God’s precious truth, and ever ready to give out this truth for the blessing and refreshment of others. (See John 4: 14; 7: 38.)

The more we study the subject of the potter and the clay, the more it becomes apparent that the lesson is not the lack of responsibility on the part of the clay, but rather, God’s right to deal with individuals based upon their degree of faithfulness to Him. It is true, of course, that we as Christians should yield ourselves to the influences of God’s holy spirit. (Rom. 12: 2.) We should humble ourselves under the mighty hand of God, and not rebel against His providences. Nevertheless, the Christian life is much more than merely that of a passive acquiescence in the divine will. It includes aggressive efforts on our part to do that which the Lord outlines as His will for us. It means that we are not only to yield ourselves in obedience, but to actively engage in the work of purging ourselves and of setting ourselves apart to be used of the Lord as vessels of honor.

Yes, we are indeed clay in the Potter’s hand. The matter of being vessels of honor or chosen vessels depends upon our own faithfulness, our obedience, our yielding to and fulfilling the Word of God, so far as we can in our every thought, word and deed. And our success in these things depends upon the degree of determination, we may add, aggressive determination, with which we tackle the every day task of yielding to the moulding influence of the Master Potter’s hand.

Pilgrim Ways Ended

OUR elderly Brother Almond of Melbourne finished the pilgrim way on March 19th after about 50 years of devoted service amongst the Lord’s people. It has been our pleasure and privilege to enjoy fellowship with our dear Brother at the Melbourne Class for about 25 years, previous to which he had associated with the Truth cause in England.

Ever zealous for the Lord and His truth and with a stirring disposition to proclaim the message of the kingdom at all opportunities our Brother Almond was a good example of the believers. In recent years failing health and strength kept him restricted to his home, but his love and devotion to the Lord was always bright and sustained.

To our Sister Almond and family members sincere sympathy is extended in the loss sustained, and we are thankful that the end of our Brother Almond’s long Christian life came so peacefully, and that the words of the Revelator are

fulfilled with our dear Brother, by the Lord's grace,— "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."

From Adelaide the following is received respecting the passing of three of our dear friends there in recent times.

On March 25th our Brother J. Jordan of Adelaide reached the end of the pilgrim way. For about 36 years our brother had been associated with the Adelaide Class, and by the Lord's grace had rendered valuable service to the brethren in the interests of the truth. Our brother's willingness to serve the brethren in any capacity was much appreciated, and his loving services for the Lord and His brethren will be much missed by the Adelaide friends.

We rejoice in our brother's faithfulness to the Lord, and we believe that he has now entered into the reward of the faithful. "Be thou faithful unto death, and I will give thee a crown of life." Our sincere sympathy is extended to our Sister Jordan and family, and pray that they may be strengthened and supported by the Lord's sustaining grace, for He has said, "I will never leave thee nor forsake thee." (Isa. 41: 10.)

On April 9th our elderly Sister Richardson was called Home after a long life of loving service for the Lord. Our Sister was in her 104th year. About 50 years ago when Sister Richardson first received the message of "present truth," she gave much help, by the Lord's grace, to the members of the Class at Gawler, S.A. Our sympathy is extended to the members of our Sister's family. "Precious in the sight of the Lord is the death of His saints." "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

Also on May 9th our Sister Pearl Barrie came to the end of her earthly way. For a number of years Sister Barrie had been associated with the friends in Adelaide. Our Sister had a simple faith in the great love of God, and in His saving grace and mercy in Christ. She had a kind and happy disposition, and did what she could to serve the Lord and His people. How good it is to realise that "the Lord knows those who are His," and we can commit our loved ones to His unerring wisdom and loving care. Our sympathies are extended to the members of our Sister's family in the loss they have sustained.

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The Passover Story from the Bible

THE word "Passover" is used many times throughout the Bible, but on one occasion in the New Testament the word "Easter" is wrongly used to refer to this season of the year; this is in Acts 12: 4. However, as the word "Easter" has become so largely used, and is so well understood by most people, even more so than the word "Passover," it is helpful to know why the word "Easter" is used at all in the Bible. Quoting from a commentator, the following is presented,— "The name Easter was adopted from the heathen. It is of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, whose festival was celebrated in the spring of the year, about the Passover season. The adoption of this name, and the application of it to the period celebrating our Lord's death and resurrection and ascension, down to the coming of the Pentecostal blessing, was evidently an attempt to let Christian institutions the more easily supplant those of heathenism. Like most of these concessions, it dates from somewhere about the 3rd century." This commentator adds—"This heathen origin of the name Easter need make no particular difference in our minds, for we no longer

use it to celebrate the goddess of the East.”

Should anyone use the word Easter in reference to the time of our Lord’s sacrifice and resurrection from the dead, we do not complain about the name used. The main thing is appreciating fully what our Lord did on our behalf, and the graciousness of our Heavenly Father in providing such a Saviour, who will ultimately give an opportunity of salvation to all humanity; this is what we really rejoice about.

The word Easter is not found in the Old Testament at all, but the word Passover is first used in Exodus 12. Israel had been in Egypt for over 400 years, and the time had come for their deliverance; Moses was raised up, at the age of 80 years, and directed of God to lead Israel out of Egypt. In Exodus 12 we find God’s means of accomplishing this deliverance by what is called the Passover.

Previously various plagues were placed upon the Egyptians, and each time Pharaoh’s heart was hardened and he would not release God’s people. But God determined that Israel should be delivered right on time; God knew all along what would happen, until such time as the tenth plague was used on the night of the Passover. (Please read Exodus 12: 1-14, 29-33.) We know that the Lord followed up this protection of Israel and delivered them through the Red Sea by a mighty miracle, at the hands of Moses.

It is of much interest and importance to notice that the destroying angel killed all the firstborn in the houses not protected by the blood of the Passover lamb, so that any Israelitish family not obeying the instructions would have lost their firstborn, along with the firstborns of the Egyptians. The Egyptians, of course, were taken by surprise. They knew nothing about God’s arrangements with the slaying of the lamb and the sprinkling of the blood which would protect the Israelitish families.

After Moses had given instructions to the elders of Israel, we read his words in the latter part of Exod. 12: 22,—”And none of you shall go out at the door of his house until the morning.” This was important; all Israel had to show a deep interest in the passing-over of their firstborns. This shows that while only the firstborns were in danger of death during that Passover night, all the Israelites were to respect the covering of the blood and remain under it throughout that night. This shows, antitypically that the household of faith of this Gospel Age all rejoice in the sacrifice of Christ, even though they do not belong to the “firstborns unto God of His creatures.”

It may be asked, What has the subject of the Passover with the nation of Israel in Egypt to do, with our Lord Jesus and His followers of this Gospel Age? From the Scriptures we find a very close connection between the Passover in Egypt and the lives of Christ and His disciples. All that happened in the passing-over of Israel’s firstborns, and the deliverance of all Israel as a result of the Passover, was typical of a greater passing-over of a class of firstborns during this Gospel Age, and then the deliverance of the whole human family from the bondage to sin and death in the morning of the Millennial Age. The type pictures a much larger antitype.

In explanation we have a description of the Passover lamb in Exod. 12: 5,—”Your lamb shall be without blemish, a male of the first year.” It was to be an animal as perfect as possible, in its prime. This undoubtedly pictured Christ, our Passover Lamb, and His perfection. He who was rich in heavenly glory became poor, that we through His poverty might be rich.

In Exod. 12: 3, 6, we read that the lamb was to be chosen on the 10th day and kept until the 14th day of the month, and “the whole assembly of the congregation of Israel shall kill it in the evening.” The Lord wanted every individual of every house to be vitally interested in this procedure. We specially note that it was kept for **four days**, from the 10th to the 14th day. Our Lord presented Himself in consecration when He was baptized in the River Jordan, and within **four years** (3-1/2 years afterwards), He finished His sacrifice on the cross. How beautifully the type depicts what happened! John the Baptist said, “Behold the Lamb of God, which taketh away the sin of the world.” Our Lord completed His sacrifice for the benefit of the class of firstborns during the Gospel Age, and then for all mankind in the Millennial Age, all mankind being pictured by Israel, who were able to leave Egypt after the passing-over of the firstborns.

From Rev. 13: 8, we read of “the Lamb slain from the foundation of the world.” In other words, in God’s great Plan of the Ages Christ was the Lamb slain before ever mankind was created. God, knowing the end from the beginning, had provided for man’s salvation before they had sinned in disobedience. This does not mean that God caused mankind to sin. Christ no doubt rejoiced to do the Father’s will and co-operate with the Father in becoming God’s wonderful Lamb to give Himself a ransom for all, which will be testified to all in due time. Also, what a lovely picture we have of Christ in Rev. 14: 1. Here we have the symbol of the Lamb on Mount Zion, the Lamb victorious, and all the firstborn of this Gospel Age also victorious with Him on Mount Zion, which depicts the heavenly kingdom. Verse 4 of this 14th of Revelation explains that the 144,000 with the Lamb had been faithful followers of Christ, “being the first-fruits unto God and to the Lamb.” These firstfruits, or firstborns, were pictured by the firstborns of Israel, passed over on that night in Egypt. So the Gospel Age of about 2,000 years is the antitypical Passover Night, wherein God’s firstborns of the spirit are passed over, as they remain faithful in the steps of Christ, even unto death.

A helpful comparison between Christ and the Church of the Firstborns or firstfruits unto God is shown in 1 Cor. 15: 20,—”Now is Christ risen from the dead, and become the firstfruits of them that slept.” This shows that our Lord slept in the death condition for parts of three days, until His resurrection; thus, He was the first of the firstfruits.

Another helpful reference to God’s selection of the class of firstborns is found in James 1: 18,—”Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.” The Lord’s people should have an intellectual understanding of their calling, and must present themselves a living sacrifice, so that they may be accepted and begotten of the holy spirit through the knowledge of God, on the basis of faith. “Of his own will” means, “of God’s good pleasure.” Our Lord said, “Fear not, little flock, it is the Father’s good pleasure to give you the kingdom.” He delights to have a company of firstborns to be associated with Christ in the heavenly kingdom. He brings

“many sons to glory,” and of these many sons, we are told Christ is “not ashamed to call them brethren.” “Of his own will begat he us with the word of truth,”—it is the word of truth that calls and attracts this class, that they may give themselves fully to the Lord on the basis of faith in Christ’s sacrifice, and are begotten in hope of the heavenly inheritance, and become firstfruits unto God.

With this background in mind, we call attention to the last Passover season when the Lord was with His disciples. Israel had been instructed to keep their Passover year by year after their deliverance from Egypt, to remind them of God’s favor and overruling providence in such a mighty intervention on their behalf. Also at our Lord’s first advent the Passover observance impressed those able to grasp the fact that Jesus was to be the real Passover Lamb, to bring about complete deliverance from sin and death of the whole human family, following firstly the passing-over of the firstfruits unto God of His creatures.

In Luke 22 we have the record of the Jewish Passover just prior to our Lord’s death. This was a special Passover, because it was the last the Lord would observe while on earth. He knew this. He knew it was the last occasion He would celebrate the Jewish Passover with His followers, and knew He was about to institute something greater. He was going to institute the Memorial of His death for His disciples to keep every year in observance, but every day in their hearts. It was something solemn and precious to remind them for all time of His great sacrifice, typified by the lamb slain every year by the Israelites. “With desire I have desired to eat this passover with you before I suffer.” (Luke 22: 15.) Our Lord knew the lesson He was about to impart to His disciples; within twenty-four hours He would be the actual Lamb slain. He wanted to impart to His disciples His parting blessing and love, and also His message of peace and comfort, so they would not be too terribly shaken and distressed when He was crucified.

In Luke 22: 19, 20, we read that Jesus used the unleavened bread to picture His own perfect body, and offered it to the disciples to partake of so they would assimilate or partake of His perfection, representing justification by faith. “This do in remembrance of me.” “Likewise also the cup, saying, This cup is the new testament in my blood, which is shed for you.” This cup, representing our Lord’s shed blood, was also to be assimilated, again picturing justification by faith, on the basis of which the followers of the Master commit their lives unreservedly to Him, to be dead with Christ, if so be that they may live with Him.

The Apostle Paul was used of the Lord to impress the participation which the firstborns of this Gospel Age have with their Master in their walk of sacrifice with Him, in 2 Cor. 11: 23-26; 10: 16, 17. “The cup of blessing which we bless, is it not the communion (common-union, common-participation) of the blood of Christ? The bread which we break, is it not the communion (common-union, common-participation) of the body of Christ?” What a wonderful thought this is, that those whom the Lord has accepted and recognized as “members of his body” in the flesh, are all counted in as parts of His sacrifice, because associated with, and under Him who is our Head. So our Lord instituted the Memorial of His death, and gave it as an annual observance that we may remember especially His atoning sacrifice, and seek to keep the spirit of this remembrance in our hearts day by day in our Christian life.

After the institution of the Memorial, we find the Lord encouraging His disciples, as recorded in Luke 22: 28-30. It is of note to mention that Judas, the betrayer, had left the Passover gathering before our Lord gave the emblems representing His body and blood to the eleven apostles. And so He could say, “Ye are they which have continued (faithfully) with me in my temptations.” The Lord knew that their hearts were fully devoted to Him and His service, as He continued,—“And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” Here we have the picture of Israel as a nation on the earth, and through whom all nations of the world will come in under the administration of the kingdom, with the twelve Apostles (Paul taking the place of Judas) under Christ in special places of authority, and 144,000 associated with them as the Bride of Christ. There will also be the Great Company serving “before the throne” and with the Ancient Worthies as “princes in all the earth,” we know that the administration from heaven to earth will be perfect. God will have His servants in heaven and earth to dispense the blessings of salvation to “all the families of the earth,” to His praise and glory.

We surely rejoice, then, in this wonderful Passover story. It has so much significance, and enters into every phase of the Christian’s life. All the various features fit together and make up the whole plan of God for the salvation of humanity.

“O come, let us worship and bow down: let us kneel before the Lord our Maker.”—Psalm 96:6.

When once we get a glimpse of the glories of the divine character through the divine plan, when once we get a true view with the eyes of our understanding of Him with whom we have to do, as the great heart-searcher and caretaker of His church, we fall before Him humbled to the dust, realising that we are imperfect, that we cannot stand before our Master, that we are unworthy of His favor and blessing. But as He touched John gently, raising him up, so He has spoken to us comfort, peace, and love, assuring us that we have not an High Priest that cannot be touched with a feeling of our infirmities, but on the contrary, One who is able to sympathise and mercifully to assist, One who has bought us with His own precious blood, who has accepted us and will number us as His body members so long as we abide in Him, seeking in our hearts to know and to do His will.— Z ‘05-169.

Passover Memorial 1968

The anniversary of the Memorial of Christ’s death falls this year on the evening of Thursday, 11th April. It is the privilege of the Lord’s people to observe this memorial at this season “in remembrance of Christ.”

Memorial Services

Melbourne—Sunday, 7th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide—Sunday, 7th April, at 6 p.m., at Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide.

(Perth.—Thursday, 11th April, at 7 p.m., at 7 Harvest Terrace opposite Parliament House). Sydney—Thursday, 11th April, at 7 p.m., at 53 Bennett Street, West Ryde.

Adelaide Easter Convention

The Adelaide brethren are arranging to hold their Easter Convention this year from Good Friday to Easter Monday (D.V.), in Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, P.O. Box 47, Kingswood, South Australia, 5062.

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight.
From "At the Beautiful Gate."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM

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The Harvest Work

"I tell you that in that night there shall be two in one bed; the one shall be taken and the other shall be left."—Luke 17: 34.

THE Lord, through the Prophet, informs us that though the Millennial morning draws near, a night also approaches. (Isa. 21: 12.) It will be a night of trouble in the forepart of which the saints will be gathered out of Babylon. The "bed" here, in harmony with Isaiah's use of that word (Isa. 28: 20), may be interpreted to symbolize human creeds which are long enough for "babes" in Christ, but too short for a developed "man" to stretch himself in it. This is true of the various "doctrines of men," substituted for but very different from the doctrines of God's Word whose lengths and breadths surpass human knowledge. For instance, the doctrine of Election, as taught by our Calvinist friends is a quite sufficient "bed" to rest many who are only "babes" in Christ, whose senses have never been much exercised; but as in the light of present day knowledge the babes get awake and grow in grace and knowledge, they will all surely find the old creed-bed too short for comfort; and as each attempts to wrap himself in the promises of God narrowed by an erroneous theology, he cannot satisfactorily cover himself: doubts creep in to chill him with fear that after all he is not certain that he and all his friends are of the "elect"; and by and by such developed Christians find it a relief to get out of such a predicament; and to such God generally sends the light of present truth to guide them to a "large place" of true rest supplied with abundant coverings for all who seek to know and to do the Father's will. Others, however, the vast majority, remain quite satisfied and comfortable in their various little cribs, because they are "babes" and not "men" in Christian knowledge and experience. "One shall be taken and the other left."

"Then shall two be in the field; the one shall be taken, and the other left."—Matt. 24: 40.

"The field is the world," our Lord explained; and in this discourse it represents a condition outside the nominal "house";—outside of Babylon. Thus we are taught that not all "come-outers" will be "gathered," but that the "jewels" will be sought wherever they may be—"the Lord knoweth them that are His," and in this harvest gathering He is making up His jewels,—gathering His "elect," to be joint-heirs in His Kingdom.

"Two shall be grinding at the mill; the one shall be taken and the other left."---Matt. 24: 41; Luke 17: 35.

A mill is a place where food is prepared; the ministers and theological schools do the grinding of the spiritual food for "Babylon," and turn out very poor grist—not "clean provender." The complaint is a growing one that the food supplied is largely husks and chaff, which will not sustain spiritual life and strength: and each grinder is obliged to prepare what is given him by his own denomination, and he cannot hold his position and yet provide the "meat in due season," "clean provender," for the household of faith. Hence "present truth" gathers some of the grinders and leaves others—one is taken and another left. Those who are loyal to God and to His flock will be taken; all others will be left. While the world and the nominal church declare this to be a time of union and "confederacy," God declares it to be a time of separating.—Isa. 8: 12.

Whither Gathered—The Attraction

"And they (the disciples) answered and said unto Him, Where, Lord? (Where will these be taken?) And he said unto them, Wheresoever the body (the carcass, the food) is, thither will the eagles be gathered together."—Matt. 24: 28; Luke 17: 37.

The lesson is that in this day, when the Lord is gathering His "elect" from the four winds of heaven—from every quarter of the Church—He will attract them as eagles are attracted, by food, for which they have a keenness of vision and appetite; that in due time the Lord would provide the proper food, and His true people would recognise it and be

gathered to it,—the ready and worthy taken and the others left.

The food of “present truth” now provided by our Lord, and the gathering of His saints by and to it, fits the description of this prophecy exactly. The present call is not out of one “mill” into another “mill”; not out of one “bed” into another of about the same size. It is not the gathering by one man or many men, to him or to them, into a new denomination; but a gathering together unto Christ Himself, the true and only Master and Teacher. Where and when before was there ever such a recognition of all who trust in the precious blood of Christ and who are consecrated to Him, as the one household of faith—all brethren—and the one and only Lawgiver Christ, regardless of human creeds and dogmas upon other subjects? Never and nowhere since the days of the apostles, so far as we may judge.

Moreover, it is worthy of note that great human ability, oratory, etc., have been notably connected with other movements, but not with this present gathering to the Lord. Here the truth, the spiritual food which the Lord is supplying, is the whole attraction: human flourish and oratory find little room for exercise here; they are lacking but are not missed. The gathered and gathering ones come together because they “hunger and thirst after righteousness”; and they are finding the satisfying portion which the Lord Himself has provided; and each for himself is eating thereof.

Faith Healing

THERE are various schools of faith healing, such as Christian Science, Theosophy, Spiritualism, Pentecostals, and others, such as Hypnotists and healers by suggestion, who make no profession of Christianity at all. Certain men appear to be born with such powers, enabling them to bring relief to sufferers. All will agree that much of the healing done is not by the power of Christ; the question is whether any “faith healing” of today is of the Lord or not.

The fact that most of it is done under such different conditions to the miracles of Christ should be sufficient to cause suspicion. With the Lord and the Apostles, they went about doing good, and sought no gain in return. They required no promise of joining their party, no promise that the restored ones would even become Christians. There was no attempt at display. There was the simple delight to do good to God’s glory. “Silver and gold have I none,” says Peter, “but such as I have give I thee, in the name of Jesus Christ of Nazareth arise and walk.” So with the Master, there were no agonising screaming prayers, no jargon of mingled shoutings by several praying aloud at the same time, while others sang hymns. There was no blaming the poor patient for lack of faith. The faith was in the Master and in the apostles, and the wondrous words, “Go in peace and sin no more,” could not be purchased by gold and silver, but they never failed to accomplish their purpose. There were some beautiful incidents of faith on the part of the cured, or by those who sought help for the afflicted. In such instances their faith was rewarded, “Thy faith hath made thee whole,” as in the case of the Syro-Phoenician woman, and the faith of the Centurion resulted in the healing of his servant, but the Lord was not depending upon the faith of others for power to do His mighty works.

There was a purpose in all our Lord’s miracles. It seemed but appropriate that He who would one day come again to earth, as the Great Physician, who would cure all diseases, aches and pains, and wipe away all tears, banish death, and empty the tomb, should during those 31 years’ sojourn as a man, give some little illustrations of the great blessings which were due at His second presence. Thus we read, “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.” (John 2: 1 1.)

There seemed more the necessity also for such demonstrations of power at that time. The Lord was operating with natural Israel; none were as yet begotten of the spirit, and therefore they could not understand spiritual things. The natural mind requires natural demonstration; the Jews naturally looked for such demonstration when Messiah would appear. In this way they would expect to recognise Him as is intimated in John 7: 31, “And many of the people believed on Him and said, when Christ cometh, will He do more miracles than these which this man hath done.”

While such demonstration was necessary at that time, because of the great change of dispensation which was taking place, and particularly because of treating with the natural minded people of God, there was not the necessity for its continuance. In fact, to have continued the acts of healing would surely have thwarted the purpose of the Gospel Age. It would have soon won the popularity of the world, and taken away the reproach of Christ. That will be just what will happen when the Great Physician takes up His great power, and reigns, and heals the diseases of all the willing and obedient, not only bringing a temporary release from pain and disability, but He will then even destroy death. When righteousness will be so rewarded, the heathen and sceptics will all be attracted, and the knowledge of the Lord will soon be popular. During this Gospel Age, however, the Lord has not attempted to make the religion of Jesus Christ popular. He has purposely allowed Satan still to reign, and sickness, sorrow, and death to prevail, and His own people to suffer persecution, “They who will live godly in Christ Jesus shall suffer persecution.” God has purposely permitted such conditions because He has not been desirous of converting the world as yet—that has been quite a mistaken idea on the part of many Christians. If God had desired to convert the world at this time He would doubtless have continued miracles of healing, etc., but the Scripture states that He has only desired to take out a “little flock,” “a people for His name,” such only as are willing to “suffer with Christ,” and be like their great Leader, perfected through suffering. These, far from seeking to escape death, have devoted themselves to death, “as many as are baptised into Christ are baptised into His death.” Only if we suffer with Him shall we reign with Him. Such consecrated followers of the slain Lamb are not looking for physical healings; they are rather looking for grace and strength to prove loyal to God in the same way that their Master trod. It is only by having similar experiences that similar character can be attained. The desire is not how to escape suffering but how to be rightly exercised by it.

We see, then, that there was no question for the continuance of miracles of faith healing, etc.; on the contrary, we observe good reasons why such should not be continued. We are, therefore, not surprised to find that the power to pass on the gift of miracles was confined to the apostles, and that these gifts passed away with the generation following.

It was this power of passing on the gift by the laying on of hands that Simon the Sorcerer desired to purchase. When Phillip the Evangelist (not the apostle) had been preaching, and had made converts in Samaria, it was necessary that the apostles should send two of their number along, in order that they might lay their hands upon the converts that they might receive the holy spirit.

The Apostle Paul, after having spoken regarding various gifts of miracles, in 1 Cor. 12: 12-31, finishes by saying, "Yet show I you a more excellent way." He then proceeds to describe the principal grace of Christian character, and shows that while the gifts of faith, prophecy, and tongues, etc., should pass away, this grace of the spirit would be eternal, and therefore how much more important it is that we should exercise ourselves to attain the fruits and graces of God's holy spirit than that we should be so interested in such gifts of tongues and healing, etc., which were after all the things of childhood. Things which were essential only during the church's infancy.

Satan has sought out counterfeits for probably everything in connection with the Christian religion, and we have such a warning in 2 Cor. 11: 13-15, "Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as ministers of righteousness." Spiritualists, Theosophists, and Christian Scientists all deny the fundamental doctrine of Christianity and the Cross—the ransom sacrifice for all, and therefore any power of healing they exercise cannot be of God. Regarding other "healers," we find them generally much confused on simple Christian doctrines, and we cannot but think that before God will use a man in any such remarkable way He will first lead him to a clear knowledge of Himself and His word. Others, such as the Pentecostals, do not give evidence of God's holy spirit, the spirit of a sound mind, of peace and joy and moderation, but rather by their fanatical ways in screaming prayers and irresponsible actions and unintelligible mutterings and rollings on the floor, give evidence of demoniacal possession. The great adversary has surely greatly succeeded in bringing in strong delusions one way and another that if it were possible even the elect would be deceived.

No doubt all these poor people think they are right; think they are under the influence of God's holy spirit; but that is just where the great adversary has deceived them. There is nothing in the New Testament to indicate that there would be another Pentecostal shower. There is only "one baptism" of the holy spirit, which came on the

Lord Jesus Christ, and flowed down to the church at Pentecost. The only way to participate in this Baptism is by becoming members in the body of Christ by repentance, faith and consecration. "We are all baptised by one spirit into one body."

Three Degrees of Love.

(Convention Address)

NINETEEN hundred years ago the Apostle Peter desired to stir up the minds of the Christians then living by putting them in remembrance of some of the things they already knew. Likewise today, we also desire to stir up your pure minds by putting you in remembrance of some of the things that you also already know.

The subject of Love is very prominent in the New Testament. Indeed, we have one whole chapter on the subject of love. But it is not about 1 Cor. 13 that we wish to speak, but rather about the three degrees of love; three different aspects of love.

For want of better names they might be called first of all, affectionate love; secondly, sacrificial love; and thirdly, objective love. We could preach a sermon on each one of these aspects, therefore we hope it will be appreciated that what follows is merely the outline of each of these degrees.

First of all, let us consider affectionate love. This is simply the feeling of affection of one for another. Take for example the love of parents for their infant child. The parents have a great deal of affectionate love for the child, but it would not be love due to anything that the child has done, but merely of what the child is. So a parent would have pure affectionate love for his child. God had this love for mankind. God had affection for mankind, and set him over the works of His hands. In Titus 3: 4 we read, "But after that the kindness and love of God our Saviour toward men appeared." In a recent study we found it to mean, "after that the kindness and affection or love for mankind, affection of God toward mankind, appeared." Likewise also, man must have affection for God. In 1 Cor. 16: 22 we read these words,— "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." "If any man have not affection for the Lord." The meaning of "let him be Anathema Maranatha" is somewhat obscure, but it probably means excommunicated, or "let him be as he is." Maranatha means, "The Lord cometh."

Besides this, Christians are to have affection for each other. In 1 Thes. 4: 9, 10, we read,— "But as touching brotherly love (brotherly affection) you need not that I write unto you; for you yourselves are taught of God to love one another. And indeed you do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that you increase more and more." So Christians also must have a feeling of affection one for the other. Heb. 13: 1, "Let brotherly love continue"—brotherly affection.

Let us consider now sacrificial love. This represents the second degree of love. Although affectionate love is not complete in itself, it is a very fundamental part, a very important part, a very essential part of the sacrificial love, and sacrificial love will not exist unless there is a feeling of affection. Perhaps the best definition of sacrificial love would be, the desire to do good unto the one you love. It is a feeling of benevolence, wanting to do good unto the one you love.

As stated earlier God had affection for men. Consequently God desired to do good unto men. "God so loved the world that He gave His only begotten Son," a supreme example of sacrificial love. Likewise with Jesus Himself, He had tremendous sacrificial love for mankind. In 1 John 3: 16, we read,— "Hereby perceive we the love, because he laid

down his life for us.” It was a supreme example of sacrificial love. Likewise, the Christian should have sacrificial love for the Heavenly Father. This thing reciprocates all the time. We must also have sacrificial love towards our Heavenly Father. Rom. 12: 1, “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” We must be prepared to sacrifice something also to God because of our love to Him.

Christians also must be prepared to sacrifice one for the other. 1 John 3: 16 continues, “And we also ought to lay down our lives for the brethren.” In 1 Thes. 1: 3 the Apostle Paul makes mention of the labour of love that the brethren had shown towards him. In Gal. 5: 13 we have, “Use not liberty for an occasion to the flesh, but by love serve one another.” Our affection for each other must eventually end up in being prepared to sacrifice for each other. Just as the ultimate in Jesus’ life was the laying down of His life, so also the Christian should be prepared to lay down his life for the brethren. “Greater love hath no man than this, that he lay down his life for his friends.”

Let us now consider objective love. This is the one on which we would like to dwell mostly. First of all, what is it? It means love with an object. The best verse to illustrate the point is in Rev. 3: 19,—“As many as I love, I rebuke and chasten.” This brings us to a new aspect of love. If you consider the affectionate love, if you consider the sacrificial love, both of these convey primarily the idea of doing good unto the one who is loved. But here we have a new concept of love. “As many as I love, I rebuke and chasten.” In Heb. 12: 11, we read, “Now no chastening for the present seemeth to be joyous, but grievous.” Isn’t that so? Think back to your childhood days. We remember several occasions when we were chastened, and at the time it seemed unnecessary, but certainly it was for good reasons. But we can feel assured now that this was done with the object of some greater beneficial effect later on.

This is perhaps the most pointed and most touching and most dangerous form of love there is. Let us read Heb. 12: 11 a little further,—“Nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.” Unto them which are **rightly** exercised, it has the beneficial effect later on.

In verses 5 and 6 of the same chapter we have a thought much the same as in Revelation, how that God chastens every son He receives; and in 1 Pet. 4: 12, 13, we have a similar thought. So this objective love must always have something at the end of it, and the end must be better than the beginning. It is very important to keep that in mind, that the end must be better than the beginning. There must be some purpose in it.

Now we come to the point, Does this objective love apply between Christians? Should you exercise this objective love towards me? Should I exercise this objective love towards you? **Yes**, we really should. In Titus 1: 13, we read,—“Rebuke them sharply.” Why? “That they may be sound in the faith.” That is the result, that they may be sound in the faith. And if we dwell on this, it is a good example of a Christian exercising objective love one to the other. It is not very nice to have your thoughts criticised and your ideas pulled to pieces. It hurts sometimes. Yet here we have the admonition to “rebuke them sharply,” or convince them pointedly, clearly. If we are ourselves rebuked or corrected or convinced, we should always remember the last part of that verse; perhaps this one is exercising towards us an objective love, so we also might be sound in the faith.

Gal. 6: 1 is on similar lines. “Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” Here again we have a case where objective love would need to be exercised. First of all you have to realise that a brother or sister may have erred along the way somewhere, and therefore you are ready to restore such an one, to bring them back to their former condition. Let us rest assured also that initially it is not going to be very pleasant. We all like to protect our own personal feelings and ideas. But let us just remember that if one has something to say to us, perhaps that one is trying to restore us to our former condition. For those of us who might be inclined to the idea of correcting and restoring their spirit, the words in Matthew delineate how we should go about it. This is not quite the parallel of what we have been saying, but the principle is the same. “Go and tell him his fault between thee and him alone.” This would be a very significant point in this type of **love**.

There is a second aspect of this objective love also. To restore anyone is a positive aspect. But there is a negative aspect, when perhaps the greatest love could be shown by not doing anything at all. You all remember the story of the butterfly coming out of the cocoon. A lad was watching the butterfly struggling, and decided to do something to help it. He took a pair of scissors and cut the cocoon open. But the butterfly never flew. It needed the struggle against the opposition to develop its wings and muscles. So really, what was the most loving thing that lad could have done? Was he doing the best thing for the butterfly, or would it have been better in the long run to allow it to struggle for the present? The same thing could apply to Christians.

In Rom. 14: 1-3 there is an account of how to deal with a weak brother. It seems to have the implication not to be too hasty. Sometimes we may like to put a person straight immediately. But perhaps that is not the best thing. Perhaps they should struggle for a while. After all, it is up to each and all of us to be able to give a reason to every man for the hope within us. Therefore we have to struggle for a little while. We have to get our own thoughts organised, and prove things for ourselves.

The same thing could be said when it comes to assisting the brethren. Because we have such thoughtfulness for each other it is possible we are a little too eager to help a brother or sister out. Possibly they would like to be left alone for a while to think things out for themselves and wrestle against their problems. It is a thought worth keeping in mind. Next time an occasion like this occurs, think a while, What would be the best thing ultimately for this person? How can the most advantageous form of love be shown?

Reading Eph. 4: 1-3 from a Canadian English Version, it states,—“I urge you then, I who am a prisoner because I serve the Lord, live a life that measures up to the standard God set when He called you. Be humble, gentle and patient

always. Show your love by being helpful to one another. Do your best to preserve the unity which the spirit gives by the peace that binds you together.”

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.50. Same Bible with Concordance and Subject Index at \$10.50.

THE QUESTION BOOK

Word is to hand from our brethren in Chicago, U.S.A., who had published the “Bible Students Manual” that they now *expect* to publish the Question Book—”What Pastor Russell Said, His Answer to Hundreds of Questions.” These books are expected to be ready about March 1968, and brethren desiring copies may order through us, if they wish. The price is expected to be about \$3.50, plus postage. Orders should be placed as soon as possible for early delivery.

Question Box

Question.—Please explain the meaning of our Lord’s words in John 12: 24.

Answer.—In this verse and its context our Lord shows the necessity for the sacrifice of His humanity, likewise the sacrifice of the justified humanity of the Church, His body members, in order to the accomplishment of God’s great plan of salvation for mankind.

The “corn of wheat” represents the perfect humanity of our Lord Jesus Christ. Christ must yield up His life in sacrifice to God, in order to provide the redemption-price for Adam’s sin, and for the sin of the whole human family sentenced in him.

Just as a corn of wheat, when planted, must itself perish as a grain, in order to give life to the plant which springs from it and eventually bears grain, so Christ must die as a man in order that the condemnation to death which rests upon all in Adam, may be lifted; first from the church, the “little flock” gathered during this Gospel Age; and later that whosoever will of the whole world of mankind may enter into life during the Millennial Age. (“My flesh I give for the life of the world.”)

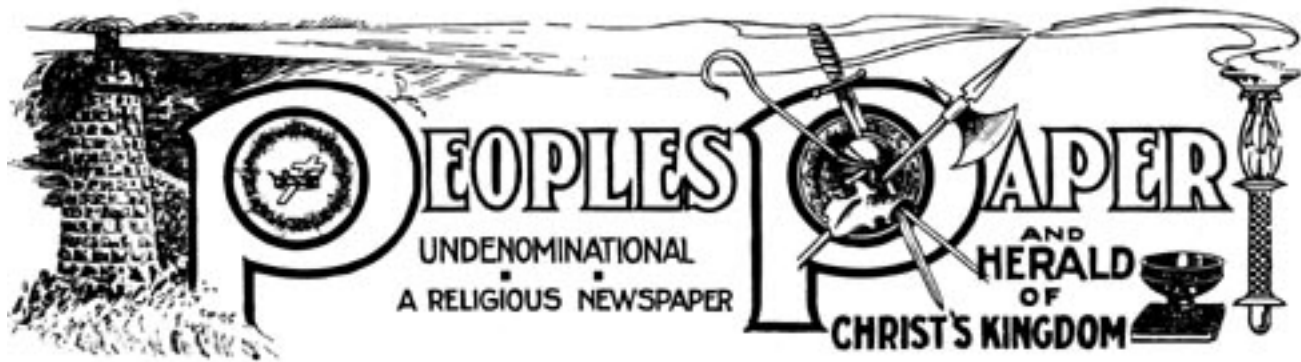
Before the value of Christ’s sacrifice goes to the world in general, however, it is used for the benefit of the church. (Heb. 9: 24.) Being first justified by God’s grace through faith in the blood of Jesus Christ, the church is invited to follow in His steps, sacrificing their justified humanity. (Rom. 5: 1-2; 12: 1-2.) The church, “the little flock,” must also like the “corn of wheat,” fall into the ground and die. So we enter the “narrow-way” of self-denial and sacrifice of earthly good things; we enter into a “covenant of sacrifice” with the Lord. (Psa. 50: 5.) To these apply the “exceeding great and precious promises” by means of which “we may be made partakers of the divine nature.” 2 Peter 1: 4; Luke 12: 32; Rev. 3: 21; Matt. 19: 27, 29; Rom. 8: 14-17; 2 Tim. 2: 11-12, etc.

As Christ the Lord is the corn of wheat, so the church complete is likened to “a handful of corn . . . the fruit thereof shall shake like Lebanon.” (Psa. 72: 16.) As the church now receives her life from her Lord, so she, in turn, lays down this life in sacrifice with Him during this Gospel Age, so that in due time when exalted to Kingdom honour with her Lord and Head, she may share in the grand work of bringing in the blessing of all the families of the earth, according to the promise made to father Abraham.

FRANK & ERNEST TALKS

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Our Victorious Faith

(Convention Address)

"Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?"—John 11: 40.

INTO the home of our Lord's beloved friends at Bethany a great sorrow had come. Death had invaded the little circle and severed ties that to all appearances had been of most pleasant character. If we may accept as true the various conjectures which make Lazarus the rich young ruler who on one occasion was found inquiring the way of eternal life, we may safely conclude that this home in Bethany was one of more than ordinary comfort and refinement. The deep sorrow of the two faithful sisters would seem to reveal also that the three inmates of this home had lived together in a state of peaceful and tranquil companionship. Under such circumstances, and in view of the special love Jesus had for these three, the grief He witnessed as He approached the home and His reaction thereto, makes this incident one of great interest to us today. When the spirit of inspiration singles out an individual for more than the usual general mention, we may be sure that this peculiar individualization is deeply significant. We are therefore ready to note with appreciation the remark which was by no means incidental: "Now Jesus loved Martha, and her sister, and Lazarus." (John 11: 5.) The keeping of this fact before our minds will give much greater force to the helpful lessons this narrative contains for all those who "through much tribulation" are seeking to enter the Kingdom.

Here then, were dear ones who enjoyed this special place in the love and affection of Jesus, loyal hearts whose every experience would be of deep concern to Him, yet how peculiarly He seemed to act toward them in the earlier hours of their difficulty. Had we been there taking note of the sorrows of the bereaved sisters, and had we been possessed of the knowledge of His wonder-working power, would we too not have asked with a note of surprise, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" The old question of how love can appear to stand aside while the blows of affliction shatter some of our fondest dreams, has been, and will continue to be, asked by burdened hearts until sorrow and sighing flee away forever. True, faith may remain unshaken in the wisdom and love of God, and heroically say, "Though he slay me yet will I trust him," but, "frail shrinking nature" is ever prone to "cry enough" before the tribulation has accomplished its refining work. Faith will not forget that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12: 6), but somehow the thought will remain, "Lord, if thou hadst been here, my brother had not died."—I would surely not -have had this particular trial or experienced this disturb, once of my peaceful environments, if Thy presence had *been* really with me. But where love abounds, the heart is teachable and ever ready to confess, "Thy judgments, Lord, are true and right, and brighter every day," and in our hearts we entreat Thy patience, yea,

"Until by dint of strokes and blows,
 The shapeless mass appears
 Symmetric, polished, beautiful,
 To stand the eternal years."

The value of so many of the beautiful story lessons contained in the Gospels, lies in the fact that we may live them over again in our own daily lives. They are not just records of what Jesus said and did 1900 years ago, and of how certain characters reacted under the circumstances, but they are living pictures of the life we live ourselves, in which Jesus moves, and lives, and speaks, with His words of comfort, and compassionate love. How often, then, our beloved Master needs to come to us in the midst of our trials to assure us that we have not been forgotten, and to remind us afresh of the love and power vested in Himself, and perhaps to say to us as of old, "Believest thou this?" How often in our forgetfulness of the fact that He will be with us in six troubles, and remain with us even in the seventh, we have drawn on the fulness of His patience, and again and again, perhaps as frequently as special trials have overtaken us, He has needed to remind us that these experiences are after all but passing shadows, light afflictions which are but for a moment in present duration, but laden with great possibilities of "a far more exceeding and eternal weight of glory."

If, then, in the hours of our chastening and scourging we are listening intently, we will find that the love that met the needs that day in Bethany is as blessedly near to us with the same reassuring declaration, "I am the resurrection and the life." Be it the open grave that has received some loved and seemingly indispensable kindred spirit, or be it the

defeat of some cherished hope of a worthy character, or some effort to hold aloft the high attainments possible to the people of God, and in connection with which we had entertained great expectations only to see them swept beyond the hope of present realization, or some deep humiliation and grief of heart over our own personal failures to reveal our true self in words and acts both strong and noble—ah, then, it is He who calms our spirits with the confidence that since He is the “resurrection and the life,” all is not lost; if we will only believe we shall yet see evidences of His power which will dispel all our sorrow. All these things may be stepping stones, He will say, to higher and greater ends, for I am able to make all things work together for good to those who love My will supremely,—”Believeth thou this?”

A Very Present Help is He.

In the midst of her trouble Martha was quite prepared to ‘believe that Jesus would eventually act on her behalf. The sad calamity had happened, and her brother had now gone beyond the hope of any present help. Sometime in the distant future all would be ‘Well. “I know he shall rise again at the last day.” But until then, she thought, she must wait for the reward of her faith. And just as Jesus must teach her that the thought must not always be fixed on the end of the way, when “the toils of the road will seem nothing,” so He is constantly teaching us today. By His own example He has shown us that if we are bearing the cross unwillingly, there will be a very real disposition to talk much about the trials through which He leads us; but if we walk close to Him, happy in the abundant supply of His grace for every time of need, and catching something of His spirit of delight in the Father’s will, ah, then, we can and will rejoice in our privileges of suffering for His sake, and to the end that the refining we so much need may be accomplished in us. Then our

“Sorrow touched by heaven grows bright
With more than rapture’s ray;
As darkness shows us worlds of light
We never saw by day.”

My Peace I Give Unto You.

A very beautiful name is given to Christ when He is called “The Lord of Peace.” He is the great Peacemaker, for He has “made peace by the blood of his cross”; and He is also the great Peacegiver, for He says, “My peace I give unto you.” Bringing to us, first of all, peace of conscience, and teaching us how to look up to God without fear, He brings us next, peace of heart, and teaches us how to look out upon the world without fear. By His cross He makes us satisfied with God’s way of saving us; by His life He teaches us to be equally satisfied with God’s way of training us. He brings us into His own perfect calm by showing us how to live, as He himself always did, with an absolutely unquestioning trust in a heavenly Father’s love. Not one single instance can we find in which He sought to have His earthly lot changed from what His Father had appointed it to be, or complained because He could not change it, or made Himself miserable by anticipating the sorrows that were lying in front and ready to fall.

We are constantly criticizing God. Christ never did. Even though not actually criticizing Him deliberately, we are yet constantly imagining that things might, somehow, have been better arranged for us; the rebellious heart, if not the lips, will say, “I could have borne this if it had only come to me at some other time—if it had come alone, instead of being accompanied by so many other depressing circumstances—if it had been of a different kind, failure in my business instead of failure in my health, a stroke upon myself instead of upon my child, the loss of some other friend than just that one that was the best-loved of all”; and so on through a hundred suppositions of what might have been better arranged. How seldom do we realise the faithlessness that is in such a mood of soul as this!

But we may come to realise it, and escape from it too, if, in the secret of His presence, alone with Him, we lay our burdens at His feet and listen for His word of peace. For, as we listen, He will tell us much.

He will tell us that the whole explanation of the severity of the trial (in our view of it) is that our desires and His purposes are not moving in the same line, that we have not the same idea of life that He has, otherwise there would be no disappointment in us with the pain that life may bring; that if we are making it our chief aim in life just to have a prosperous time of self-indulgence, while His aim is to train us all along life’s way to holiness of character and heavenliness of spirit, there is sure to be collision everywhere between our wills and His, and that not till this collision ceases can we get the peace we long to know.

In the secret of His presence He will tell us more. He will tell us that if we rebel against our trials, it is only because we do not see His planned issue of them in our greater good; that they are only a Great Refiner’s fire for the purifying of His gold, a Great Vine-dresser’s knife for increasing the fruitfulness of His Vine. He will whisper to our crushed hearts in the secret place, “What I do thou knowest not now, but thou shalt know hereafter.”

It is only the eye of the sculptor that can see beforehand the finished statue in the rough marble-block; but he does see it, and all the strokes of his tools are meant to bring out to the eyes of others what is already clear to his own. And the strokes of God’s hand are only to produce the perfect beauty of the soul, and make that as visible to others as it now is to Himself. Nothing is more certain than that we will be perfectly satisfied with His work when we see it finished. Why should we not be satisfied now when He tells us what a glorious finish He will make, and leave to Him the choosing of the tools.

Our gracious God promises us more than sympathy alone when we lay our sorrows at His feet; He promises us help as well. But we must leave to Him the way of helping us. Many a time we distress ourselves needlessly by refusing to rise above our fears till we see how the help is to come, and in what precise way we may look for an answer to our prayer. We want God to explain to us the secrets of His working before we feel certain that He will make things go right. But there is something better than **understanding** God, and that is, **trusting** Him. He does not promise to ex-

plain Himself. He does promise to **reveal** Himself; but He never reveals Himself except to an **absolute trust**.

And has it not been often so, that we, like Martha, have been inclined to say when overshadowed with some special trial, "Lord, if thou hadst been here, my brother had not died." And even when we have been conscious of His power, we could think only of its exercise in that future day when all will be made right, forgetting that "the Resurrection and the Life" is even now with us, "a very present help in trouble," and fully competent to steal the bitter from life's woes, and send us on our way with a glad and trustful heart here and now. Over and over again we have been assured of His power to make all things work out our highest good, to make these things profitable even in the life that now is, and as often been assured that ere long there will be a looking back to praise the way love has led us day by day. And repeated experiences have surely been ours when the cloud has lifted and the afterward of blessing come, that the Master has said to us as He said to Martha long ago, "Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?" "Believest thou this?" Yea, Lord, we do believe, help Thou our unbelief, and graciously hear us as we pray

"O for a faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

"Lord, lead me to a faith like this,
Through trial though it be;
For O! the rest of faith is bliss,
The bliss of rest in Thee."

Through Faith to Sight.

"Said I not unto thee, that if thou **wouldst** believe, thou **shouldst** see?" This was the Lord's tender way of comforting a very sad-hearted disciple, from whom, after weary waiting and disappointment, hope seemed to have fled forever. Four days before, He had said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby;" and these words spoken first beyond Jordan, He had sent as a message of hope, while He Himself still lingered far away. No doubt on coming to Bethany, He had repeated them Himself to her. But the dead body, with corruption already begun, seemed to give them the lie, and as she looked at the grave, her faith staggered under the blow. Jesus did not argue with her; He just calmly put all her objections aside. She was looking at the difficulties in the way. He never so much as alluded to difficulties. He simply took her in behind the difficulties, and bade her think of His Almighty Power, and trust Him to the last. "Said I not unto thee?" Well, I say the same thing still.

I read these words with deepest joy, not because of what they tell me about Martha, but because of what they tell me of her Master and mine. I **see** the absolute trustworthiness of my Christ. I see His claim to be trusted; but I see more. I see His right to be trusted to the uttermost; and I see that He is infinitely worthy of that trust. Had Martha only known her Lord sufficiently, no doubt would have troubled her poor heart for a moment. Before I really know Christ, it is difficult for me to trust Him utterly; but, once known, it is impossible not to trust Him. This is a secret that the great Apostle Paul had well learned, when he said, "I know whom I have believed." He did not say, "I know that I have trusted him"; he said, "I know Him on whom my trust reposes; I know His character to be the infinitely trustworthy one"; and this **was a thing** that could never need reconsideration. It was a settled matter. "I know whom I have believed"; not, "I know One whom I must trust, as **soon as necessity** arises"; nor, "I know One whom I will trust when things come to the worst"; nor, "I know One whom I must trust as my last resource, when all others fail"; but, "I know Him to whom I have already surrendered my trust, whom I have trusted once for all, and who will keep me safe forever. I trust Him because I know Him. I know Him to be One who will never go back on His word." Was it not just to this that Jesus sought to bring the weeping Martha? "Said I not unto thee? **What** I have once said I will never unsay." It seems to me that, for all the high purposes of faith, it is easier for me to know Christ than to know any one else, or even to know myself, and that for the simple reason, that neither I nor other men are ever two days alike, but He changes not. When I see Christ at all I see what He will always be. Looking at myself and men is like looking at the ever-changing sea. Looking at Christ is like looking at a great mountain-peak, the same in all seasons, the same by night as by day. Mists may cover it for a time, but when they lift, it stands out absolutely as it was before. Knowing Him thus, I must trust Him evermore.

"Said I not unto thee?" was a rebuke as well as an encouragement. It was like what He said to Philip, "Have I been so long time with you, and yet hast thou not known me Philip?" What my Master wants from me above all things else is a simple faith in what He has already said to me. There is nothing He takes such loving pains to teach me, but nothing I am so slow to learn as this absolute and unquestioning faith in Himself; and to all my difficulties He has but one reply, "Believe and thou shalt see." If He delays to fulfil some of His words, and I begin to think that He cannot possibly fulfil them now, I will remember that the blessing is delayed, only that it may be a more enriching blessing when it comes. I think often of my Lord's anticipating love, the love that foresees my need, and provides beforehand for it; but I will think also of His tarrying love, the love that keeps me long in the darkness, and seems to disregard my cry. I know that if He lays some heavy trial upon me, it is because He loves me; for the more precious the jewel, the more cutting it gets from the lapidary's hands. I will believe that if He continues the trial, it is still because He loves me; that if He seems only to heap fresh fuel upon an already scorching fire, it is because He loves me; that if, when I call Him to my Bethany, He lingers among the hills of Gilead, it is because He loves me; and I will believe that at last He will explain it all, "it was for the glory of God, that the Son of God might be glorified thereby." At the right moment for

me, as well as for Him, He will reveal that glory, and turn my sorrow into joy; for

“His wisdom is sublime,
His heart is ever kind;
God never is *before* His time,
And never is behind.”

The Unspeakable Glory of the Joys to Come.

Let me learn, also, to deal with my own discouragements as Jesus dealt with Martha's, and put the things which I believe over against the things I see, and so find rest. If any simple-minded Christian were asked the secret of his peace, he would say, “I just believe what my God tells me, and I am at rest. What I see or feel does not disquiet me, because I set over against it, what, on His authority, I believe. I see enough of sin in me every day to make me cry ‘chief of sinners’; but I believe so fully in the forgiveness of sins, that I know ‘to me there is no condemnation.’ I see in my outward lot, a thousand things that trouble me, but I believe, notwithstanding, that ‘all things work together’ for my good. I see sin covering the earth, and Satan appearing to triumph everywhere; but believe his destruction is as sure to come, as it is that Jehovah reigns. I see the sick bed, and the coffin, and the grave of some dearly loved one whose going from me has left me desolate; but though I see death, I believe in life; though I see the tomb, I believe in the resurrection from the tomb; though I see and feel the sundering of sweet earthly bonds, I believe in the cementing of still sweeter heavenly ones. I do not see the blessedness of heaven, the white robes, the palms, the harps of gold; and yet I am not disheartened because I cannot see them, for I believe so surely, that God has promised them, that to me they are as the most real of all real things. I can praise Him for all that He is going to do, as truly as for all He has already done, and say, ‘Glory to Thee for all the grace I have not tasted yet.’ And if, when first in heaven, I should for a moment or two be utterly amazed that such a sinner as I should be a ‘partaker of His glory,’ I think my tender Lord will just repeat to me His old question, even there: ‘Said I not unto thee, that, if thou wouldst believe thou shouldst see the glory of God?’”

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The Christian's Confidence.

“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.” (Phil. 1: 6.)

THE confidence here mentioned by the Apostle Paul is in contrast with the confidence we often find in the world—the confidence that sometimes amounts to recklessness as manifest in the loss of the Prime Minister of Australia last December in the sea. *We* sympathise with the bereaved family of Mr. Holt, and feel sad that his confidence in his own strength to swim in a raging sea any time he desired led to his untimely death. It was very touching that so many prominent world citizens came to Melbourne to pay their respects to the one who led Australia and did his best for this country at all times.

A quotation from the lone yachtsman who sailed all the way from England without touching land, and who came through the Heads the very day Mr. Holt was lost, is very enlightening. He said, “Any man who thinks he knows the sea is doomed. Out there alone you see the might and the strength of the ocean and it humbles you.” This seems a very good thought, coming from a wise man. It is no doubt a very good lesson for Christians as we realise how small we are in the sight of our Heavenly Father. This sailor could respect the strength of the sea, and not act foolishly. The Christian learns to know where strength may be found, that is trusting in the Lord and rejoicing in His Word of truth, which is sure of fulfilment because we are assured the zeal of the Lord of Hosts will perform His plan.

While we see the distress of nations, with perplexity, all around us, we do know the very things coming to pass, even dreadful things, are fulfilling a part of God's plan. How insignificant are the greatest nations of the earth when God's time comes to bring them down to prepare the way for Christ's Kingdom. The Lord's people are so favored in knowing God's great plan to institute such a kingdom that will never pass away. The present kingdoms of earth are in the melting pot, so to speak. They must be removed to make way for Christ's kingdom which will be “the desire of all nations.” When we know this, surely the Christian feels honored and humbled in knowing from God's Word why things in the world are as they are, and what the outcome will be, to the praise of God. How thankful we are to see God's glorious plan outworking in our day for the benefit of His people at this time, that they may have His strength and confidence in their hearts, and not depend upon their own strength, and also know that all the families of the earth will be blessed out of the present chaos and ruin, in the years just ahead.

Those who have committed their lives to the Lord have confidence in the words of the Apostle Paul in 2 Tim. 1: 12,—“For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” How confidently Paul could write to Timothy in these strains! We have the same assurance; we

are persuaded the Lord is able to keep each of His children in the Christian way, all they have committed unto Him, against that day, through the testing time and into the wonderful kingdom of Christ.

From 1 Pet. 1: 3-5 the Apostle Peter gives us such a lovely assurance of the strength, confidence and trust that the real Christian can have in the God of his salvation. The kingdoms of this world shall fade away in insignificance, but this wonderful inheritance, Peter says, “fadeth not away.” It is “reserved in heaven for you who are kept by the power of God”; not kept by our own ability, or our own confidence, but “kept by the power of God through faith unto salvation ready to be revealed in the last time.” Ready to be revealed in the gathering Home of all the members in Christ in this closing period of the Gospel Age, being gathered to be with Christ to participate in the glorious kingdom work of blessing all the families of the earth. How true are the words of the Lord,—“Not by might, nor by power, but by my spirit, saith the Lord.”

May we, then, take a lesson from a recent tragic event, and realise our confidence and trust are in the Lord’s hands, and as we co-operate with Him and allow Him to have His will with us, He shall bless and over-rule our going out and coming in, and our lives shall be useful in His service now and prepared for every good work in the glorious time to come. Read Phil. 4: 6-8. The Apostle Paul gives us this lovely message in regard to our Christian walk; may it be that these words to the Philippians are a guide to us in our going out and coming in throughout this new year 1968, to the praise of the Lord.

Adelaide Easter Convention

The Adelaide brethren are arranging to hold their Easter Convention this year from Good Friday to Easter Monday (D.V.), in Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, P.O. Box 47, Kingswood, South Australia, 5062.

Convention News

THE Annual Convention arranged by the Melbourne Class and held over the Christmas period proved a very helpful season of blessing and refreshing to all able to attend. We lift up our hearts in thankfulness to our Heavenly Father for all the blessings received at His hands. It was a pleasure to welcome visiting brethren from five of the Australian States and New Zealand, and their contributions to the programme assisted greatly in providing the spiritual food enjoyed throughout the gatherings.

Over the four-day Convention three Bible Studies were conducted on the passages 1 Thes. 4: 13-18; John 14: 1-9 and Luke 21: 25-33. Each of these studies gave opportunity for general expression by the brethren, and proved helpful covering the variety of Bible truths applicable from the days of our Lord’s first advent to our own day and on into the kingdom. Thoughts on these studies are contained in the Convention Notes now also available to all friends desiring copies. Also the article in this issue—“Thoughts on 1 Thes. 4: 13-18,”—provides helpful details on this important passage of Scripture.

In the addresses given by the brethren a variety of subjects were helpfully presented on the following subjects—“The Christian in a World of Change”; “What Did Jesus’ Death Effect?”; “Three Degrees of Love”; “Loving Our Lord’s Manifestation”; “Do Not Quarrel On the Way”; “Grace and Knowledge”; “The Knowledge of God”; “The Holy Spirit”; “The Spirit of Sonship”; “Direction”; “The Lamb Slain and Victorious”; “The Test of Time”; “Wisdom, Earthly and Spiritual”; and “Our Victorious Faith.” Some of these addresses shall be printed in the “Peoples Paper” and notes on each are also recorded in the Convention Notes previously mentioned.

Three Fellowship Meetings were conducted and messages of greeting with Christian love were received from Classes and numerous friends throughout Australia and overseas. Three from U.S.A., came from Brothers Pollock and Wilcox, also a delayed message from Brother Lanowick. Another greeting came from Brother Mann of West Germany and all these messages of Christian love were warmly appreciated. At the closing Fellowship Meeting the Melbourne brethren selected the passage in John 14: 1-3 as their message of greeting to all brethren who had remembered the Convention, and as a general message to the Lord’s people everywhere with warm Christian love. The “Hymns We Love and Why” session was again very popular, the hymns of praise to God being much enjoyed by all present. The Praise and Testimony sessions also gave opportunity for the brethren to express their appreciation for all the Lord’s favors and blessings received throughout the year, and for His over-ruling in connection with their attendance at the Convention. On the evening of the second day of Convention, the “Dawn” TV film “The Unknown God” was screened and appreciated by some new friends, and also by all who had seen this previously.

Throughout the Convention it was a pleasure to have a number of our Melbourne Polish brethren with us, and who are now able to follow the meetings in English with increasing understanding and appreciation. The usual Love Feast concluded the Convention sessions, with the singing of the lovely hymns “Blest be the tie that binds,” and “God be with you till we meet again.” A final prayer of thanksgiving to the Lord and asking His blessing to be over all present and His people everywhere closed a profitable Melbourne Convention for 1967.

Thoughts on 1 Thes. 4:13-18

IN verse 13 the Apostle desires that his readers have clear knowledge concerning the blessed hope of the resurrection of the dead. He refers to “them which are asleep”, and he is writing with the special object of comforting the brethren so that they may not be found sorrowing as others which have no hope. It is possible that some of the brethren in the early Church regarded it as an advantage to be “alive,”—still in the flesh—at the time of our Lord’s second presence, as though these would receive some kind of blessing not possible for those who had “fallen asleep.”

In verse 14 the Apostle says,—“If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” Verse 15,—“For . . . we which are alive and remain unto the presence of the Lord, shall not precede them which are asleep,” (Diaglott). Order will be observed in the resurrection; some will be glorified or “changed first,” and others afterward. The Apostle here declares that the living saints, who are left over to the presence of the Lord, will by no means precede those who fell asleep. Those “dead in Christ,” who are fallen asleep are not required to wait in sleep for the living members to finish their course, but are resurrected at once, as one of the first acts of the Lord at His second presence. This is confirmed by the Apostle’s words in the latter part of verse 16,—“the dead in Christ shall rise first.”

In verse 16 the Apostle describes the conditions which will accompany our Lord’s second presence. He says, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.” “With a shout.” Since our Lord Jesus comes in the manner of a thief, that is, secretly, it is evident that when Paul wrote in our text that Jesus would “descend from heaven with a shout,” he must have been using pictorial language. The Greek word here translated “shout” means literally to incite, or to urge, to encourage. The aspect of affairs in the world for the past hundred years very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. In the Lord’s providence, the great increase of knowledge of the nineteenth and twentieth centuries and the enlightenment it has brought to the people world-wide has incited a clamouring for equality and rights. And how this symbolic “shout” has already altered the course of the pre-1914 world, and shaken its very foundations.

Daniel foretold the increase of knowledge which brought about this clamouring for human rights. (Dan. 12: 4.) This increase of knowledge along all lines, which is arousing the people to throw off their age-old superstitions, has come about as a result of the fact that we are already in “the day of the Lord.” True, the foundation for this general dissemination of knowledge had already been laid through the use of the printing press and other latter-day devices of communication. Now the general diffusion of knowledge has gained sufficient momentum to stir up the masses to begin casting off their shackles of superstition and class rule, and it is creating within them a desire for that economic liberty, security, and happiness which they insist should be the heritage of every human.

Hence it is seen that a mighty “shout” has attended our Lord’s return, even as Paul predicted. The people have heard it and have taken it up, having been incited to clamour for the things which they now believe are rightfully theirs. By it the Lord is creating a state of mind in the masses of the oppressed and suffering millions of the world that will ultimately contribute to the complete overthrow of the present social order. This shout is also accomplishing a gradual preparation of the hearts and minds of the people for the blessings of the coming kingdom of Christ, blessings which will be dispensed to a dying world just beyond the final spasm of this great “time of trouble.” (Dan. 12: 1.)

In our text Paul prophesied that the Lord would return “with the voice of the archangel.” This is another striking symbol of similar import. The name “archangel” signifies chief messenger; and our anointed Lord Himself is Jehovah’s Chief Messenger—the Messenger of the covenant. (Mal. 3: 1.) Daniel refers to the same personage, calling him Michael, which name signifies—who **as God**—an appropriate name for Him who is “the express image of the Father’s person,” and the representative of His authority and power. The voice of the archangel represents Christ’s authority and command.

The same thought is differently expressed by Daniel, when he says, “Then shall Michael, the great prince, **stand up**.” To stand up signifies to assume authority, to give commands. The Psalmist says,—“He uttered his voice; the earth melted.”

The great time of trouble will be precipitated, and the earth (organized society) will melt, or disintegrate, when the new Ruler utters His voice of command. At His command, systems of error, civil, social and religious must go down, however old, or firmly entrenched and fortified they may be. The sword out of His mouth shall cause the havoc. The truth on every subject, and in all its varied aspects, shall judge men, and under His power and overruling, shall cause the overturning of evil and error in all their thousand forms.

“The trump of God” is another meaningful symbol. Paul here refers to what the Revelator designates “the seventh trumpet,” the “last trump” in a **series** of symbolic trumpets. (Rev. 11: 15; 1 Cor. 15: 52.) The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord’s Kingdom, as connected with “the trump of God,” and the Revelator mentions the same with even greater minuteness. The propriety of calling the “seventh,” or “last trump,” the “**trump of God**,” is evident too when we remember that the events mentioned under the preceding six trumpets of Revelation refer to humanity’s doings, while the seventh refers specially to the Lord’s work, and covers the “Day of the Lord.” (Rev. 10: 7; 11: 15, 18.)

Thus we find the “shout,” “the voice of the archangel,” and “the trump of God” all symbols, and now in process of fulfilment. Note carefully, too, the fact that each of the three prophecies just referred to (Dan. 12: 1; Rev. 11: 15; 1 Thes. 4: 16) declares the Lord’s **presence** at the time when the events mentioned transpire. They were foretold for the very purpose of indicating the manner in which His **invisible** presence would be manifested to those who have faith in the word of prophecy. Pauls says, “The Lord **shall descend with** (literally **in**, or **during**) a “shout,” “voice,” “trumpet,” etc. John says that the kingdoms of this world become His during the time of these events; and Daniel says, “At that time shall Michael, the great prince (Christ), stand up” (be present) and begin to prepare to take to Himself His great power. If, therefore, we can recognise the “shout,” the voices, and the sounding of the great symbolic trumpet, we should accept them as indications, not that the Lord will come soon, but rather that He has come and is now pres-

ent, and that the harvest work of gathering the wheat is already under way. Yet it is not to the natural vision, but only to the eye of faith, through the sure word of prophecy, that His presence and work can be discerned. Also the “shout,” the “voice of the archangel,” and the “trump of God,” are all instrumentalities for the accomplishment of the harvest work of the Gospel Age. (See Matt. 24: 31.)

In the latter part of verse 16 the Apostle says,—“And the dead in Christ shall rise first.” The **“dead in Christ”** are not required to wait in sleep for the living members to finish their course in death, but are resurrected at once, as one of the first acts of the Lord at His second presence: **“for the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we shall be changed.”** (1 Cor. 15: 52.)

Verse 17,—“Then (thereafter) we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.” “We which are alive and remain (at the time of the Lord’s second presence) shall be caught up together with them in the clouds (He cometh with clouds) to meet the Lord in the air; and so shall we ever be with the Lord.” (See 1 Cor. 15: 51, 52.) “We shall not **all sleep** (says the Apostle) but we shall all be changed.”

So, then, at the Lord’s presence the resurrection of the sleeping saints takes place. It would now be proper to say **has taken place**, since we can recognise the signs of His “parousia,” and then the saints still in the flesh are “changed.” As each one finishes the earthly course, they are gathered to meet the Lord and the risen saints in the air. What is the significance of being **“caught up together”**? The Diaglott renders this,—“**At the same time.**” This would not mean the same **instant** of time, but rather the same period of time—the period of Christ’s secret presence, before His manifestation to the world. We should remember that the Apostles were not only instructors, expounders of God’s Word, but they were prophets themselves also, and in foretelling events not then due, they used figures, symbols, and dark sayings to be understood by the Church when the due time came for the understanding to be made plain. In regard to the expression “caught away in the clouds together” we should remember that all the prophecies looking down to this period called the “Day of the Lord” and the “Day of Trouble,” state the many great events of this time as though they would all take place together; and so they do, for nothing intervenes to break the chain of events; link follows link, and they go all together, clouds of trouble follow one another closely, the one fading away where the next is beginning. Like the cars in a train, they all go together, and yet one is first and another is last. So likewise the living will be caught away in these clouds to the new power of the air—together—just as when a school is dismissed the pupils leave it together, yet they do not all pass through the doorway at the same instant of time.

Paul’s “clouds” in which the living are to be caught away, coincide exactly with the “clouds and thick darkness” of trouble, by which all the prophets so often represent the troubles of this Day of the Lord. And the **“air”** into which they are caught, and in which they are to be with the Lord, we apprehend to be no less a symbol than the others. A symbol of what? Of power and dominion. And if we are to be “changed” and are to enter into and share this dominion, how appropriate to say in symbol that we will be caught up into the **“air”** power, and be forever in it, with the Lord.

Thus, the same word is used elsewhere by the same Apostle. In Eph. 2: 2, he speaks of the “power of the air,” and declares that Satan now holds that “power” which the “air” symbolizes. And when we remember that “sea” in symbol represents the lawless and unruly classes of men, that “earth” represents organized society, and that “mountains” represent earthly governments, what is more reasonable than that the “air” or “heavens” should be used to symbolize the invisible yet all-pervading power and influence of spirit beings.

And if “air” is thus used to represent the present evil spiritual control, how appropriate that the same symbol should be used in describing the new spiritual empire of the Prince of light who becomes the new Prince of the air, and deposes and binds the present usurper.

Paul, explaining the resurrection of the sleeping saints, and the “change” of those who are alive and remain unto the presence of the Lord, calls it a mystery (1 Cor. 15: 51, 52)—a matter not yet made fully plain and clear of which he could only give them a glimpse. And he declares of the living, “We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at (Greek, ‘during,’ or ‘in’) the last trump.” Here the symbolic trumpet is again introduced, which covers the period of the Harvest, the period of the Lord’s secret presence, and it is **in** or during this time, that the dead saints shall be raised and the living members “changed.” “For the trumpet shall sound and the dead (in Christ) shall be raised incorruptible and we shall be changed.” While, therefore, all must be changed, and the change of each will be “in a moment,” all will not be raised and changed in the same moment—the dead in Christ shall rise first, then we—continuously—as each one finishes their earthly course in death, without interruption or anything to prevent, will be “caught up together,”—to be together—in association with them into the power of the air. “And so shall we ever be with the Lord.” Verse 18,—“Wherefore comfort (exhort, strengthen, encourage) one another with these words.”

Passover Memorial 1968

The anniversary of the Memorial of Christ’s death falls this year on the evening of Thursday, 11th April. It is the privilege of the Lord’s people to observe this memorial at this season “in remembrance of Christ.”

Memorial Services

Melbourne—Sunday, 7th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide—Sunday, 7th April, at 6 p.m., at Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide.

Sydney—Thursday, 11th April, at 7 p.m., at 53 Bennett Street, West Ryde.

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Unity of the Spirit.

(Read Eph. 4:1-3.)

IN these verses we find one of the "walks" mentioned by the Apostle Paul in the book of Ephesians, applied to the Christian. We know that these walks referred to in this Epistle become part of the theme of the Apostle. In chapter 2:2 we are told that before we were Christians we walked according to the course of this world, as children of disobedience. We know that the children of disobedience are referred to as the children of Adam's disobedience. Before we were Christians we were in that position, walking in the course of this world and in the course of Adam's disobedience, and therefore out of communion with God. But then in Eph. 2:10 we read, "*We* are his workmanship, created in Christ Jesus unto good works, which God hath before ordained we should walk in them." Therefore we are exhorted to walk in good works. Not the ordinary good works such as the world does. We could spend a great deal of time in discussing how many things the world does as good works. But they are not the good works mentioned here. We are to walk in good works prepared for us or arranged for us by God. Therefore in the study of this chapter we find that these good works of a Christian start at the time of consecration, and follow on all through our Christian life as we endeavour to do His will. The good works of a Christian are the carrying out of his consecration.

Now in Eph. 4:1 we are exhorted to walk worthy of the vocation wherewith we are called. "Walk worthy of the calling wherewith thou art called," another translation says. How can we walk worthy of the calling wherewith we are called? The Apostle tells us how. First, he says we must be lowly, or humble. We must not think of ourselves more highly than we ought to think if we are going to walk worthy of our calling. Then he continues; in order to walk worthy of our calling we must be meek, and unselfish, with long-suffering, even if it requires great patience over a

long period of time. Patience is one of the Christian virtues. Sometimes, under some circumstances, *we may* be patient for a few days or weeks, but longsuffering requires us to be patient sometimes for years; sometimes all our lives. Christian love is based upon a mutual love for the Lord and the Truth, and the realisation that we have all been called of God. We also have to be longsuffering because of our own shortcomings.

We find the expression “endeavouring to keep the unity of the spirit.” “Spare no effort to keep the unity of the spirit.” That word “keep” means to guard, to protect. Therefore we are told to give diligence to guard or protect the oneness, the unity that exists, and that should exist, in the body of Christ. If we do that, we will keep in mind that unity must be maintained within the framework of the fundamental truths that have been entrusted to our care. “In the bond of peace.” The bond of peace is one uniting all those who have the heart reconciled to God. Associated with that is peace with God. These should be walking worthy of their calling, seeking to know their Heavenly Father’s will, and do it. In other words, those who are sparing no effort to protect the unity of the spirit in the body of Christ, always remember that in fundamentals, unity; in lesser essentials, liberty; and in all things, charity.

We love the brethren. Through the Truth we shall attain unity. The exhortation is that we should, through an understanding of the Truth, strive to have that unity. We should strive for unity, and not compromise. Those who demand acceptance of their views cannot enjoy the unity of the spirit in the bond of peace. Every one of us has a right to disagree, but none of us has the right to be **disagreeable**.

Ephesians 4:4-6 reads, “There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Notice how these verses are connected to the first three verses. The Apostle Paul tells us about unity, then tells us how that unity is striven for, because there is only one body and *we are* members of that body in particular, and as members of the same body we should give the other members all possible help. Then he exhorts unity because there is one spirit, the holy spirit, the spirit of truth, and we all have that holy spirit, that unction, in the operation of our fellowship one with another. We are exhorted to unity because there is only one hope, and we have been called and inspired to seek the whole of our hope. We have the hope of the high calling, the hope of Christ in you, the hope of glory, having a hope of sharing in the great work of the future. We are exhorted to keep the unity of the spirit because there is only one Lord, and He is our Head. We are all members of the body. We are exhorted also because there is only one common end; that Jesus Christ is the author of our salvation, and the real expression of our faith is the outworking of our consecration. We are also exhorted because there is only one baptism, and that is baptism into Jesus Christ. Faith and baptism belong to each other. Our faith belongs to us individually. Certain things we have to recognise as individual ones—your faith is your own. Your baptism into the body of Christ is your own. And so therefore, faith and baptism belong to us as individuals, and not collectively. As individuals we have to make our calling sure. As individuals we have to walk worthy of our Father. As individuals we have to know and do the Heavenly Father’s will. As individuals we are baptized into Jesus Christ. When we realise this, we know that each one of us as individuals has a responsibility for the unity of the spirit. Each of us as individuals has a part of the responsibility of the unity of the body. As we exercise this responsibility, we enjoy the fellowship of others. We enjoy the unity also because it is from God. We have dedicated ourselves to Him. For these reasons we can appreciate why we should give every endeavour to keep the unity of the spirit in the bonds of peace—because of our close relationship to the Lord. We must accept our part of the responsibility for the sweetness of Christian unity. Are we not glad that there is one hope, one Church? We have one God, one Lord. One of the things the Heavenly Father loves is unity and kindness. The Lord Jesus also hates certain things, and so does God. One of these things is he who would alienate the affections of one brother from the other. Such is not in keeping with the unity of the spirit, in the bonds of peace.

“But every one of us is given grace according to the measure of the gift of Christ.” (Read verses 7-10.) Verse 7 again emphasizes our obligation as Christians. We have obligations. We emphasize this verse, because the Apostle emphasizes that every one of us has been given grace. Everyone of us has been the recipient of His grace. The Lord has not overlooked one of us. How beautifully the Apostle Paul takes the Messianic prophecy of Psalms 58:18 and applies it to our Lord—His birth, death, resurrection and ascension! His work results in making captives of all the enemies of the Kingdom—captives of Satan, sin, sorrow and death. It also results in fulfilling the words spoken by the prophet, even to the establishment of the kingdom for the blessing of all the families of the earth. All of that is contained in this verse.

Now, we will go on to verse 11: “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” (Verses 11-16.)

“He gave some, apostles; and some, prophets” and so on. These are gifts that God has given to the Church. In 1 Corinthians 3:4-7 we read, “For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.” Their commission came from the Lord. They were witnesses of the Lord’s resurrection, and gifts given to the Church by the Lord Himself. The Apostles were not the only gifts to the Church. “And some, prophets”—

that is, teachers, expounders of the Word of God. "Some evangelists" — travelling missionaries, pilgrims. "Some to be pastors and teachers." We have received in these latter days all of these gifts. Why have all these been given? It says here, for our perfecting, to equip us for the work of the ministry, and for appreciation of the mysteries of the kingdom of God. Then it says this is for the building up of the body of Christ, so we might grow towards attaining the oneness and unity of our faith; so that we can grow up in our understanding of the Son of God. Whenever you read the word "perfect" in the Bible you will realise that as we become maturer Christians we reflect in our lives more perfectly the characteristics that were perfectly reflected in Christ's life. But we are advised not to rely on human leaders. We are not to be partisan, and say "I am of Paul, I am of Apollos." "I planted, Apollos watered; but God gave the increase." Without both, there could possibly be no increase. Do not glory in anyone else, because we are Christ's, and Christ is God's. Our relationship to the Heavenly Father is so personal that if we are Christ's, we are God's. Let no man glory, except in Christ.

Verse 16 of Eph. 4 speaks of "that which every joint supplieth." Paul had given much to the Church. So had others. So today we have had a blessing from the ministry of Brother Russell, in understanding the fundamentals of the Truth of God's Word. But the Apostle is here impressing on you and me the individual responsibility that we have as members of the body of Christ. Each member of the body of Christ can supply something. Each member of the body of Christ can contribute to the supply of blessing to other members. We can often supply what the other member needs. Have you ever quietly sat down and considered what you, as a member of the body of Christ, can supply to the benefit of the other members of the body? Every joint supplies something. Then when you have decided what you can do, determine to be a living member of the body of Christ. A word of encouragement, a smile, a handshake—there are many ways; but we, as members of the body of Christ, are necessary. We can all supply something. Every member in the body has been set as it pleases God. Because of that, our experiences are bound to vary. The hand cannot say, I have no need of thee. Each member is necessary. Our understanding of some points of truth may vary. But a whole body works in unison, and so should we. We all have to have the unity of the spirit. We rejoice that we, as members of the body, are all appreciative of the privilege of living in the days of the presence of the Son of Man. May we all remember that each member is important to the healthy functioning of the body. You, as a member of the body of Christ, are just as important as any other member. So one can never say to another member, I have no need of thee.

Let us take the television work as an example, or the radio work. In the operation of this part of the kingdom message, a few brethren are sometimes inclined to forget that those brethren taking an active part are able to do what they are doing only because of the individual sacrifices of the other members of the body. So there again it is the members of the body who unite in proclaiming the message of the kingdom. It is the unity of effort, the unity of sacrifice, the unity of the spirit that counts. The few brethren who actually give the message could not do so without the sacrifice of the others.

Read Eph. 4:17-24. In these verses the Apostle Paul resumes the exhortation "walk worthy of your calling," and if you do not you are going to walk as the Gentiles, not in the spirit of Christ. The Gentiles had no fellowship in Christ; they were ignorant of the Divine Plan—therefore do not walk as Gentiles. "Ye have not so learned of God." You have laid aside the old walks of life, the lusts and delusions of this world, and therefore walk not as Gentiles, but walk worthy of your calling in righteousness and true holiness.

Now we have verses 25-29,— "Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister unto the hearers." It seems that some did not have a very high standard. The Jews were brought up with the Law and taught the principles of the Law, but the Gentiles were not. When we get that picture, these verses are more easily understood. After a great deal of study it seems that there is no other way to take those verses, than that some of the brethren were lying and stealing. These qualities worried the Apostle Paul, because that would destroy the unity in the early Church. It should help us, because we know the Church has been called from all walks of life. The members have different social backgrounds, standards of education, working conditions and other things, even coming from different countries. Even now those conditions can play a part in the experiences of the Church. If we had chosen the members of the body of Christ, no doubt we would have chosen different ones than the Lord has chosen. We would have been wrong in our choice, because the Lord naturally knows more about them than we do. But the Lord did not give us that responsibility. He gave us the responsibility of being members of the New Creation, and having the same desires of unity of purpose, helping one another to approach the Bible as the Word of God and walk worthy of our calling. We are to have the unity of the spirit regardless of our different conditions and disadvantages; we all need the cleansing power of our Lord's sacrifice. We all have to be reminded of things.

Verses 30-32 read, "Grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. 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."

"Grieve not the holy spirit." That is an admonition. Do the will of God, imparted to us through the Word of Truth. By not doing as the Gentiles do, while not walking according to the course of this world and not doing disgrace to the Gospel. If we do that we will not break the seal which holds us in communion with God and in communion with each other as members of the body of Christ. Note the contrast in verses 31 and 32. Verse 31 tells us how to grieve the spirit. Verse 32 tells us how not to grieve the holy spirit, to protect the seal, and we can only do this through the power of the holy spirit, through love to the Lord, love to the Truth and love to one another.

Remember those brethren at Ephesus were very close to the Truth. Their background was very different to the background of the brethren today. For us, it should be easier to be kind one to the other, that we should be

tenderhearted, that is understanding one another and forgiving willingly, even as God for Christ's sake hath forgiven us. That is, we will not grieve the holy spirit or break the seal of sonship, and we will preserve the unity of the spirit in the bonds of peace and the bonds of grace. That is something which is the responsibility of each member of the body of Christ. It is only for us to put forth the effort. Christianity does require effort, even though we walk in Christian fellowship and communion with God and regard it as well worth all the sacrifice we may make. Let us all continue to strive for the unity of the spirit in the bonds of peace.

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“Peace on Earth, Goodwill Toward Men.”

(Luke 2:8-14)

THE angel's message at the time of the birth of Jesus as the babe of Bethlehem is most inspiring, being helpful and encouraging at all seasons of the year, but especially so at the Christmas season. The words of verse 10 in this 2nd chapter of Luke read—“The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which **shall be to all people.**” Meditating on these words we realise that they mean something really outstanding, for the “all people” mentioned in the angel's message means all **people who have ever lived on this earth.** This assurance is almost beyond our comprehension until we realise that what the Lord promises in His Word He is abundantly able to perform, in due time.

Further, the message in verse 14 is of the utmost importance also, because it gives assurance that a time is coming when there will be **“on earth peace, good will toward men.”** Both these messages, coming from God's holy angels, at the birth of God's dear Son to be the Saviour of the world could not have greater or higher qualifications for the sureness of their fulfilment, because those angels spoke for God.

Examining other Scriptures which also speak for God, through earthly servants, we find that the promised “peace on earth” has never been experienced amongst the human family since Adam disobeyed God and brought the sentence of death upon himself and all mankind who were condemned in him. This is clearly stated 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.”

How different, however, is the prospect for all mankind revealed in the wonderful prophecy of Isa. 9:6, 7,—“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” This prophecy given by Isaiah at least 700 years prior to the birth of Jesus is surely a wonderful message of assurance that the Saviour would come and establish peace on earth, in due time. The difficulty with many people is that almost 2,000 years have passed since Jesus came, and instead of peace on earth, good will toward men, wars and other world-wide troubles have increased. Indeed, to such a pitch have world conditions developed today, that the greatest men on earth fear for the complete destruction of the human family with such weapons of annihilation that are available today.

When Jesus was on earth at His first advent He made no claim that His Kingdom of Peace could be expected at that time, and this is also strange to many people. In John 18:36 we read Jesus' reply to Pilate,—“My kingdom is not of this world.” The word “world” in this verse is a translation of the Greek word “kosmos”, meaning “order of things.” So Christ's kingdom would not be established during this “present evil world.” We may reason that if our Lord had set up His kingdom at His first advent, He could have prevented the development of such terrible conditions we see world-wide today. That may have been so, but supposing the Lord's power had been operating throughout the world, and wars had not developed, and nations had not invented such weapons of destruction that are so prevalent today, would “peace on earth, good will toward men” have been possible while all members of the human family were growing old and passing away in death, even if there were no dread diseases to cause pain and suffering? It will be admitted readily that there can be **no real peace on earth** in the midst of death amongst the human family. Therefore, God's promise, through His angels at the birth of Jesus, to establish “peace on earth” was much more far-reaching than the mere prevention of war, however desirable that may be. Yes, the promise of “peace on earth, good will toward men” when Jesus was born as the Saviour, Christ the Lord, meant the taking away of every hindrance to lasting peace and happiness for the human family, including the abolishing of the death sentence rightly imposed upon our first parents 4,000 years previously.

In Matt. 18:11 we read,—“For the Son of man is come to save that which was lost,” and this includes the whole human family. The words of Jesus are also recorded—“I am the good shepherd; the good shepherd giveth his life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might receive it again. No man taketh it from me, but I lay it down of my-self. I have power to lay it down, and I have power to receive it again. This commandment have I received of my Father.” (John 10:11, 17, 18.)

The Psalmist gives us a good outline of God's compassion and love for His human creation, that prompted the sending of His only begotten Son to pay the penalty of death standing against all mankind, in the words of Psa. 102:19, 20. "For he hath 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." These human prisoners under the sentence of death, are also well described by the Apostle Paul,—“For we know that the whole creation groaneth and travaileth in pain together until now.” (Rom. 8:22.) However, the promise that God would “loose those that are appointed to death” is abundantly confirmed throughout the Old and New Testaments. In Isa. 25:7-9, we have a beautiful description of the blessings of Christ's Kingdom operating throughout the world for the benefit of all the obedient in that day,—“He will destroy in this mountain (kingdom) the face of the covering (death) cast over all people, and the vail (ignorance) that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” (See also Isa. 2:2-4.)

In Psa. 72:17 we read,—“His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.” This surely will be the time when the message of the angels at the birth of Jesus will be fulfilled—“Peace on earth, good will toward men.” However, it may be asked, Why did God allow about 2,000 years to pass from Jesus' birth before the promised peace should come to mankind? The answer is, for the special purpose in God's plan to select the Church, the Bride of Christ, to inherit the heavenly kingdom with Christ, and assist in establishing **lasting peace** throughout the earth, to God's praise. To accomplish the calling and developing of this class of followers of Jesus, the whole Gospel Age has been devoted and each one drawn of the Father to Jesus has been blessed with a measure of inward peace which our Lord exhibited so completely against all the contradiction of sinners against Himself. (See Heb. 12:1-3.)

Our Lord's legacy of peace has been a great blessing to all His true followers, as stated in John 14:27,—“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” This peace, comforting the hearts of God's people, comes from the indwelling of His holy spirit, but of course does not fulfil the promise of “peace on earth, good will toward men,” which can come only with the setting up of Christ's Kingdom and His rule of righteousness throughout the earth, Satan of course being bound that he deceives the nations no more at that time. (Rev. 20:1-3.)

While waiting for the kingdom the Lord's people realise what a privilege it is to have a part in the service of Christ, to be active in witnessing with the glad message which has been such a blessing to their own hearts. An important part of the Christian's armor is to have our “feet shod with the preparation of the gospel of peace.” (Eph. 6:15.) In other words, to have one's heart prepared in meekness, humility, and devotedness to the Lord, and so be fitted to commend Christ's gospel of peace wherever there are hearing ears. The same thought is found in Paul's words in Rom. 10:15,—“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” Yes, indeed, what a favor to have been entrusted with the glad tidings of the gospel of peace, to be proclaimed at all suitable times now, and also assuring all who have ears to hear that the message from the angelic host is sure of fulfilment in the near future, with the establishment of Christ's kingdom,—“Glory to God in the highest, and on earth peace, good will toward men.”

RESIST THE DEVIL

“Your adversary the devil goeth about as a ferocious lion, seeking whom he may devour; whom resist stedfast in the faith,” says the Apostle. We may be sure that he attends all the Conventions, and even the regular meetings of the Lord's people, and that his influence is continually exerted to sow discord, strife and every other work of the flesh and of the devil. He works upon our imperfect heads and hearts. “We are not ignorant of his devices,” writes the Apostle, and we well know that wrongheadedness is far more dangerous than wrongheartedness. The latter the Lord had promised to protect us from, but not from the former; we must be “pure in heart,” else we will not long be reckoned amongst the branches of the true vine, but be cut off; for **love** is the fruit of the spirit—the fruit of the vine. And “herein is your Father glorified, that ye bear much fruit.” Oh! then, how we should watch and pray against the spirit of envy, malice, wrath, strife, contention; and cultivate meekness, gentleness, patience, brotherly kindness, love. Thus, as directed, let us keep our hearts in the love that is of God; keep them with all diligence, for out of them are the issues of life—the decision as to our everlasting future of life or death eternal. Let us all be on guard. And let those who have on the whole armor and who know how to use the sword of the spirit assist the weaker to overcome the tempter's snares and wiles. —Selected.

A Test of Faithfulness

In the eleventh chapter of Hebrews we have a record of God's faithful servants during Old Testament times, and the sixth verse tells us that without exercising faith in God it is impossible to please Him. We will not review the lives and faith of the Ancient Worthies; suffice it to say they were a great people—as Paul declared, the world of their day was not worthy of them; they were misused and persecuted almost continually, yet these old faithfuls pressed on, simply believing what **God had told them**, even though they received little outward evidence of the fulfilment of those things promised.

The prophecies and promises of God have been fulfilled in remarkable ways since Old Testament times, so that faith generally ought to be increased; yet we find that it is true, as the Scriptures declare, when our day should come, faith

would be hard to find. Students of the Bible know that we are living in a time of peril—that Christians are warned of the likelihood of many falling from faith in this evil day. We all desire to be of those who “stand”, and not fall. How shall we maintain our faith in this evil day? Individually and collectively this is an important question facing all Christians.

Throughout our Lord’s personal ministry, and during apostolic times, Christians were exhorted to love one another, and endeavor to help each other maintain a life of faith and good works in the Lord. Read Heb. 10:23-25. We are told here that the assembling of ourselves together is important in assisting each other to maintain faith, love and good works. One can conclude that the tendency to “forsake assembling together” was among the church at that time, and that Paul was trying to correct it; but over and above that, he declared that a GREATER endeavor to this end would be required as the end of the Gospel Age approached —“when ye see the day drawing on.” The New English Bible translates verses 24 and 25 very nicely—“We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the day drawing near”.

We experience much friction today—the world is full of it, our homes are far from free of it, and there is some of it in our meetings and in our fellowship. Friction is bad enough in the world, but it has been there so long that we do not expect anything better until the Kingdom comes. We may just shrug it off; a wise Christian will endeavor to keep neutral in the worldly feuds. Friction is disturbing in the homes where it occurs. On occasions it is wise to do some heart searching regarding it—we are often angels to people outside, and anything but angels within our own home circle.

There may be unavoidable friction in some homes however, for our Lord did not promise us to enjoy peace on earth in the present time (thank God peace in entirety will come one day); but as yet during the Gospel Age Jesus said the acceptance of His gospel would sometimes set at variance father and son, mother and daughter, and that a man’s foes could be those of his own household. We would often faint because of this friction were it not for the sufficiency of grace the Lord provides as we seek moment by moment to be kept in His love.

But when friction occurs between brethren, fellow believers, and in our fellowships, we are really up against it. What causes it? How can we overcome it? No doubt *every* Christian who truly desires to serve the Lord and the brethren acceptably, does much thinking upon these questions. Constant bickering produces a sense of frustration until ultimately we begin to think, What am I getting from this unsatisfactory state of affairs; would it not be better to study my Bible alone and leave the study class? Some do, and find a measure of satisfaction; others do also, but admit later that they made a mistake and were sorry they did; others again press on midst the frustrations resolving it as the Lord’s will for them that they press on midst “the blood and tears” to the end. Of one thing we can be reasonably sure—the easiest way out is not necessarily the right way. It is admitted that there may be different angles and differing answers to these questions, but we all surely desire to be alert to any cause of trouble, and how we may overcome it. Blame is always placed on some person or persons as an excuse for separation and broken fellowship, but to the writer it would appear that the blame is rarely placed upon the right person; all too often the real blame attaches to the one doing the blaming.

In every difficulty that occurs the battle would be more than half won, if instead of blaming another we first looked squarely at ourselves. Let every man **examine himself** — that is what is needed; never mind examining someone else. If we would judge ourselves we would not be judged. How easily we seem to see the mote in another’s eye, despite the beam that is almost blocking our own vision. This wrong attitude is surely traced to a lack of **love**, the greatest and most important of the fruits of the spirit. Probably more sermons have been preached on love than anything else; but is it so much to be **preached about**? It is something each individual Christian should seek to develop and maintain, but does preaching about it help to develop and maintain it? If the writer were asked, How best is love developed and maintained, the answer would be, **Personal obedience** to God and His Word through the grace of Christ. Love has to Grow in the **inward parts**; we cannot put it on superficially. Much professed love is a miserable counterfeit of the real thing. When the true love of God dwells within, we can overcome every difficulty-1 Cor. 13 shows us that.

Ministering the gospel requires **love in the minister**. To distribute thousands of tracts mechanically or from a sense of duty, is not as important as presenting the message to fewer with true love for others prompting it. Though we make all kinds of self denial, give freely to the poor, etc., and love is not the prompting motive, it profiteth little. True love never envies others, is never jealous; never vaunts itself, never allows one to think **himself** something. Love suffers long—a state of mind and heart which can bear long when oppressed or provoked, without allowing hatred to prompt harshness and revenge. It continues to wish well to all, never becomes “puffed up” to see the faults of others while blind to its own. Weymouth’s translation of 1 Cor. 16:14 is very nice—“Let all that you do be **done from love**”.

Today the emphasis is on education. Never has the civilized world been better educated secularly than it is today, and never has it presented a greater conundrum. Many years ago, before the present great increase of knowledge, a preacher expressed the opinion that he doubted if **learning, without piety**, is really beneficial to man. Reflecting now, we think he must have been a very wise man; for today we have great learning with lack of piety or godliness, and the result—it threatens to wipe mankind out of existence.

There appears some similarity in religious learning; it was evident in Christ’s day and continues to the present. The Scribes and Pharisees thought they knew all that was to be known about religion —maybe in fact, they did, because in Matt. 23:3 we read how the Lord told His disciples it would be right to do as the Pharisees **taught**, but not to live as they lived; do ye not after their “works”. The N.E.B. translation reads—“. . . the Pharisees sit in the chair of Moses, therefore do what they tell you; pay attention to their words. But do not follow their practice; for they say one thing

and do another.” See also Matt. 5:19, 20—only they who teach **and do**, shall enter into the kingdom of heaven.

It may be possible to know the truth very well, be doctrinally sound, yet lack the proper spirit of the truth. Knowledge of true doctrine alone, may make for headiness; only when the truth is received in a spirit of meekness, with love controlling the emotions, does knowledge become a factor for good. . . . Though I have all knowledge . . . and have not love, I am nothing (1 Cor. 13:2.) In Proverbs 4 the writer impresses the importance of getting wisdom with understanding. We can get wisdom through learning; knowledge can make us wise; but understanding only comes by practising, by experience. We remember witnessing a young teacher of engineering perform a task on a machine rather clumsily, certainly not as expert as one might expect from one who was teaching that trade or skill. After he had left the room one of the company present remarked upon the fact. There was also another teacher present, a man much older, not only in teaching experience but who had many years practical experience before he became a teacher, and whose own skill was unquestioned by all who knew him. His quiet reply was—You see, we have so many teachers like that today; they know the theory of the trade, but they have had no great **practical** experience. The wonderful Word of God is ours to **practise**; let us grow in grace as well as in knowledge. Let us pray and strive more diligently to attain and maintain greater depth of spirituality, more holy love for God and our Saviour Jesus Christ.

Let us seek to keep self in proper place. If someone wrongs us, above everything else let us be merciful; if someone slanders us let us not be stirred to slander in return. **Our** faithfulness is being tested; let us demonstrate that we are true, that we acknowledge the exhortations of God’s Word and its spirit to be of surpassing loveliness, that we want our lives to be steeped in it.

One Christian writer expressed the opinion that by too much generalization we often rob the Scripture of its **personal** message—we should love one another, we should not strive, we should not bear false witness. . . . We . . . We . . . We—and as we read and preach we are in our minds applying the message to other persons. He suggested it better to read—The Scripture tells me what I should do. . I must not be bitter . . . I must not be selfish . . . unkind . . . I should have the spirit of Christ in my heart at all times—never mind whether others are complying or not. We look at others and say, He ought to practise what he preaches; whereas what others do is not the important thing. The important thing is—I must practise what I preach. If we are all busy trying to do that we will hardly have any time even to note what our brother is doing. Let every man prove his own work. (Gal. 6:4.) Examine yourselves whether ye be in the faith, prove your own selves whether Jesus Christ is in you. (2 Cor. 13:5.)

Melbourne Christmas Convention

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 24th, 25th, 26th and 27th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus 15 cents postage.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.50. Same Bible with Concordance and Subject Index a’ \$10.50.

Adelaide Easter Convention

This early announcement is made to the effect that the Adelaide brethren expect to hold their Easter Convention next year (D.V.) from Good Friday to Easter Monday. Further information from the secretary—Mr. J. Jordan, P.O. Box 47, Kingswood, South Australia.

TRACTS AVAILABLE

The article which appeared in the recent “Peoples Paper”—“Can the Living Talk with the Dead?”—**is** now printed in tract form, and is available to friends for witnessing to the truths of the Bible as they have opportunity. The tract “When Christ is King” is also still available for general use; and these tracts are supplied free by the Tract Fund.

Books Available

“**Most Holy Faith**”—\$2.20.

“God’s Promises Come True”—\$2.20.

“Emphatic Diaglott,” New Testament—\$2.20.

“Daily Heavenly Manna,” birthday pages—\$1.10. “Tabernacle Shadows”—68c.

“The Book of Books,” Reviewing the Bible as a whole—**\$1.10.**

“**The Divine** Plan of the Ages,” Cloth bound-80c; paper covers-55c.

“Our Lord’s Great Prophecy”—15c. “Manner of Christ’s Return”—15c. “Christ’s Return”—15c.

“Some of the Parables”—15c. “Hope Beyond the Grave”—15c. “God and Reason”—15c.

“Where Are the Dead?”—10c.

BEREAN BIBLE INSTITUTE

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Question. Box

Question:— What is the real meaning of the 6th commandment—"Thou shalt not kill?"

Answer:— The Revised Version rendering—"Thou shalt do no murder"—is much to be preferred to the Common Version, "Thou shalt not kill." Murder is always wrong; killing is sometimes right, sometimes duty. The life of the lower animals was given to man according to his necessities (Gen. 9:3), but we deprecate that which is misnamed sport—the destruction of birds and beasts and fishes wantonly—for no good purpose, but merely to gratify a savage desire to take life. That this command was not intended to prohibit the taking of human life under certain circumstances is evident from the fact that the same law made provision for the killing of murderers. The same may be said of those people whom Israel was commanded to kill for wrong-doing, in opposition to the purposes of God in connection with His covenant people. We are happy that in the Plan of God all those who were killed in obedience to God's instructions will have full opportunity of salvation to lasting life on earth, in the kingdom of Christ, through the resurrection of the dead, because Christ "by the grace of God tasted death for every man."

To the church, the new creation in Christ, a still higher law governs on this subject. Our law of love, the New Command, covers it completely. He who loves his neighbor will surely not murder him. But our Teacher gave a still higher thought respecting this feature of the law, and the way in which we, His followers, should view it, when He declared that for one brother to have hatred toward another was to have the murder spirit—the spirit which, under certain conditions, might lead to murder. According to this definition the person who angrily wishes that another were dead commits murder in his heart. On the contrary, the spirit of love wishes well to the neighbor—yea, even though he be an enemy, desires that he may come into harmony with the Lord, and ultimately attain life everlasting, and so desires these things as to seek by word and *act* to render him any assistance possible.

BIBLE STUDENTS' HYMNALS

Supplies of the Bible Students' Hymnal in words only and music books are now available. Both books are cloth bound, with nice appearance, and contain 489 hymns. Words only books are priced at 50c, and the music books at \$2.50.

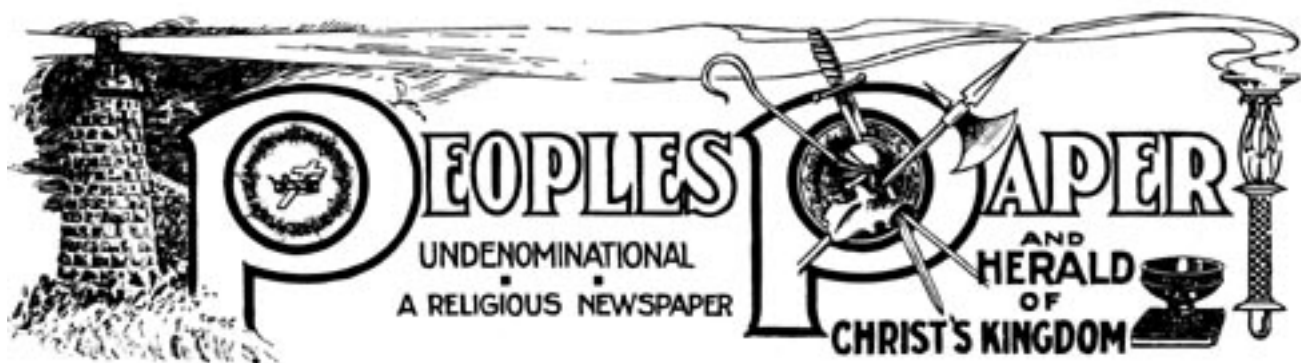
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Baptized into Christ's Death

IT is always a joyful yet solemn occasion when we meet to witness the symbolizing of the consecration of any of our dear members in Christ in the waters of baptism.

Our Lord's words in Luke 9: 23 *are* most impressive as we seek to understand what is implied by taking the symbol of water immersion. We read there, with our Lord speaking, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." We realize our Lord was not speaking of taking up the literal cross daily, as He Himself did not come to the literal cross until the last day of His earthly life. We think of our Lord's early life, wait-

ing until 30 years of age to present His perfect human life to His Heavenly Father. He presented His perfect humanity in sacrifice on the altar, His yielding up of life being pictured by His baptism in water, as we read in Matt. 3: 13-17. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Our Lord would have yielded His life to the Father before He came to take this symbol of water immersion. "But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." We see here the outward sign of a dove as a convincing indication to John the Baptist that this was the real Messiah, the Son of God. We remember that shortly afterwards, John saw the Lord walking, and said, "Behold the Lamb of God, which taketh away the sin of the world" John was quite sure now that this One who had been immersed was the real Saviour of the world, the Son of God. '.

John the Baptist had been baptizing for six months previous to our Lord coming to him. John's baptism pictured repentance of heart and remission of sins. The people of Israel he was calling to repentance were being prepared for the coming of the Messiah. It was not necessary for John the Baptist to understand why Jesus wished to be baptized by him. Verse 14 of Matt. 3, shows he was perplexed that Jesus, the perfect One, should come to him for immersion to picture remission of sins, and of course Jesus did not desire baptism for that purpose. Our Lord had no sins to put away in reality or by symbol. John was baptizing Israelites to repentance, and they did have sins to put away. When they put away their sins in their hearts, John gave them the symbol of water immersion to show they were coming back into harmony with the Law given to them by Moses. The Lord wished John to give Him the symbol, but it was not necessary to explain the symbol of Christian baptism to John, because he was not invited to be a member of the Church class. But John did a wonderful service in preparing the Israelites to accept the Lord and become His followers. So Jesus at that time, at 30 years of age, had presented Himself to His Heavenly Father as a ransom sacrifice for the human *race* condemned in Adam. He wished to symbolize His death by immersion in water, and this is a lovely example that our Lord set for His followers. He is the One who has gone before, for all Christians to follow; He has led the way, and asks His followers to walk in His steps.

Our Lord's consecration is stated helpfully to us in the prophetic words of Psalms 40: 6-8. It is wonderful how so many of these lovely Psalms are written in prophetic strain, picturing just what our Lord would do, and also what the followers of our Lord would do. "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering thou hast not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." This is speaking prophetically of the time our Lord came as the perfect sacrifice for the sins of the world. The typical sacrifices and offerings for sins God did not desire any longer. The typical sacrifices had their place, but when the Lamb of God came to be sacrificed, all the typical sacrifices and burnt offerings were of no more value in the sight of God. This perfect One was going to pay the supreme sacrifice for humanity. That is why He is saying, prophetically, "Burnt offerings and sin offerings thou hast not required" any longer, because now the real sacrifice for humanity, Christ Himself, was the Redeemer to which the typical sacrifices were pointing forward. They were performed year after year to show the Israelites that the blood of bullocks and goats could never take away sin.

In Heb. 10: 5 the Apostle quoting from Psalms 40, tells us a little extra. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. He taketh away the first, that he may establish the second." A body had the Heavenly Father prepared for our Lord. His was a perfect human body. It was required that He be a perfect human being so that He could pay the corresponding-price for our first parent, father Adam, who was also a perfect human being when he disobeyed and the sentence of death was passed upon him. So a body was prepared, a body just fitting to pay the sacrifice. An angel could not make the sacrifice, nor could a sinful person, but the perfect Son of God was the equivalent to offset the death of father Adam. "As in Adam all die, even so in Christ shall all be made alive." "He tasted death for every man."

Then Jesus invited His disciples to join Him in sacrifice. How beautifully He invites us to come to Him and follow His example, in Matt. 11: 28-30. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." There we have an invitation from our Lord to those who feel their undone condition, who feel their need of a Saviour. They may rest in the assurance that the Saviour has paid the penalty once and for all. "Take my yoke upon you," to be yoked together with our Lord and Head, and walk with Him in the sacrificial life. Each individual member is yoked with the Master.

In this connection we instinctively turn to the words of the Apostle Paul in Rom. 6, where he tells us of the real death baptism into Christ—that death baptism that Christ entered into before He came to John to have it symbolized in the waters of the River Jordan. In verses 3-5 Paul states to the Romans, already consecrated followers, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" He is not saying they were baptized in water. He is speaking of the real death baptism. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." How beautifully and plainly this is expressed to us! Paul is speaking of the real death baptism, consecration to be dead with Christ, "if so be that we may live with him."

It is helpful to notice, also, the marginal note in many Bibles on Rom. 6: 3 shows that the word "are" is better than

“were,”—“Know ye not, that so many of us as **are** baptized into Jesus Christ **are** baptized into his death.” This is no momentary matter, but a continual thing; a day by day condition, as we see from other Scriptures also. It is not being baptized into any denomination for salvation; not baptized in water for salvation. It is not two baptisms, one into death and another in water. No, it is one death baptism, symbolized by water immersion. In Eph. 4: 4, 5, we read—“There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” During this Gospel Age God is visiting the Gentiles, to take out of them a people for His name, a people who will delight to take His name and stand for it, and by His grace to die for it, faithful unto death. There is one death baptism—one baptism into death, pictured by immersion in water.

Again, the words of our Lord in Luke 12: 50 are so full of meaning. These various texts help to impress and reveal the reality of death baptism, and once we have seen what a privilege and joy it is to yield our lives to Christ, to be with Him in His death, planted together in the likeness of His death, we see the beauty of the symbol that follows, because it is a picture of what has already taken place in the heart. Verse 50, “I have a baptism to be baptized with; and how am I straitened till it be accomplished!” This was quite a time after our Lord had taken the water baptism, yet He says, “I have a baptism to be baptized with.” His baptism was still going on. He was still laying down His life in death; He was pouring out His soul unto death in His ministry. All that He did was a part of His sacrifice day by day for 3½ years. “And how am I straitened,” or pained. It was a severe sacrifice for the Lord, but was voluntarily given as we read in the Psalm, “I come to do Thy will, O God.” It was His mission in coming to earth to give His life a ransom for all humanity, who were condemned in Adam. “I have a baptism to be baptized with, and how am I straitened until it be accomplished.” This clearly shows the reality of death baptism, as our Lord was pouring out His soul unto death day by day in His sacrificial life. How helpful it would be for all who have taken up their cross daily to follow Christ, to repeat these words of our Lord each morning on rising!—“I have a baptism to be baptized with”—this day, and every day of my consecrated life on earth, for the Lord’s sake.

Turning to Matt. 20: 20-23, we find a request by the mother of two of our Lord’s disciples, desiring a special favour of the Lord on behalf of her two sons. When Jesus asked her what she desired, she replied, “Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.” Jesus answered, “Ye know not what ye ask. 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.” This is a lovely incident. We can see the desire of these two disciples, prompting their mother to ask this favour of the Lord; they desired to be very near to the Lord at all times, even into the Kingdom. The Lord did not rebuke them at all. He could see their heart desire to be near Him and serve Him, not only in the earthly way, but that they might be with Him in the Kingdom. When these disciples replied that they were able to be baptized with the Lord’s baptism, they undoubtedly did not know all the details or experiences through which they would be called upon to pass, but their hearts were right; they were willing to go through every experience necessary to be with their Lord. They considered it a privilege and a favour even to be invited. That is the outlook we should have on becoming disciples of the Master. We should not be fearful and say, Perhaps later. These disciples said, “We are able.” By the Lord’s grace, they would go on; they knew the Lord would be with them.

How glad we are when those who are drawn of God to Jesus respond to those endearing words of exhortation from the Apostle Paul given in Rom. 12: 1,—“I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” “I beseech you therefore, brethren”—those who had become justified brethren, having accepted the Lord as their Saviour, having peace with God. They are required to go further and make a full consecration, by presenting their bodies a living sacrifice. We ask, How can imperfect beings be holy and acceptable to God? It is only through the merit of Christ’s righteousness, His robe covering their imperfections. God is looking at them through the perfection of Christ. They are accepted in the Beloved. When we keep this thought in mind, we are not discouraged, for God views us through the perfect merit of Christ Himself. When we see the privilege of yielding our lives to God there is nothing more reasonable. The Apostle says, “By the mercies of God”—it is only because of God’s mercy that anyone has ever been invited to walk in the steps of Christ so that they may reign with Him in His wonderful kingdom to come. “By the mercies of God” this is made possible. God passed over even the angels, that He might select from poor, imperfect humanity a Bride for Christ, so that His great power may be the more manifest in developing these vessels unto honour out of such poor material to begin with. He is able to work in and through these weak vessels so that they may become strong in Him. Paul said, “I can do all things through Christ, who strengtheneth me.” Paul’s power was only in the spirit of God working in him to will and do God’s good pleasure.

Dear friends, none of us can ever approximate the great mercy of God in inviting us to be dead with Christ, if so be that we may live with Him. What a beautiful picture we have of all those who have been baptized into Christ’s death and proved overcomers, by His grace and strength, in Rev. 14: 1, 4. John had seen a vision of these victorious overcomers. “And I looked and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his father’s name written in their foreheads ... These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.” These are the faithful Bride of Christ, pictured with Him. We rejoice also that God will have “after-fruits” in the wonderful Kingdom time, because these “firstfruits” will reign with Christ a thousand years to fulfil the wonderful promise that God made to Abraham, “In thee and in thy seed shall all the families of the earth be blessed.”

It is the great love of God revealed in the length and breadth and height and depth of His Plan that really appeals to our hearts. When we find that God’s plan is not only for His Church, not only for taking out a people for the heavenly

kingdom, but a plan to provide salvation for every human being who has ever lived, how we do rejoice! But they will not all be invited to go to heaven. The majority of mankind will inhabit the earth, which will become like the Garden of Eden in the kingdom age to come.

From Rev. 20: 4 we read about the class who overcome during this Gospel Age and then reign with their Master a thousand years. "I saw thrones, and they sat upon them . . . I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image ... and they lived and reigned with Christ a thousand years." This is the victorious Church. They were not literally beheaded, but when they were baptized into Christ's death they accepted Christ as their Head, and His will as theirs. By His grace, they do not their own will, but the will of their great Head, *even* Christ. These are the ones who rejoicingly yield their lives day by day in response to the invitation, "Take my yoke upon you, and learn of me." These are the ones who heed the Master's words, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." What a joyful experience it is to follow Christ in humility and meekness, knowing that this is His will for all those invited so to do.

So we rejoice in the privilege of reminding ourselves of the Master's love through His sacrifice, and His glorious invitation to those who are drawn to Him in this acceptable time. How beautiful is the symbol of water immersion, going down into the water symbolizing that which has already taken place in the heart. Then rising up in newness of life, prompted and motivated by the indwelling of Christ in the heart. Just as *our* Lord took that lovely symbol, so do His followers delight to do the same, and by His grace find their joy in His service day by day, as they yield their lives to Him in every opportunity of service that they find in the Christian way.

From Psa. 112: 12-15, we read,—"What shall I render unto the Lord for all his benefits toward me?" What can any of us render? It is only by the Lord's grace we can yield our lives, poor and imperfect though they are; but when covered by the merit of Christ they are perfect and holy in God's sight. God then looks at us through the perfection of Christ. That takes away all timidity; it also takes away all boasting, making us very humble, and determined to go on our Christian way in the grace and strength of the Lord.

"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." The witness in water baptism is a lovely indication to others that our lives are united with Christ in God, and that we have taken His name upon us. We are able, by His grace, to walk each day in the Lord's steps.

"Precious in the sight of the Lord is the death of his saints." This has reference not to the final moment of death, but the daily dying. Our Lord had a baptism to be baptized with for 3+ years after He took the symbol of water baptism. Death baptism was going on each day of His ministry. Precious in the sight of Jehovah is the daily dying of His saints, because they are walking in the steps of Christ; they are His followers and by His grace are invited to walk with Him. They will joyfully serve with Christ in uplifting humanity in the kingdom time, to bring them back from the land of the enemy (death) that they may live as perfect human beings in Paradise restored, by obedience to the laws of Christ's kingdom. "What shall we render unto the Lord for all his benefits toward us?"

Come, gracious Father, Sun divine!

On these baptismal **waters shine.**

Thy light, Thy love, Thy life impart,

And fill each consecrated heart.

We love Thy name, we love Thy laws,

And joyfully embrace Thy cause;

We'll bear the cross, the shame, the pain,

With Thy dear Son, for us once slain!

We sink beneath the mystic wave,

Nor would we seek our life to save;

We yield our will to Thine own mould,

Nor would we seek our own to hold.

And as we rise for Thee to live,

O let Thy holy spirit give

The sealing unction from above,

The breath of life, the fire of love.

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While it is our irerention 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 Message From Israel

The following interesting report on recent events in Israel was written early in July by one of the brethren living in Ashkelon, Israel. This was kindly sent to us by one of the brethren in U.S.A.

SO much has happened since last writing that you and the rest of the friends will probably be interested in hearing how things look from here. At the time it was not yet clear how Russia would be turned back; but already the turning back has been accomplished. Her agents (the Egyptian, Syrian, Jordanian and other Arab armies) were turned back in the military field by the Israel Defense Forces, and she and her associates were turned back politically this week in the United Nations.

We, ourselves, heard the turning back of the advance Egyptian commandos a quarter of a mile from our house and of the heavy armor 10 or 12 miles to the south. The bulk of the Israeli planes that decided the war in its opening hours flew over or close to our house. I am personally acquainted with many of the men who did the actual work of turning back; and the three of us did what we could in the civilian way, determined to stand our ground and help until the turning back was accomplished.

Now we can say that fulfilment of Ezek. 38: 4 has started. Just when the remainder of the verse will be fulfilled the Lord knows, and His servants who are watching and praying will know as they see the events developing, bearing in mind such chapters as Joel 2, Habakkuk 1 and 2, and Zechariah 14. It is obvious to Israelis, great and small, that the next encounter will be with Russia directly. The Russians are hopping mad, and they have reason to be. They thought they had the whole Middle East in their hand, and suddenly they haven't. Israel spoiled their play by refusing to be wiped out. Now they control nothing between Damascus and the Suez Canal.

It is easy to understand why Russia was so anxious to stop the fighting as soon as it was obvious that Egypt and Syria were going to lose. Tremendous quantities of Russian armaments were destroyed in both Sinai and the Golan heights, and of the brand new tanks, trucks, guns, ammunition, and electronic equipment captured in both places the half was never told. Some of the installations captured in Sinai were evidently never intended to have any connection with the war against Israel but were part of the permanent occupation the Russians thought they had already achieved in the peninsula.

We listened to the emergency meeting of the Security Council over the Voice of America all day on Saturday (June 10) when Israel took over the Golan Heights, from which the Syrians had been shelling the northern settlements. It was interesting to follow how "Joshua" Goldberg was commanding the sun to stand still until the battle could be successfully completed. Or should we say that Goldberg fiddled while Federenko burned.

The Israeli expression that he who does not believe in miracles is not a realist has been borne out many times in recent events. The Old City of Jerusalem is quite generally accepted as a gift from the Almighty, the greatest miracle of the war. Israel would never have initiated any action against King Hussein; but, almost at the last minute, he flew to Cairo and placed his army under Egyptian command. The only logical explanation for this action is that to him it seemed inevitable that Israel would be annihilated. If he did not join with Egypt, he would have to face the wrath of mighty Russia by his own little self. He should not be condemned too severely for this mistake, because no less a personage than General De Gaulle is said to have prepared Israel's funeral oration. The prime minister of Lebanon evidently felt the same way; when the war started, he insistently ordered the defense minister to get into the fight, but the defense minister flatly refused to send his army to destruction. Having relinquished his command, King Hussein was at the mercy of the Egyptian commander of his own army. When the war started between Israel and Egypt, the Jordanian Arab Legion started shelling Israeli Jerusalem. After several hours of shelling, the Israeli government sent a message to King Hussein suggesting that he stop shooting and both sides call the whole thing off. The answer was a sharp increase in the volume of the shelling, showing who was making the declarations. Still, it was not until the Arab Legion advanced into no-man's-land and took the U.N. headquarters that the Israelis started to move; and when they started there was no stopping them. They were headed for Ancient Jerusalem, the capital of Israel since the time of King David, where the Temple had stood. The Arab Legion fought bravely, but Hussain was helpless until his army was wiped out and the Egyptian commander had no one to fight for him. Only then could a cease fire be arranged; and by then the entire West Bank was in the hands of Israel, and Jerusalem had been re-united into one city. What God has joined together let not man put asunder. (This last remark is not just my own.)

In order to minimize fighting inside the Old City, Israel decided to go around to the east side and enter through the Lion's Gate, near the Dome of the Rock (Mosque of Omar), knowing that as soon as they got to that holy place the Arabs would stop shooting. There is only one place where a road crosses the Valley of Kidron, directly outside the Lion's Gate; so, even though the present wall was built during the Middle Ages, the gate and the street inside, Via Dolorosa, are evidently just where they were in Jesus' time. It was, then, along this street and out through this gate that Jesus carried His cross on the way to Calvary. The commander of the tank unit had been delayed by some business. Then he saw that his tanks were progressing rapidly toward their objective. Since in the Israeli army an officer always precedes his men, his driver had to hold the gas pedal of the half-track down on the floor board in order to pass up all the tanks and get to the head of the line before turning into the approach street to the Lion's Gate, driving through the gate and along the Via Dolorosa, then turning left to the Dome of the Rock, where the Arabs surrendered. At His first advent, Jesus came to die, not to establish His earthly kingdom, so His servants didn't fight. This time He has come to establish His Kingdom. Surely the King observes the same rule of leadership so strictly adhered to by His officers.

What shall we conclude, then? The Messiah, the King of the Jews, led His conquering army into the City of Jerusalem through the same gate and along the same street out which He had walked, carrying His cross, on the way to Calvary to die for the redemption of His people and of the whole world. (Isa. 31: 1-5.)

On Wednesday, July 5, the six days' war was given its official name: The War of Redemption. Before the war the people were not terrified, but fearful. Confident of final victory, they could not be sure how much we would have to take before victory would come, and what would be the cost in precious lives. We had the opportunity of reassuring some that the Lord was watching over us, but we were not alone; many Israelis were saying the same thing. On the day war broke out, the next day, Tuesday, was declared a day of fasting and prayer. Personally, I was inclined to agree with Jonathan that the day of battle is a day to eat well, but I am sure that those who fasted had no physical way of participating in the effort, and I joined in the spirit of the day. The synagogues were full. While giving the fighting men and their leaders unstinting praise for their masterful performance, everyone here attributes the unbelievably quick victory to the Lord's over-ruling. It is noteworthy that Israelis show no interest whatsoever in the site of their army's victorious entry into Jerusalem, but they visit the Western Wall (Wailing Wall) in hundreds of thousands.

The nations have been taking counsel together against the Lord and against His anointed saying: Let us take the Holy City out of their hands. How can the people imagine that Israel would give up part of Jerusalem? This time, he that sitteth in the heavens has only been playing a game with them. The word translated "laugh" in Psalm 2: 4 is also used for "play"; as to play basketball, marbles, or chess. But next time he will speak to them in His wrath, and they will find themselves being dashed to pieces like a potter's vessel and trampled in the winepress (Isa. 63: 3). It is logical that "He that sitteth in the heavens" refers to Jesus, already in supreme control of the spiritual affairs of the world, much to Satan's dismay. He has the best of credentials. The King of the universe has said to Him, "Thou art my Son; this day have I begotten thee," and has seated Him as King on His holy hill of Zion, perhaps literally as well as figuratively.

On Tuesday, July 4, the heads of all the various groups of residents of Bethlehem presented to Israel's military governor in charge of that area a petition signed by more than a hundred leading men of the city, asking that Bethlehem be included in Israel. The City of David, little among the thousands of Judah, out of which came the ruler whose goings forth have been from of old, has become the first of all the cities of the world to ask to be made a city of Israel. In *due* time, city after city, and country after country will follow the example of Bethlehem, until the dominion of that "ruler in Israel" shall be from sea to sea and from the river unto the ends of the earth. (Micah 5: 2; Psalm 72: 8.) Since in Israel "proteksia" (knowing the right person) is of great importance, it is fitting that the King should reserve this great honor for the city in which He was born.

Jerusalem, Jerusalem, lift up your voice and sing Hosanna in the highest, hosanna to your King.

Seeing The Advent

(Contributed Address.)

THE second advent of our Lord represents the culmination of His plan for the redemption of mankind. At His second advent it is with the world at large that He is going to deal chiefly. They will be the prime object of His second advent. The church will then be with Him in that work. Since this is so, it seems to be fairly important that we appreciate how the world views the advent. What do they think about it? Do they realise the advent?

Scriptures are contradictory on the surface. We have such texts as, "The world seeth me no more," and then Rev. 1: 7, "Behold he cometh with clouds, and every eye shall see him." Matt. 24: 30 also indicates that the world is going to see the advent. It reads, "And then 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."

"Then shall appear the sign of the Son of man in heaven." It is worth noting that there are two different signs in the New Testament; this one and one other. The other one occurs only once in the Bible, in Acts 28: 11, "And after three months we departed in a ship of Alexandria which had wintered in the isle, whose sign was Castor and Pollux." According to Professor Strong, "sign" there is a label—it carries the thought of a label, and since it is a ship, we would assume that the sign would label the ship. It would be a definite, clear-cut label.

The sign in Matthew 24 is used several times, but this sign is not a clear-cut label. Again quoting Professor Strong, he says that the sign here is "an indication," and therefore verse 30 would read, "Then will appear the indication of the Son of man in heaven."

Now, indications to some people mean a lot, and to other people they might not mean quite so much. First of all of course you have to see the indication, and secondly you must be able to interpret it. As an example of this, we note an every day occurrence,—the sunset. Some people can read the sunset. The sunset to them very often is an indication of the day to follow, whether it will be hot or cold, wet or dry. To others the sunset is simply the time to knock off. So a sign can be interpreted differently by different people, and we want to consider how the people generally considered some of the signs at Jesus' first advent.

We are going to take two examples. The first is in Luke 7: 19, respecting John the Baptist,—"And John, calling unto him two of his disciples sent them to Jesus saying, Art thou he that should come, or look we for another." Reading on we find that the men went to Jesus and then in verse 21 it says, "And in that same hour he (Jesus) cured many of their infirmities and plagues and evil spirits, and unto many that were blind he gave sight." Verse 22,—"Then Jesus answering said unto them (the disciples), Go your way and tell John what things ye have seen and heard." These things were a sign unto John. In verse 29 of the same chapter we see that they were also a sign to many others. Verses 29 and 30 read,—"And all the people that heard him and the publicans justified God, being baptized with the baptism of John.

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.” And so there *we* have a direct example of the two effects of this sign—unto some it was a sign that He was the Son of man, but others rejected it, not realizing the sign.

The other example is in Matt. 16: 13-17,—”When Jesus came unto the coast of Caesarea Philippi he asked his disciples, saying, Whom do men say that I am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.” These are the conclusions that they had drawn from the signs He had given them. Verse 15,—”He saith unto them, But whom say **ye** that I am?” Verse 16,—”And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” So we see again the difference between the interpretation of the sign.

Now we come to the point, back to the world again, How do they view the signs of the second advent? First of all, do they see the signs, and if they do see them how do they interpret them? We believe the world does see the signs. From practical experience, and from talking with people we would say that they do recognize that many things in the world today are really happening for the first time. But do they recognize what the meaning of these signs is? Do they appreciate the significance of these happenings? We believe not.

2 Pet. 3: 3, 4 seems to lend weight to this line of thought. “Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?” The word “coming” there is “parousia,” which means presence, and so really this verse says—”Where is the promise of his presence?” This is what the scoffers are saying. The word “promise” is intriguing, and according to Professor Strong it has a slightly different meaning to what we normally attach to the word. According to Professor Strong it primarily has a meaning of “announcement,” and it is used especially when it has to do with a **Divine assurance**. If we give these words these meanings, this verse then reads, “Where is the announcement of his presence,” or where is the Divine assurance of His presence? This is what the scoffers are saying. This is why we believe that the world at the present moment does not realize the significance of the happenings in the world today.

We can then say, “Well why don’t they recognize them? Why don’t they recognize the meaning of these things?” We return to our text in Matt. 16: 16 where Simon Peter answered so firmly, “Thou art the Christ, the Son of the living God.” Verse 17 then says, “And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.” Therefore flesh and blood did not interpret the signs in those days. We feel that the same thing applies today. Flesh and blood do not interpret the signs. From Zeph. 3: 8, 9, we read,—”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, to assemble the kingdoms, to pour upon them mine indignation ... For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent.”

So after looking at these Scriptures, it is not surprising that the world at the present time does not really recognize the meaning of the happenings around them.

One further point also seems to add weight. In our text in Matt. 24: 30,—”And then shall appear the sign of the Son of man in heaven ... and they shall see the Son of man coming,” according to Professor Strong the word “see” does not necessarily mean “see clearly”; it has a primary meaning of “to gaze at, as at something remarkable.” “And they shall gaze at the Son of man coming as at something remarkable.” The same word exactly occurs in Rev. 1: 7,—”Behold, he cometh with clouds, and every eye shall see him,—every eye shall gaze at him as at something remarkable.” But the question is, are they going to recognize what they are seeing? It is a good contrast to then read Rev. 22: 4. If we like to study Revelation, this chapter has to do with conditions on Earth after the Millennium, and it says in verse 4,—”And they shall see his face”—talking of God, and according to Professor Strong the word “see” here is not the same as “gaze at.” This word means that they shall **discern** clearly—horao—and they shall discern clearly His face. What a contrast to the way they are seeing Him now in the clouds of heaven—they are gazing at Him unaware of the events that are about to happen, similar to the time of His first advent.

Melbourne Christmas Convention

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 23rd, 24th, 25th and 26th in the Masonic Hall, 254 Swan Street, Richmond. Further information from the Berean Bible Institute, 19 Ermington Place, Kew, Victoria, 3101.

A LAMP FOR THE FOOTPATH-

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

(J. R. Miller)

THE WAY TO ACCEPT A FAVOUR

A young woman who was private secretary to the head of a college, when returning to her lodgings, slipped on the steps and sprained her ankle. She managed to reach her room, but was quite unable to go out and get something for her supper, and was delighted when the girl who had the room next to hers came in to see what she could do.

"Please let me go out and get you something to eat," she begged.

"That is most kind of you," said the secretary. "My purse is on the table."

"No," said her neighbour; "I want to get the things myself and come in and have supper with you here!"

"How delightful!" cried the secretary, "We will have a real party!"

So, instead of protesting, she let her friend give the "party." She praised the food and thanked her for the jolly supper.

A few days later there was an afternoon tea at the college, to which the secretary invited her new friend. She explained why she came with a crutch, and told of the other girl's kindness to her, and of the impromptu supper-party and how she had enjoyed it.

We should accept favours, not grudgingly, not awkwardly, but graciously and appreciatively; then watch for the first opportunity to bless the giver in return, with gratitude and love.

THE RADIO WITNESS.

The Frank and Ernest broadcasts heard over 3XY on Sunday evenings since January last were discontinued recently. Throughout the 35 sessions some good enquiries were received, though the response from this city radio station was not up to expectations. The expense was rather heavy at \$33.00 per session, but we trust that those interested will be further helped with the literature, as well as tuning in to 3GL Geelong on Sunday mornings at 10 o'clock wherever possible.

**If none were sick, and none were sad,
What service could we render?
I think, If we were always glad,
We scarcely could be tender.**

**Did our beloved never need
Our patient ministration,
Earth would grow cold, and miss indeed
Its sweetest consolation.**

**If sorrow never claimed our heart,
And every wish were granted,
Patience would die, and hope depart
Life would be disenchanted.**

--Beaumont & Fletcher.

TRACTS AVAILABLE

The article "Israel and the Holy Land in God's Plan" which appeared in the last issue of "Peoples Paper" is now available in tract form for general distribution. This article has been well received, and friends who can use these tracts to advantage are invited to obtain supplies for passing out where interest in the Bible message may be encouraged.

Tracts on other subjects are also available as follows: "Can the Living Talk with the Dead?" "When Christ is King", "Behold the Bridegroom", etc.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is 54.00, plus 15 cents postage.

Books Available

"God's Promises Come True"—\$2.20.

"The Divine Plan of the Ages," Cloth bound-80c; paper covers-55c.

"Emphatic Diaglott," New Testament—\$2.20.

"Daily Heavenly Manna," birthday pages—\$1.10. "Tabernacle Shadows"—68c.

"The Book of Books," Reviewing the Bible as a whole—\$1.10.

"Our Lord's Great Prophecy"—15c.

"Manner of Christ's Return"—15c.

"Christ's Return"—15c.

“Some of the Parables”-15c.
“Hope Beyond the Grave”-15c.
“God and Reason”-15c.
“Where Are the Dead?”-10c.



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Israel and the Holy Land in God's Plan

WE all realize that Israel and the Holy Land have been very prominently in the news of late, with the short and decisive war between Israel and the Arab nations in the Middle East early in June. People who read their Bibles must know that events happening in which Israel and the Holy Land have a part must have some connection with the Bible; indeed, must have an outstanding connection with Bible prophecy, inasmuch as the Bible, written throughout many centuries, relates events associated almost exclusively with the people who dwelt in or were closely related with the people of the Holy Land. The fact that God chose the region of the Holy Land for the creation on earth of our first parents, Adam and Eve, and placed them in the Garden of Eden in that locality, impresses us that it must be a most important region on this planet, Earth.

It is not surprising, then, to find after the Flood in Noah's day that when God selected certain men to serve Him, they were invited to inhabit the area which is now clearly defined as the Land of Israel or the Holy or Promised Land. God invited them to inhabit that land.

The name Israel first appears in the Bible in Gen. 32: 27, 28. We have here a reference to the angel with whom Jacob is said to have wrestled. "And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Apparently God could see in this man Jacob such an earnest, determined, prevailing spirit that he was now given this special name of Israel. Israel was the grandson of Abraham, whose name was also changed from Abram, who was called in Gen. 14: 13—"Abram the Hebrew"—because he was a descendant of Eber. So we have the names Israel and Hebrews, which are often used interchangeably. The name Hebrew signifies "crossed over", or "the other side". Abraham and his family seem to have been called Hebrews, partly at least, to express a distinction between the ancient races east and west of the River Euphrates, Abraham having "crossed over" to the west on his journey to the land which God had promised him.

God's special dealings with this people began with Abraham, as recorded in Gen. 12: 1-3. "Now the Lord (Jehovah) had 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 shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; 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." This message to Abraham was a wonderful promise indeed. If Abram obeyed God's voice, left his own country and travelled west, he could inhabit this land God promised to him. Then read Gen. 12: 6, 7, and Gen. 13: 14-17. These are very definite promises. From Gen. 15: 18, we read—"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." We would like to stress that statement the Lord made—He is going to give the land to Israel from the Nile to the Euphrates. Israel is now just a little strip along the Mediterranean coast. Early in June they took the Sinai Peninsula, but this is only a small portion of what was promised to them. We know that today, as never before, this promise is on the way to fulfilment.

God's promise to Abraham was finally confirmed in Gen. 22: 15-18. We remember this was the occasion when God tested Abraham in asking him to sacrifice his son of promise, Isaac. Because Abraham had taken God at His word, and was willing to sacrifice that son of promise, counting that God was able to raise him from the dead to fulfil the promise, he obtained this further manifestation of God's favor and blessing.

It is of great importance, then, to note that Isaac was the seed through whom the covenant bless-

ings were to pass to his son Jacob. Jacob's name was changed to Israel, and we have a further important promise in 1 Chron. 16: 13-18. So the covenant with Abraham was confirmed to Isaac, to Jacob and to the children of Israel.

It is good also to find reference in the New Testament confirming, as we would expect, what is stated in the Old Testament. One citation along this line is found in Heb. 11: 8-11. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed . . . By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Abraham knew he was going to pass away in death. But our Lord said on one occasion, speaking of His kingdom time, "Abraham rejoiced to see my day; and he saw it, and was glad." Abraham saw it by faith. God's plan to bless all the families of the earth was to be carried out in that wonderful day of Christ, the Millennial Age.

Another quotation is that given by Stephen when taken before the Sanhedrin, and found in Acts 7: 2-7. This is a review of the period of time from Abraham down to the time when Israel was delivered from bondage in Egypt and brought back to the promised land. In this connection we have God's instructions through Moses after the deliverance from Egypt in Exod. 19: 3-6. This was a very wonderful promise to Israel in the wilderness, surely. After the giving of the Law and the entry of the Israelites into the Promised Land, we know they had varied experiences because of their disobedience to the Lord's instructions; and God allowed them to be taken into captivity for punishment. They returned under the power of Rome, and were in expectation of their promised Messiah when the first advent of Jesus was near. Jesus was sent by God especially to Israel, as stated by Paul in Gal. 4: 4, 5.

Our Lord came to the people under the law of Moses. When Jesus began His ministry and selected the twelve apostles, He gave direct instructions as found in Matt. 10: 5, 10; and the instructions were applicable for a period of 7 years, 3+ years before and after the Cross. "These twelve Jesus sent forth, and commanded them, saying, 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." This was God's plan first of all, that our Lord and His disciples should take their ministry to Israel only. There were plenty of "lost sheep" in Israel at that time, but most of them did not respond to the invitation of their Messiah to be brought back into harmony with their Law Covenant. Only a handful of Israelites indeed accepted Jesus, and the rest were blinded. Our Lord selected a handful from the multitude of Israel during His 3+ years' ministry. Hence it was, that when Jesus presented Himself to Israel as He rode into Jerusalem on the ass, that His disciples rejoiced, in fulfilment of prophecy, but the Pharisees, as usual, were in opposition. This record is given to us in Luke 19: 37-44.

. . . And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, because thou knewest not the time of thy visitation."

Later, in the 21st chapter of Luke, Jesus gave a further account of the events to follow their full rejection and crucifixion of Himself as their King. (Luke 21: 20-24.) "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh . . . there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." How truly has this prophecy been fulfilled! The Israelites have been scattered into all nations since the rejection and crucifixion of their Messiah, from about A.D. 70, following Jesus' words in Matt. 22: 38, when He said, "Your house is left unto you desolate". He knew that in a matter of hours He would be crucified.

Most Bible students agree that the "Times of the Gentiles" was a period of about 2,500 years, ending about 1914-18. This period must not be confused with another Scriptural term, "the fulness of the Gentiles", used by the Apostle Paul in Rom. 11: 25. Let us note the difference between the two similar terms. Rom. 11: 25 says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Here Paul is speaking of the blindness of Israel in respect of their Messiah and the heavenly calling. This blindness would continue until the full number of the Bride of Christ was taken from the Gentiles as a whole. Not that God restricted any Jews coming in during this period. Individual Jews could come in just as readily as any from the Gentiles. But the majority would be taken out from the Gentile nations. Blindness in part would remain with Israel as far as the selection of the Bride of Christ was concerned.

But Jerusalem being trodden down "until the times of the Gentiles be fulfilled" would be completed about 50 years ago, in 1914-1918. The Church or Bride of Christ is not yet complete.

The question might be asked, What happened when the times of the Gentiles were fulfilled? A most outstanding event was the capture of Jerusalem from the Turks in December, 1917, without bombs or gunfire. This has been described as a Divine miracle. With the capture of Jerusalem and all Palestine from the Turks, came the opening of this ancient Holy Land to immigration, and the establishment of a Jewish National Home. This was the "beginning of the end" of Gentile domination over the land of Israel, the Holy Land.

The story behind Jerusalem's easy capture is of great interest and importance. It has been stated that as General Allenby approached with his army, he wondered how he could best take the city without too much damage. While he was 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 Allah-Bey—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.



[Permission to reproduce the above cartoon has been kindly granted by the London "Daily Express". This cartoon appeared in the Melbourne "Herald" on 3rd June, just two days before the outbreak of war between Israel and Arab countries. How apt is the artist's impressions, in line with Bible prophecy.]

Since the First World War it is common knowledge what progress has been made in the land of Israel. Against great odds, a Homeland has been established, and during the Second World War much persecution of the Jews hastened their return to the Holy Land. Such Scriptures as Jer. 16: 14-16 seem to have their definite fulfilment in the period from about the Second World War. "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, and from every hill, and out of the holes of the rocks." The "fishers" the Lord sent were inducements, to encourage the Jews to go to their land. Then,

later, thousands were hunted from Europe and the northern countries. Many were lost in the process, but they will be resurrected and will have their inheritance. They will go back to the Holy Land in God's due time.

Jer. 31 helps us to see the wonderful days in which we ourselves are living as we behold the events in the Middle East, and particularly in connection with God's chosen people Israel. Read verses 1-12. We know that this prophecy speaks definitely of what has been going on, and will still go on, in the Holy Land. It does not mean that all their troubles are passed, but it does mean, as these prophecies show, that they are being established in the Holy Land to stay there forever. They are never more going to be plucked up from the Land of Promise, the land God promised to Abraham, from the river of Egypt to the great river Euphrates. This is to be fulfilled, perhaps even in the nearer future than we have realized.

Then in Jer. 30: 18-20 we read, "Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places ... Their children also shall be as aforetime, and their congregation shall be established before me, and **I will punish all that oppress them.**" That is a definite statement by the Lord Himself. Do we think such Scriptures apply to our times? Let us hear again the Lord's message through Zechariah 12: 2, 3—"Behold, I will make Jerusalem a cup of trembling unto all the people round about . . . And in that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." This proves definitely that no-one is going to prosper in any schemings and boastings in respect of Israel and the Promised Land. "Those that burden themselves with Israel **shall be cut in pieces.**" We know that from the establishment of Israel as a State in 1948 there were those who sought to hinder its progress. We think of those opposing Israel at the present time, boasting last May that they were going to drive Israel into the sea, and made the taunting remark that Britain and France would not be with them this time. In 1956 Britain and France were coupled with Israel for a short while. But four days was sufficient for this stunning victory. God no doubt was with Israel and gave them the ability. They probably thought they gained the victory themselves, but in the real "Jacob's trouble" they will know for sure that the Lord delivered them from greater menacing enemies.

From Jer. 30: 4-7, we read, "... All faces are turned into paleness! Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jacob (Israel) will be saved out of the trouble. Yes, but many difficult days lie ahead; see Ezek. 38: 8-23. These verses seem to indicate that Israel will be "dwelling safely" when the final trouble comes upon them. "... Surely in that day there shall be a great shaking in the land of Israel . . . And I will plead against him with pestilence and with blood and I will rain upon him great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord, (Jehovah)." See also Ezek. 39: 23-29.

From Ezek. 37: 7-14, 24-28, we read of the restoration of Israel in most outstanding language. "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." The "graves" in which Israel has been buried during the centuries of the Dispersion are evidently the different countries or nations in which they have been domiciled. They have been hidden in a grave condition, so to speak. Some have been in one grave, some another, but all have been "dead" as far as their national hopes were concerned. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen (all nations) shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." What a prophecy that is! We accept it fully, knowing that it is absolutely sure of fulfilment, for the Lord Jehovah has spoken it on behalf of Israel.

While our subject applies to natural Israel, it is well to remember that all the time God has scattered the Israelites

throughout all the nations during the Gospel Age, He has been taking out a people for His name for His heavenly kingdom, mainly from the Gentile nations. As we have seen, “blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” With this selected company complete, and Armageddon and Jacob’s trouble in the past, we read,—“The law shall go forth of Zion (the heavenly phase of the kingdom) and the word of the Lord from Jerusalem.” (See Micah 4: 1-4.)

Our subject would not be complete without reference to the wonderful resurrection hope for allmankind, including all Israel and Gentile nations who have ever lived. Our Lord Jesus “tasted death -for every man”, and so the promise is that all in the death condition “shall hear His voice, and come forth.” Israel with their Ancient Worthies as leaders on earth will have an honored place in interpreting the wonderful truths of God’s Word to the nations at large, being guided from above by Christ and His Church in heavenly power and glory. All the nations of the earth shall see the salvation of our God through the blessings He will bestow on Israel first of all. We surely rejoice in such a plan of God to bring about the salvation of humanity, all on account of the sacrifice of Christ, Israel’s Messiah, whom they rejected then, but will receive with open arms when delivered out of all their afflictions. “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 the governor among the nations.” (Psa. 22: 27, 28.)

‘And the Philistines assembled themselves together to fight with Israel’ 1 **Samuel 13-5**

“It’s too risky, President Nasser! Maybe the Israelis are being supported by a force ever more powerful than the Americans.. .”

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM.
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Extracts from Correspondence

ONE of our friends in another State writes:—“Hasn’t the Middle East situation had everyone concerned. One of our local radio stations has a programme called ‘Open Line’ in which listeners can either ring or write in a brief comment on anything they wish. One morning a gentleman rang and said, ‘Did the listeners realise that the Middle East situation was the beginning of Armageddon, and what were the churches doing about preparing the people for the doom to come?’

“I wrote in to the radio station, stating,—I heard a gentleman speaking of the Middle East, and asking what the churches were doing to prepare the people for the doom to come. I have enclosed a pamphlet from the church to which I belong (that was ‘The Voice’) which says much more concisely than I could what I wish to say, principally that it isn’t doom that is coming but rather that God has shown man that he is unable to rule, and now God Himself is taking over. If the gentleman is interested I know the Berean Institute would send him any literature he would care to read. The announcer read my letter over the air, and said it was very interesting, and he was glad that I had sent it. I thought what a good little paper ‘The Voice’ was, and I wanted to put it where it would do the most good.”

(A request for literature on the Middle East situation was received from the area above mentioned. Supplies of “The Voice” are available to all who can use them to advantage.—B.B. Institute.)

Another friend writes from the country of Victoria as follows,—“Thank you for the pamphlets you kindly sent, especially the one on Armageddon. I am quite unable to understand how the ‘orthodox’ clergy can possibly go on blandly ignoring the thunder of prophecy bearing on this. It seems to me that they must regard a large portion of the Scriptures as meaningless. On one occasion, I approached a Methodist minister with some striking dissertation on prophecy that I had come across. He was a particularly fine, sincere fellow, for whom I had a warm regard, and still have. It was a matter which I thought would be well within the competence of any clergyman to pass a clear judgment upon. He thought the subject was interesting, but admitted that he knew nothing whatever about it—that the theological college he had gone through had never taught anything along that line. Even so, I marvelled that any student of theology could possibly be without any knowledge or opinion upon a matter which bore so directly and forcefully upon his own philosophy. But so it has been throughout my experience with orthodox churches. I have attended three of them (different denominations) pretty regularly over a number of years, but I had no help from them at all. I have pondered over religious questions from quite an early age, but so far from ever getting any assistance from the clergy, they only confounded me further. I finally gave up going to church altogether, because it was merely a waste of time. Their whole teaching seems to amount to no more than this—live a good, honest life, love this mysterious 3 in 1 God whom you cannot possibly understand, and some day, either when you die, or at some other time so remote that it is really not worth thinking about, you will go to heaven, wherever that may be. Now let us pray.

“It is no wonder that church-going, for those who still practise it, is mostly a mere convention, and makes no sort of impact upon practical living. For them, the Bible is only a book to be kept in the house in case the parson should call. I am sorry for these people today. Many of them realise that the world is sliding rapidly into calamity, and they have nothing whatever to hope for. I am pretty sure that it is this consciousness of futility and impending doom that is responsible for much of the wild, irresponsible behaviour amongst young people. As the situation worsens, as I expect that it will do rapidly now, we must be prepared for increasing social disorder.

“There can be no mistaking the seriousness of events in Israel and the Middle East. They seem to be shaping up exactly as prophesied, and are likely to move rapidly. The very nations which supported Israel in the past are now

forsaking her, and it is not difficult to foresee that presently she will be on her own, as far as earthly support goes. The gravity of the position must be apparent to all, Bible students and others alike, but, of course, we have lived for so long now in the shadow of disaster that no one worries about it.

"I usually listen to the Frank and Ernest dialogues from the Geelong station on Sunday mornings. That is an excellent feature, yielding more information to the genuine seeker in one session than he would learn from going to church for twelve months."

(Copies of the booklet, "Armageddon—Then World Peace" are gladly supplied to all desiring these.—B.B. Institute.)

USED POSTAGE STAMPS

We are sorry that no mention was made in last issue of "Peoples Paper" of the assistance to the General Tract Fund received from the sale of used postage stamps, supplied by a number of our friends, and prepared for sale by much labour on the part of a Sister in South Australia. An amount of ;18.30 should have been shown as a separate item from the General Tract Fund receipts listed as donations. Sincere thanks is extended to all who have contributed to this assistance to the work, as unto the Lord.

Those Who Serve

(Convention Address)

THE Gospels and Epistles are full of advice and directions for those who serve. This exercise is an endeavour to recapture the conditions that may well have been prevailing on a certain evening in the town of Bethany just prior to our Lord's crucifixion. No doubt we are all aware of the circumstances that led to that all-important supper given in honour of the Lord after Lazarus had been raised from the tomb. The account is covered in John 12: 1-11; Matt. 26: 6-13; Mark 14: 3-9. It would seem that some weeks previous to the supper Jesus had retired into the precincts of a town 20 miles north of Jerusalem after the raising of Lazarus because of the violent hostility of the Jewish leaders towards Him. Jesus fled, not that He feared them, but to enable them with the absence of His presence to cool their hatred and view all the circumstances in a favorable atmosphere. But the hasty departure of Jesus prevented the little family at Bethany from showing in some tangible way their gratitude. However, it is easy to see they determined that at the very first opportunity there would be a celebration of thanksgiving. Lazarus was so well beloved of all the people of the village that it is not surprising to find them partaking in the organising of a supper, held in the house of one Simon the leper. No doubt he was one-time a leper, and he too would be eager to swell the ranks of others who had come under the notice of the Lord and were eagerly awaiting an opportunity to demonstrate their gratitude for blessings received. Simon may even have been a relative of the family that occupies our attention just now in a special way, that is, Mary, Martha, and Lazarus.

If all the people who benefited by Jesus' ministry came together in one place to honor Him it certainly would have taken more than the house of Simon to accommodate them. With the supper at last organised, since Jesus had arrived here once again six days before His last Passover, Mary's house could not have been large enough for the supper. But Simon offered his, and we find the honored guests included the Lord Himself, His twelve disciples and Lazarus. Then there were others too, seated at the supper: Simon, and his friends; and without doubt others of the community at Bethany who would not be denied this favored opportunity of thanksgiving. We should like to look a little closer into this festival occasion, to bring the circumstances closer to our affections and understanding, and thus, even at this great distance, share with these dear folk this particular evening. It must have been a very joyous occasion, one where everybody could really co-operate whole-heartedly, a happy disposition indeed for those who serve.

It will be conceded without question that the people of whom we speak are typical of others of similar disposition and habits in each age, dispensation, and generation. There are many Simons, Marys, Marthas, some like Lazarus, and many like those unnamed friends in the background who in some practical way contribute to the success of the supper. A Convention could be likened to it: some prominent, some not so prominent, and many in the background who contribute in sympathy and help to make possible the attendance of others.

"And Martha served." On a previous occasion when only three or four were present, she complained of Mary's laziness, just sitting at Jesus' feet while she herself so busy with many things. We like to boost our ego by discovering faults with others, comparing ourselves with ourselves. Jesus prophesied to the great Apostle Peter about his duties and service; he was to feed His sheep, feed His lambs, and Jesus said if he did this faithfully he would be crucified for his service. What a revelation this would have been; what a task—however could one meet all the obstacles bound to be met? But what was Peter's chief concern when told about this job and its duties? He was more concerned to know about the Apostle John. He had not learned that "to his own master everyone is responsible." He was advised to mind his own business; "Follow thou me." Just imagine a big pastoral company appointing a manager on one of the huge sheep stations in the north, and after being told of his duties in regard to cattle, sheep, etc., the first question the new manager asks, "But what about my neighbor; what does he have to do?"

If we are busy comparing spiritual things with spiritual things, we shall have more than enough to engage our full attention. In the parable of the talents the extra talents were gained **in serving**. The faithful servants did not postpone their wholehearted devotion until they were more accomplished. Their glory, like Mary's, like Martha's, like Lazarus's and Simon's, at this great supper, was in the Lord. Martha was not peeved that Mary was absent from the bustle, and serving the Lord in a seemingly inactive way. Martha did not esteem this menial task as below her dignity; she was, in effect, taking the towel and bowl and washing their feet, and happy to be serving; as they all were, each in a particular way.

Mary, in a different way, is also serving. She brings her costliest treasure, an alabaster box of spikenard, costing at least a full year's wages for an average worker. After she had broken the box, letting its contents run on the Master's head, down over His skirts to lodge on His feet, there was an outcry against such waste. Would not a small portion of it have done just as well, leaving the balance available for sale, the proceeds going to the poor? Jesus excused her lavish gift on the ground it was for a bigger purpose than a thanksgiving offering. Her purpose in this service is twofold: firstly, no amount of ointment, costly though it be, could repay her debt of gratitude for restoring a dead brother after four days in the tomb. What

huge sums today are paid in hospital fees, and for operations in an attempt to salvage even a small remnant of the earthen vessel containing the condemned spark of life. And, secondly, she serves as Jesus says, in anointing Him beforehand, anticipating His death that will precede His resurrection to Kingly glory. How appropriate is this anointing if it could be seen to follow the triumphant entry into Jerusalem that day (Matt. 21). What a service, what an honor, no wonder Jesus decreed that it would be marked in history for a perpetual reminder.

Lazarus is also serving in still yet another way. Anyone who witnesses to Jesus is a servant of the Lord. Lazarus is one of the most obscure and at the same time one of the most powerful servants of Christ; so powerful has this obscure man become that the enemies of Jesus have decided that he too must die with Jesus. But what has he **done** to merit all this attention, that makes him next to Jesus in importance at this feast? Most people think the only way to serve God is to actively **do** something, **say** something, or discharge some responsibility to bring one into public focus. Lazarus puts these notions to flight; he has not said a word, nor done anything to draw publicity to himself. The full extent of his service is that he allows Christ to use him. Has this been a fixed characteristic of Lazarus all his life? If all he does **now** is allow Jesus to love him, did he do more on those frequent visits of the Master to Bethany to so engage His attention that it drew out the love of Jesus in that special way where it is recorded on rare occasions that Jesus loved so-and-so. Even the unnamed rich young ruler said something that appealed to Jesus. Did Lazarus merit the love of all those Jews who came to mourn with his sisters, those many friends of his who complained that had Jesus been here this calamity may not have occurred? Or did he in some way endear himself to them, by just allowing himself to be loved of them? The Scriptures are silent. But they are not silent in regard to the most important experience that came his way, and all he does is to allow Jesus to love him and use him. We enquire, is this his usual pattern of behaviour? Was he as passively inactive to all those Jews who loved him so dearly that they mourn with the sisters so long? Did he do nothing more than just **allow** his sisters to love him? There is a type of person who does nothing more than allow others to lavish affection upon him—he can do nothing else. He says nothing to commend himself or distinguish himself in either word or deed—he cannot. He does nothing to help others—he cannot, but he needs a lot of help himself. He gets it, he allows it, and in getting it he helps everybody to express more of the Christian virtues than possible in any other way. Note how well Lazarus serves his Master, as well and as powerful as the chief apostles at this supper, on this most memorable night, when it is recorded that all he did was to eat and drink with Jesus.

This is not new to him; he has done it before during those frequent visits of the Master to Bethany. He is the same to everybody, and everybody who loves the sisters loves Lazarus, even Jesus. "Lord", said the message sent in haste to Jesus, "he whom thou lovest is sick." Those few words, delivered to Jesus in His secret hide-away, in expectation that they would hasten His return, back again to where He was very recently threatened with stoning, and would certainly be in grave danger (the disciples opposed His return and when they could not prevail they resigned themselves to death if they went back to Judea), and the fact that they brought Jesus back to create circumstances that precipitated His suffering and death, prove the **intense love** they all had for Lazarus. Why should this be so, for Lazarus is not credited with doing anything of note, he doesn't utter a word, do a thing, goes nowhere (except to the tomb)? Was he, due to circumstances beyond his control, one of those people who just draw out from others sympathy, compassion, affection, and love? Was he a "shut-in"? If he was, many question marks disappear.

In one of the most appealing and true-to-life sketches of the great novelist, Charles Dickens, "A Christmas Carol", we read of the underpaid, overworked employee of that unscrupulous miser, Scrooge, Mr. Bob Cratchit, Mrs. C., a lot of children, the youngest of whom is "Tiny Tim". He "bore a little crutch, and had his limbs supported by an iron frame." There was this Christmas dinner, and Bob proposed "A Merry Christmas to us all, my dears, God bless us." This toast all the family reechoed, down to Tiny Tim, who said, "God bless us, everyone." He sat very close to his father's side, upon his little stool, "Bob held his withered little hand in his, as if he loved the child and wished to keep him by his side, and dreaded that he might be taken from him." Dickens goes on to create those conditions where it is suggested to Scrooge that Tiny Tim is very ill. To this, the miser, now troubled by his conscience, asks, "Tell me if Tiny Tim will live." He is told "there is a vacant seat in a poor chimney corner, and a crutch without an owner." This is too much for Scrooge, who pitifully pleads that Tiny Tim will be spared. He is answered in words that the old miser himself used, "If he be like to die, he had better do it, and decrease the surplus population." This he cannot endure and vows, that given the opportunity he will be a second father to the child, to Tiny Tim, who, like so many others down through the ages and even among us today, who do nothing, say nothing, exist to allow others to shelter and love them, their helplessness generating in other hearts the love of God. Dickens invents in this dramatic and human story events surrounding the life, death and restoration of Tiny Tim. The story ends with great rejoicing and thanksgiving. The supper was given to Jesus out of gratitude for the restoration of Lazarus to his usual place in the home, subject as he always had been, to the infirmities of the flesh. Despite the infirmities, what a happy home it had been; then disrupted by death; now restored to former conditions.

But if Lazarus was a "shut-in" why didn't Jesus heal him? Did Jesus heal all and sundry? The Great Physician certainly healed many a broken heart and limb. But in His own town of Nazareth where He preached one of the greatest

sermons of all time, outlining His Messianic work, no one benefited materially although they all wondered at the gracious words. Why did not Jesus heal all the crippled and infirm at the Pool of Bethesda? Why did Paul have to suffer an affliction all his life? Why did the blind man have to endure for thirty years one of the worst afflictions, for no fault of his own or his parents? Timothy had stomach trouble and often infirmities. Epaphroditus, “a brother and companion in labor and fellow-soldier” to Paul is held in high affection as a brother in the Truth, was sick “nigh unto death”. Why did not Paul heal them since he had the power to cure, even to raising the dead (Acts 20: 10)? Could it be that God is pleased to receive believers just as they are, just as the Truth finds them, in sickness or in health, in poverty or in wealth? Does God insist that full restitution to Adamic perfection is a necessary qualification for service? If not, what degree of Adamic stature is necessary before service and witness are acceptable in the Christian school of worship? Do we not sing, “Just as I am, without one plea?”

There are many like Martha, Mary, Simon, active and loving in their fields, and there are others, here and there, like Lazarus, inactive and yet loving and powerful in their field. It is not for us to criticise **how** one serves but to gratefully co-operate with those who **do** serve.

Next to Jesus at the supper is Lazarus—what a sight. So magnetic is it that Jews thronged in streams from Jerusalem in such large numbers that the priests became alarmed, “the whole world has gone after him,” they complained. It is not every day in the week that one can see a living corpse eating and drinking with his Deliverer. The signal fact for all to see was that many folk were serving the Lord in divers ways and all happy to be doing it out of gratitude for all His benefits. How pleased must Simon the leper have been to make his house available for this auspicious occasion. We must not overlook this supper was given under the shadow of the new law that compelled anyone knowing the whereabouts of Jesus to betray Him. Anyone who affiliated with Jesus came under censure from the Jewish leaders. To publicly scorn that law and entertain the Master, to publicly proclaim His entertainment and invite all who want to see for themselves would have uncomfortable consequences for the person acting as host to Jesus and Lazarus.

These remarkable and happy proceedings are suddenly jolted by unexpected events: Mary broke an alabaster box of precious ointment over the Master’s head, the contents flowing down His skirt to His feet, which she proceeded to wipe with her hair. The disciples, prompted by Judas, complained of this utter waste and began to be angry with Mary, murmuring against her. Coming from such close and important friends of Jesus, this must have deeply grieved her, for Jesus comes to her aid, defending her action in that she was anticipating the Messiah’s burial, anointing Him beforehand for that crisis in His life that would affect the whole world. He re-directs their thinking: the hour had come for those folk who took such pleasure in serving Him to now consider how He is about to serve them. Instead of exercising their thoughts about Lazarus and the empty tomb they are apprised that the Master Himself is at the point of a similar experience and this fact should be the all-important truth for consideration. They were overcome with gratitude for the mercy recently shown them, but He is about to do something even more merciful and greater by far than the raising of Lazarus. This should act as a pointer to His own death and resurrection. These good people are thanking God for a gift small in comparison with that great Gift soon to be consummated. He assures He came not to be ministered unto but to serve and give His life a ransom for all. Lazarus is thanking Him and witnessing to His power and love in attending this supper; soon the position will be reversed: Christ will knock on the door of their and our hearts and be the Host as He invites to a bigger and better supper, prepared by God Himself before the foundation of the world, that all those worthy servants of old dispensations desired to attend. Mary’s act of love and devotion became a Divine prophecy, one that Jesus said would be remembered for all time, for it was associated with the breaking of something more costly than an alabaster box of ointment: His body was soon to be broken for all, and His precious blood would far exceed the costly spikenard. Additionally, as it was applied on the Altar, the incense of its virtue would fill the whole world. The incense from the spikenard filled the whole house; its remembrance has also filled with incense the House of God through the Gospel Age. Jesus had arrested death’s claim on one life, from a tomb in Bethany. Because of His service and faithfulness all that are in their graves will hear His voice and come forth. By comparison this costly expression of gratitude for one man’s deliverance will be insignificant when placed beside His gift for mankind. What can be given by humanity as fitting compensation for His sacrifice? Lazarus will die again, his escape from death is temporary. Yet see how grateful all the people are. What should be the reaction by those in Christ who have eternal life—no temporary cheating of death—”This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent,” and “he that believes, though he die, shall live.” This is made possible because our Lord and Master became the Greatest Servant for all time among those who serve.

Pilgrimage Ended

TOWARDS the end of May last our Sister O’Brien finished the earthly way in hospital in Tasmania after appreciating and rejoicing in the truths of God’s Word for a number of years.

About eleven years ago Sister O’Brien was attracted by the broadcast messages from 3GL Geelong, and kept in touch with us from time to time, and studied the literature with her Bible as she moved about various country areas. Coming to Melbourne later she appreciated the meetings for Class Bible study, etc., and attended at every opportunity, realising how satisfying is God’s Plan for human salvation through the sacrifice of Christ.

Of a humble and lowly disposition, our dear Sister exhibited the true Christian spirit of meekness, and gladly sacrificed earthly things to help the Lord’s cause in a most unselfish manner. She loved the Lord very dearly, and we feel that by His grace she has gained the abundant entrance into His kingdom, now in this end of the age, when the Lord is “making up His jewels.”

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding,

is now available at \$9.50. Same Bible with Concordance and Subject Index at \$10.50.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus 15 cents postage.

FRANK & ERNEST TALKS

Melbourne, 3 XY, 211 M. Sundays 8 p.m.

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

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A Meditation on the Shepherd Psalm

(Convention Address)

"The Lord is my Shepherd; I shall not want" Psalm 23:1).

IT is doubtful if there is another passage of Scripture more fitted to inspire and strengthen our confidence in God than the 23rd Psalm, that sweet shepherd psalm which probably most of us learned in childhood. As we ponder it again afresh, may He who so often before has graciously applied the comfort of His Word as balm to our hearts, do so once again, sending us on our way with fresh courage and renewed hope; His peace, which passeth understanding, guarding our hearts and minds through Christ Jesus our Lord.

One expositor reminds us that three thousand years have passed away since the sweet singer of Israel first sang this psalm about the shepherd-care of God. Thirty centuries! It is a long time, and in that vast period all the **material** relics of his life, however carefully treasured, have mouldered into dust. The harp from the strings of which his fingers brought forth music which relieved Saul in his sadness; the tattered banner, which he was wont to uplift in the name of the Lord; the well-worn book of the Law, which was his meditation day and night; the sling with which he overcame Goliath, and the huge sword with which he slew the giant; the palace chamber in which at last he died—all these have been buried deep amid the debris of the ages. But this psalm is as fresh today as though it were just composed.

Its power lies in the fact that it dwells so much on God, so little on man. Notice, as we study it, that every verse stresses what **God** is and is doing. This is the true policy of life. Unbelief puts circumstances between itself and God, so that He is lost from view, and the soul becomes overwhelmed. Faith, on the contrary, puts God between itself and circumstances, so that it cannot see them for the glory of His shining countenance. Unbelief fixes its gaze on men, and things, and likelihood, and possibilities, and circumstances. Faith will not concern herself with these; she refuses to spend her time and waste her strength in considering them. Her eye is steadfastly fixed on her Lord; and she is persuaded that He is well able to supply all her need, and to carry her through all difficulties and straits. The **outlook** may be very dark, but the **uplook** is always bright, so faith looks away off unto Jesus, and to our Heavenly Father, and rests in them in peace.

The Song of a Shepherd-King

It has been well observed that this psalm derives no little of its beauty from the fact that it is a psalm of a shepherd about a Shepherd, the psalm of a king about a King. David himself had led a flock to the pastures of Bethlehem, guiding and protecting them with crook and staff as they passed from hillside to hillside. He had himself welcomed to his royal table fugitives from the wrath of Hebrew and alien tyrants, anointing their heads with oil, and filling their cups with refreshing drink till they ran over. And, therefore, he is speaking from his very heart, out of what was most personal and most memorable in his experience. To him **God** was a **Shepherd** searching out for His flock pastures of grass, that is, pastures in which the grass had not been scorched up by the heat of the sun; and waters of rest, that is,

waters beside which the sheep might securely lie down. To him God was a Shepherd, who, when leading His flock through desolate valleys and gorges, haunted by wolf and lion and bear, defended them with His staff and rod. God was also a bountiful and princely host, receiving to His table and sheltering in His house fugitives pursued by their enemies, offering them the oil of anointing, and gladdening them with overflowing cups of refreshing fluid. And because God was both his Shepherd and his Host, David looks up to Him with an absolute devotion, and rests in Him with a calm and happy trust.

If this were true of David it was still more true of Jesus, that great Shepherd and Bishop of our souls, whom David in so many ways of his experiences typified, and it is to be true also of us, the members of His Body, as we seek to walk in His steps.

From the peaceful serenity of its tone, and the absence of any hint of doubt, misgiving, or fear, it is probable, almost to a certainty, that our psalm was written when David was well stricken in years, when, by the experience of a long and checkered life, he had learned that in God alone are strength and peace. No! this psalm is not the utterance of his shepherd days, though it perpetuates their memory. Had it been thus, men might have said that it was but the natural outflowing of a confiding boy's heart, unversed in care or struggle. But this peaceful psalm is a voice out of the maturer life of the psalmist; out of memories of care and battle and treachery; a voice that tells that peace and rest of heart depend not upon the absence of life's burdens, nor on the presence of nature's tranquilizing scenes, but solely upon the shepherding care of God.

David's emotion of entire trust receives in our psalm a three-fold expression. (1) I shall not want; (2) I will fear no evil; and (3) I will dwell in the house of the Lord forever. I shall not want, for God will find me green pastures and waters of comfort. I will fear no evil, for even as I pass through the gloomiest and most perilous valleys He will protect and defend me. I will dwell in His house for ever, for He welcomes His guests with an unfailing bounty, and under His roof no enemy can make them afraid.

I Shall Not Want

The careful student will have noted that the -word "Lord" with which the psalm opens is printed in our Authorized Version in small capital letters. Wherever this is the case it stands for the word "Jehovah". This word, scholars tell us, means the Living One, the self-existent Being, the I Am. He was, and is, and is to come, who inhabiteth eternity; who hath life in Himself. All other life, from the little insect on the roseleaf to the archangel before the throne is dependent and derived. All others waste, and change, and grow old; He only is unchangeably the same. All others are fires, which He supplies with fuel; He alone is self-sustained.

Now this mighty Being David claims as his Shepherd, and if this were really the case, he needed no argument to prove that all his wants must be supplied. He knew that, when he was a shepherd, no one of his sheep wanted aught that he could get. He had watched over every one of them with an unfailing solicitude. He had often wandered on the hills till he was weary, and long after he was weary, to find what little water the drought had spared. He had driven off birds and beasts of prey with the smooth stones of his unerring sling, and had even ventured both against the lion and the bear, risking his very life that he might save his flock. And if Jehovah is **a shepherd**, will He let **His** flock lack anything that **He** can get for them? And as there is nothing **He** cannot get, how can they ever want?

This doubtless, was David's argument, though he gave it no logical expression. We admit the force of the argument; we admire the beauty of the figure; we feel the pathos of the appeal. We love David for the vigor and the serenity of his trust in the God he had so often put to the test. But do we sometimes envy, rather than imitate him? Which of us can say, with entire sincerity, "Since Jehovah is my Shepherd, I shall not want. Because He is with me, I will fear no evil. Because He has anointed me with joy so often in the past when I have fled to Him, I will abide in His love and service for ever"? Alas! do we not feel that we want much, and are likely to be wanting much before the journey is over?

Moreover, even if we do not fear anything at present, do we not often trouble our present with anxious forebodings as to the future? And while we may have the grace to believe that we shall **ultimately** find ourselves sitting at His table on the other side, do we not sometimes fear that the journey there is likely to be anything but pleasant, that the future looks as though it will be just filled with inevitable changes, dark uncertainties, and gloomy experiences; that we have yet to pass through that narrow gorge of darkness which leads from this life to the next, and instead of a cheerful trust in His abiding faithfulness, do we not find ourselves, on occasion, wondering if, after all, we shall be able to see the Shepherd going before us all the time, staff in hand, to brush from our path any brier of offense, and to guard us from the ills which, at least to our imagination, haunt the pathway which lies ahead of us?

Beautiful as the psalm is, much as we admire it, many of us, we fear, must read it as a rebuke. We feel that we miserably lag behind the fair ideal it sets before us, that we are far from having attained the holy serenity, the calm, unwavering trust in God, which breathes through its every word.

A Simple Test

If, however, we have any doubt on that score, we may soon put it to a simple, but conclusive test. Can we repeat without doubt or misgiving even the opening words of the psalm—"The Lord (Jehovah) is my Shepherd, I shall not want"? If Jesus, His great Under-Shepherd, were to stand in our midst again, today, so that we could see Him with the eyes of flesh, and with all the graciousness of which only He is capable, were to ask us; "Brethren, lack ye anything"? and if we felt sure that He would give us whatever we asked of Him, would there be but one answer from us all, and would that answer be—"Nothing, Lord, nothing. We lack for nothing. We have everything we need. We have lacked for nothing thus far; all our present wants are bountifully supplied, and we are sure, so complete is our trust in Thee, that this will be so always"?

If we were quite honest with Him, quite frank, should we not meet His question with a chorus of eager requests? More than one brother, perhaps, would say, "Lord, of course I want Thy will done, not mine, but the circumstances in which I find myself are not at all suited to my taste. I could fill another sphere of activities much more congenial to me if only the way were opened, but unfortunately I lack the means to fit myself for the change." Or another may reply, "Lord, my business is waning. I have certain ideas, which, if adopted, would make all the difference in the world, but it requires new capital, or at least a line of credit, which I seem unable to secure." Perhaps one might say, "Lord of course Thy way is best, but I had hoped to be able to spend my entire time in Thy service, ministering Thy gracious Word to others. As things are now, I am so pressed upon by domestic or business relationships, that I have hardly sufficient time to see that my own spiritual life is nourished." A few, perhaps, who now spend their whole time in "truth" activities, might be disposed to reply,— "Lord, of course I am very appreciative of my privileges, but when I succeeded in arranging my temporal affairs so as to spend my time exclusively in Thy service, I little realised how petty and trivial many of the problems of the Church were to which I would be assigned. Of course I have no idea of drawing back, but if there is another corner in Thy vineyard to which I could be transferred I feel that my labors would proceed much more happily there." How many of us would be able to reply with absolute sincerity and joy,— "Lord, I want for nothing, save to be more like Thee. And even this, dear Lord, Thou art working in me, and I look forward with confidence in Thy love and skill, that this work of grace which Thou hast begun in me Thou wilt complete in Thine own good time and way. Meantime, I am content, whatever lot I see, since 'tis Thy hand that leadeth me'?"

Our Father's Resources Are Infinite

And yet, as soon as we pause to consider, we may see that these cries for what we do not possess, spring more or less from distrust—most of them from ignorance of our Father's resources. We do not pause to reflect that our God is an **infinite** God. While the cry of the worldling may be and indeed often is: "I perish with hunger"!; while it is true that even young lions lack and suffer hunger, they that seek the Lord shall **not** want any good thing.

If **God** be our Shepherd He **can** get us all we want, for there is absolutely no limit to His power; and He will give us all we need, for there is absolutely no limit to His goodness. Too often we forget, not only His resources, but His love; and how that love, which embraces all, takes thought and care for each. We want to choose our own way, to walk at our own will, and to **see** the store from which our future needs are to be supplied. We forget that, if it have a good shepherd, the flock is not permitted to ramble where it will, and still less is every sheep in the flock permitted to do so. If they were, there would soon be no flock left, but only a few sheep scattered through many failing pastures (oh! how they fail), or on many barren hills, (oh! so barren) each at the mercy of its foes. We are, too commonly, like sheep who should want to see an endless supply of food and water set apart in their own private store, as though the sun would never rise, or the rain fall, or the grass grow, again; or like a flock, which, when one pasture was consumed, and one stream dried up, should conclude that the shepherd knew of no other pasture, and could find no other stream, because they could see none. If we would at all enter into the rest of David's trust, we must learn both that God cares for the whole flock, and that **He** has provided for the future which **we** cannot foresee, and for which **we** cannot provide.

If only we could eat our bread and do our work from day to day, without fretting about tomorrow, and pass on to new spheres of action, and to new stores of bread, when the Shepherd goes before us, relying on His higher wisdom and love, would not our days go happily enough? There is hardly any reflection more painful than this. that if we look back on our past lives, and recall all that has fretted and afflicted us, we shall find that most of our fears were groundless fears, most of our anxieties needless anxieties, most of our troubles a burden which we packed with our own hands, and imposed on our own shoulders, and that had we been content to take each day as it came, and put our trust in God, the lives that have been so fretted and sorrowful might have been bright with content and cheerfulness. Shall we not, then, for the days that remain, believe that, since Jehovah is our Shepherd, we shall not want?

Fellowship With Jesus

But let us also understand that, while the Good Shepherd will not let any of us want any good thing, His main care will be for the whole flock, and that at times He may do us the honor of asking us to bear trouble and bear pain, for the sake of the flock. As He Himself spared not His well-beloved Son, who was more than life itself to Him; as Jesus came and willingly sacrificed Himself; as in all our afflictions Jehovah Himself is afflicted, so He may invite us to bear toil and pain on behalf of others. Shall we shrink and complain if He should put this honor on us? We shall not, if we are wise; for in calling us to this service He is not, as we might hastily infer, asking us to sacrifice ourselves to others; He is rather asking us to serve others by toils and sacrifices by which we ourselves shall be made perfect. Christian, can you recall any labor to which you have bent, or any sacrifice you may have borne for the good of others, which has not, in the long run, made you wiser, better, and happier? Be sure, then, when the call to service and sacrifice comes again, that God is asking you to lose your life only that you may find it, to serve His flock and to suffer for it, only that you may enter more closely into the joy and fellowship of your Lord.

I Will Fear No Evil

We have considered David's calm assurance that since the Lord was his Shepherd he could not possibly want; let us turn next to his second expression of confidence,— "I will fear no evil."

Perfect love casteth out fear. Nothing else will do it. You may argue against fear, whether in yourself or in others. You may laugh it to scorn. You may try to shame it. But all will be in vain. If you would master fear, whether in yourself or in others, you must expel it by the trust which is born of love. A simple illustration will suffice to demonstrate this. A man comes home extremely hungry. His whole nature craves food. But as he enters his house he learns that his child, suddenly stricken with fever, is lying at the point of death. What becomes of that man's hunger? It is forgotten; it is gone. In the intense love and grief with which he bends over the tiny, feverish form, his own hunger is forgotten,

and he thinks only of how best he may minister to his child's needs. Thus the lower passions are subdued in the soul by the higher. Thus, and thus only, is fear dispelled. And so it happens that the most timid brother or sister, from the natural standpoint, who yet is conscious of the presence of the Good Shepherd, can sing through the gloom, with notes of music which vibrate with the buoyancy of a courage which cannot flinch or falter. "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me."

Thou Art With Me

Have you ever noticed the change in the pronoun here? Hitherto the Psalmist has spoken of the Lord in the third person; but now, as he enters the dark, gloomy ravine, like the sheep had often done to him, he, as one of the Lord's sheep, presses close against his Shepherd. No longer does he speak **about** Him; he speaks **to** Him. In the green pastures, and beside the still waters, He was content to speak **of** Him. "**He** maketh me to lie down." "**He** leadeth me." But now, as the darkness deepens it is "THOU".

When things are going well with us we may content ourselves with talking **about** the Lord; but when the sky darkens, we hasten to talk directly **to** Him. I will fear no evil, though I walk through a gloomy ravine, even the shadow of death itself;

I will fear no evil, for **Thou** art with me, Thy rod, Thy staff, they comfort me.

For Ever With the Lord

With Jehovah as his Shepherd, then, David was assured of two things. First, he could not experience want, and second, he would fear no evil. Just a brief reference on the third expression of his trust and devotion. "Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil; my cup runneth over; surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." Is it still the Shepherd whom we meet in the closing verses of this psalm? Are the memories of his pastoral life still giving form and color to David's thoughts? Expositors differ in their viewpoints on this question. Some think the figure of the Shepherd is maintained throughout, and it must be admitted that if this is true, the value of this brief lyric, from the literary standpoint, would be enhanced. Others think that at this point the figure changes, and that, whereas in the first four verses of the psalm we see a shepherd guiding and caring for his flock, we see in the last two verses a King, who receives fugitives to his table with a princely hospitality; despite all the threatenings of their foes; anoints them for the feast with cool, fragrant oils; fills their cup with refreshing drink till it runs over, and so bountifully supplies their wants that they resolve to stay with him for good, feeling that in his house, and reclining at his table, they have all their hearts can desire.

However we may read them, we cannot doubt that much new meaning and beauty is thrown into the psalm by its final verses. Hitherto David has described the providence of God in neutral tints, in negative tones. The Good Shepherd supplies the wants, and relieves the fears of His flock. There is grass for their hunger; there is water for their thirst; there is the protecting staff for their weakness. Hitherto, therefore, David has said only: "I cannot want; I will fear no evil." True, even to rise above the fear of want and danger gravely tasks **our** faith. But to the faith of David this seems an incomplete result. If he is to do justice to **his** sense of the divine trustworthiness and goodness his voice must take warmer, fuller tones. If he is to give the energies of his faith way and scope he must soar into a higher strain, and breathe a more illumined atmosphere. The divine providence is far more than a mere asylum from want, or a mere refuge from peril. It is characterized by the generous warmth and bounty of **Home**. And he who sincerely trusts in that providence does far more than surmount the depressions of fear and care; he mounts into a triumphant gladness, a sacred and constant joy. Hence David depicts himself as sitting at the table of the divine Shepherd, anointed with the oil of festive mirth, drinking of a cup which runs over, so full is it of quickening joy, while his foes, the enemies of his peace, rave and threaten ineffectively, from beyond a gulf they cannot pass. I cannot want!—No, indeed. I am raised a whole heaven above want. I sit at a table lavishly supplied with all that is best and choicest; with fragrant oil to cheer my head, and the cup of refreshment in my hand. I will fear no evil!—What is there to fear in this secure abode? My enemies want, and care? Ah! see, they stand afar off—impotent, incapable of approach. Only goodness and loving kindness pursue me now, or so pursue me as to reach me. I will dwell with God my Shepherd Host. I sit at His bountiful table. I shall never more go out from His presence. And therefore, with my whole heart will I sing and give praise. I am the happy guest of God, and dwell with Him in an inviolable sanctuary, an eternal home.

Thus the psalm, which opens in a mood of sacred and tranquil content, closes in a rapture. He who knew no want, kindles into an ecstasy of triumphant joy. He who feared no evil, wears the crown of a victorious and ever-augmenting gladness. He who was willing to wander trustfully in dark and perilous paths, finds himself in the house of the Lord for ever. So may it be with each one of us for His Name's sake.

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 Institute's Work

THE close of April marks another year's work concluded for the Berean Bible Institute, and we wish to express sincere thankfulness for all the Lord's blessings in connection with the privileges of service undertaken at our centre here in Melbourne. It has been a pleasure to receive again the hearty co-operation of our brethren throughout Australia which is warmly appreciated, enabling the work to continue steadily as in past years. Contact has also continued with our brethren overseas, and which has added to the opportunities of service in the Lord's harvest field.

Our bi-monthly periodical "Peoples Paper" continues as a means of contact with our brethren scattered throughout this continent, and in some overseas countries. Appreciation of the contents of the "Paper" is expressed by a goodly number, and to those brethren who have contributed to its pages, supplying copies of addresses, etc., grateful thanks is conveyed for this help in the interest of the truth.

As in past years the subscriptions to the "Peoples Paper" do not cover the costs of publishing, some deficiency being met from the General Tract Fund. It is felt, however, that the supplying of the "Paper" free to a number of new friends throughout the year, to encourage their interest, is a good means of service, the expense to the Tract Fund in this way being well used in the service of the Lord. Some of our Melbourne friends have freely and gladly continued to give assistance with the proof reading and other work connected with the "Peoples Paper", and the help in this manner is much appreciated. Extra copies of the "Paper" are gladly supplied to readers who can use them to advantage to encourage other interest, and friends who provide subscriptions for other readers are giving helpful assistance in the work.

From time to time regular lectures have been given in co-operation with the Melbourne Class, as a witness to the public respecting God's wonderful plan of salvation, and some new friends have appreciated the messages of truth made known in this way. Appreciation of the lectures often leads to interest in the regular Class Bible Studies, and so the truths of God's Word are seen to be so appealing and satisfying to both heart and mind, and Christian discipleship takes on a new meaning altogether.

The witness to the truth by means of the radio has continued throughout the past year over 3GL Geelong, and in January last an additional radio station, 3XY in Melbourne, commenced the broadcasts on Sunday evenings at 8 o'clock, thus giving a Sunday morning (10 a.m.), and Sunday evening broadcast of the Frank and Ernest Dialogues. While the range of 3XY is quite extensive, the response up to date has not met expectations, but it is evident that a goodly circle of listeners are appreciating the messages. Reception of 3XY is said to be quite good in Adelaide, and from about the same distance into far-out N.S. Wales a listener writes,—"Have been tuning into broadcasts from Melbourne over 3XY and been getting them fairly clear; they are very good and hoping you keep going with them." The expense on 3XY is considerable, and it may not be possible to keep these broadcasts going for any length of time; however, we are glad of the opportunity of giving this witness, and if the interest increases and the means is provided by those appreciating, by the Lord's overruling, this witness will continue as seems good in the service of the Lord and His truth. In recent times, quantities of slips advertising Free Literature and the Radio Stations have been distributed, and our friends are invited to obtain supplies of these, for passing out to encourage those who have ears to hear the glad message of truth. These "Do You Know?" slips are quite effective and are supplied from the General Tract Fund for general distribution. Other tracts are also available on various subjects for use where it is seen there is some definite interest in spiritual things.

The balance sheets of the General Tract Fund and Radio Fund presented show the financial position of the work. The voluntary contributions of our friends have provided the means of continuing the work as in former years, in the Lord's providence. The sacrifices of present day earthly things by so many to assist in this way, is greatly appreciated, in the service of the Lord. We continue to look to our Heavenly Father for His guidance and blessing upon all that is undertaken in His name, asking also for the prayers of our brethren that the work in the Lord's cause, in the days ahead, may be rendered in humble and faithful service, in accord with His will and to His praise.

Looking back over the twelve months past it is evident that world conditions indicate a working up for the great climax of the ages—the passing of this "present evil world," to make way for the Kingdom of Christ. Happy are the Lord's people who know that God has His own timetable for certain world events to take place, and while deploring the suffering and distress caused by "man's inhumanity to man" their confidence and trust is in the Lord, knowing that "all things work together for good to those who love the Lord." How favored

also are God's people as they "dwell in the secret place of the Most High" and look forward to the promised inheritance to the faithful, esteeming it also a privilege in the meantime to give a message of hope and encouragement to all who have "ears to hear" that while "weeping may endure for a night, joy cometh in the morning." (Psa. 30:5.)

Convention News

IT was a privilege and a pleasure to attend the Easter Convention at Adelaide, and it is with thankfulness to our Heavenly Father that we acknowledge the many blessings bestowed upon us during the four days of the Convention.

A number of brethren from Melbourne and Geelong, and a brother from Queensland were present, and their presence contributed to the helpfulness of the meetings. The assistance of the various brethren who served as speakers and Class leaders was much appreciated also. It is good to meet together in the Name and in the spirit of the Lord, and we realised the Lord's blessing upon our gatherings in a marked manner.

The Bible Studies were in 1 Cor. 13; Heb. 10:19-25, and Rev. 3: 14-22. The topics of the addresses by the brethren were—"The Fruits of Repentance"; "Be of Good Courage"; "Those Who Serve"; "The Hour of Temptation"; "Prayer"; "The Grace of God"; "God's House of Many Mansions"; "Sojourning and Dwelling With God"; "Unity,

Liberty and Charity”; “The Time is Short”; and “A Meditation on Psalm 23.”

It was a pleasure to receive some messages of greeting from various Classes and individual brethren; and to those who thus kindly remembered us, and to the brethren everywhere the words of the Apostle in Heb. 10: 19-25 are sent as a Scriptural message with the Christian love of the brethren in Convention.

The “Hymns We Like and Why” session was entered into very heartily; what a privilege it is to praise the Lord in this way with heart and voice. Also the Fellowship, and Praise and Testimony Meetings afforded opportunity to express our thanks and praise to the Giver of every good and perfect gift for His continued goodness and mercy.

The Convention closed with the Love Feast, and singing “Blest be the tie that binds our hearts in Christian love,” and “God be with you till we meet again,” followed by the closing prayer of thanks to God for a most helpful Convention, and requesting His continued blessing to remain with us all, and for the Israel of God in every place. “Praise God from whom all blessings flow.”

‘Notes on Adelaide Easter Convention are now available free from this office.

Memorial Observances

MELBOURNE

THE Melbourne brethren gladly assembled on the evening of April 23rd to observe the Memorial of our Lord’s death in accord with His special request that this be done in remembrance of Him. A number of our Polish brethren joined us again, and it was a pleasure to have them in our company, the attendance being very good for this sacred service.

A previous study on Exod. 12:1-15 refreshed our minds and hearts on the type and antitype of this important observance, which took the place of the annual Jewish Passover service from the time it was instituted by our Lord on the night in which He was betrayed. Indeed, all the typical sacrifices, including the Passover lamb, held no value in the sight of God from the time of the sacrifice of Christ as “the Lamb of God that taketh away the sin of the world.”

Prayers were offered on behalf of all the Lord’s dear people, hymns were sung from the “Bible Students Hymnal” numbers 166, 180, 437, 2 and 414. Scripture readings were from Matt. 26: 17-53; John 18:12-40 and John 19:1-30. An address presented the important features of both type and anti-type, impressing the privilege of being invited to share with our Lord in His sacrificial life, if so be that we may also share with Him in His heavenly glory.

Again this year some of our elderly members were not able to attend with us, but gladly partook of the emblems in their homes, thus appreciating also the privilege of conforming with the Lord’s request by observing the Memorial of His death, in spirit and in truth. We feel sure that this remembrance of our Lord’s great sacrifice on our account, and the renewing of the vows of consecration to walk in His steps is a means of much blessing and encouragement to the Lord’s dear people throughout the world.

Geelong

We are thankful that it was possible again this year to keep the Memorial of our Saviour’s death; thankful that a room was again provided where we could do so, and for God’s help assisting us to meet together. The simplest of services preceded the partaking of the emblems, all of which reminded us of the great cost of our redemption, and the wonderful privilege opened up for sharing our Lord’s experience upon earth, that we might reign with Him in glory later.

Adelaide

In harmony with our Lord’s request,—”Do this in remembrance of Me,”—the Adelaide Class met on the evening of April 23rd to observe the Memorial of our Saviour’s death, as the ransom-price for our sins (the Church’s sins) and also for the sins of the whole world.

We are glad and thankful that our Saviour has left us this simple Memorial to observe annually, because it brings to our minds, as we meditate upon the Scriptural records, the events associated with our Lord’s last hours which reveal the depth of His devotion to the Father’s will. It also affords us the opportunity of examining ourselves (see 1 Cor. 11:28-31), respecting our faith in the shed blood of Christ, and also respecting the consecration of our hearts and lives to be “dead with Christ.” It gives us the opportunity of renewing our covenant of sacrifice to be dead to self, and dead to the world, that we may live unto God.

What a privilege is ours. Phil. 1:29, Diaglott “Because to you it was graciously given on behalf of Christ, not only to believe in him, but also to suffer on his account.” We do thank God for the blessings which come to us at the Memorial season. We thank Him for the great Gift of the Son of His love, and for the privilege of being permitted to share in Christ’s sufferings, that we may also be prepared to share in His great work of bringing in the blessings of His Millennial Kingdom to “whosoever will” of all the families of the earth in God’s due time.

We thank God for the privilege of prayer, and we do earnestly pray God’s blessing for the Israel of God in every place, that we may be developed in the graces of His spirit, and be prepared for the “abundant entrance into His kingdom” according to His gracious will. “Thanks be unto God for His unspeakable Gift.”

Perth

Again we gladly kept our Lord’s Memorial in memory of Him. Our minds went back to our Lord’s 31 years of suffering and laying down His life, culminating just after the “Last Supper” when He said, “With desire I have desired to eat this Passover with you before I suffer.”

We were reminded of the great love our Lord had when He suffered and died for mankind as the Passover Lamb which subsequently released from condemnation the first-borns whose names are written in heaven. Such suffering

and sacrifice on our behalf impels us to reciprocate, and by the Lord's grace to walk in His steps, being justified by His blood, that we may suffer with Christ and partake of that communion.

With sincere hearts and a resolute purpose the friends partook of our Lord's emblems and pledged themselves to continue in the narrow way and "fill up that which is behind of the afflictions of Christ for his body's sake, which is the church." With the sin offering almost complete we look forward when our Lord "shall appear the second time without sin (without a sin offering) unto salvation." Praise ye the Lord!

Sydney

With an attendance of fourteen the observance of our Lord's Memorial was solemnized at West Ryde, Sydney. The elder who presided gave an able address for the occasion, type and antitype being stressed. Happy those who appreciate the privilege of observing this Memorial in spirit and in truth, who "dwell in the secret place of the Most High," to whom belong "the exceeding great and precious promises," which are "yea, and amen in Christ Jesus." With anticipation of "drinking the wine anew in the kingdom with our Lord," (Matt. 26:29), the heartfelt desire was to be found worthy of such an honor.

Queensland

From two small groups the following has been received:—"This is just a note to let you know that there were five of us who had the privilege of observing the Memorial of the Lord's death on Sunday night, April 23rd; this meeting was small but nice."

"On the 23rd April there were three of us gathered to celebrate the 'Last Supper'. At the beginning we sang hymns and then had a short study from 1 Cor. 11, which explains what the Passover means to us, and who may take part. After that we had prayer together and then celebrated the Supper, and closed with a prayer and the hymn, 'God be with you till we meet again'."

"Ye shall know them by their fruits." And this is the only rule that never deceives, when it is properly understood; it is that by which we must judge ourselves.

—Fenelon.

HOW KNOWLEDGE HAS INCREASED!

In 1823 a man named Ronalds applied for a patent for an electric telegraph, and proved its utility by operating over eight miles of wire. In a petition to the British Government he asked: "Why has no serious trial *yet* been made of so diligent a courier . . . Why should not our Kings hold councils at Brighton with their Ministers in London? Why should not our Government govern at Portsmouth almost as promptly as in Downing-street?"

The Government reply ran in part: "Telegraphs of any kind are wholly unnecessary, and none other than the semaphores in use would ever be adopted."

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.50. Same Bible with Concordance and Subject Index at \$10.50.

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"Daily Heavenly Manna," birthday pages—\$1.10. "Tabernacle Shadows"—68c.

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"Some of the Parables"-15c.

"Hope Beyond the Grave"-15c.

"God and Reason"-15c.

"Where Are the Dead?"-10c.

BEREAN BIBLE INSTITUTE
Melbourne. Vic., Australia.

Pilgrimage Ended

On May 5th our elderly Sister Johnson of Melbourne finished the pilgrim way after a devoted Christian life of over 50 years appreciation of God's great plan of salvation for humanity.

Having lived in her early life in Queensland she later spent a number of years in Tasmania in the Scottsdale district, and was well known by the brethren in that State. Coming to the mainland some years ago, our dear Sister had in more

recent times settled in Melbourne, and attended the Melbourne Class whenever possible. Advanced age made her one of the shut-ins for some time now, but visits from the brethren always found her cheerful, without complaint, and ever alert in appreciation of the truths of God's Word.

Of a humble, sacrificing disposition, our dear Sister gladly partook of the Memorial emblems a short time prior to her decease, and ever rejoiced in the heavenly hope for the faithful overcomers of this Gospel Age. We feel that our dear Sister Johnson has been a faithful follower of the Master, by the Lord's grace, and has entered into the joys of her Lord, this being His gracious provision for all now finishing the pilgrim way in "the days of the Son of man." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels,"—special treasure. (Mal. 3:17.)

DIVINE GUIDANCE

"In the mysteries of my life
Where the threads all twist and twine,
'Mid the shadow and the strife,
Sadly missing His design,
With its gracious, loving pleading,
Breaks the tender Voice divine—
'Let Me take the threads in My hands,
Child, before they pass through thine.'

"Lo, a beauteous pattern growing
On a deep'ning ground of love,
Tints all blending, shining glowing
Mirror fairer things above;
And the quiet hands rest sweetly
In that strong, sure clasp of Thine,
All the threads now pass through Thy hands,
Dear Lord, e'er they come to mine."
—Selected.

BIBLE STUDENTS MANUAL

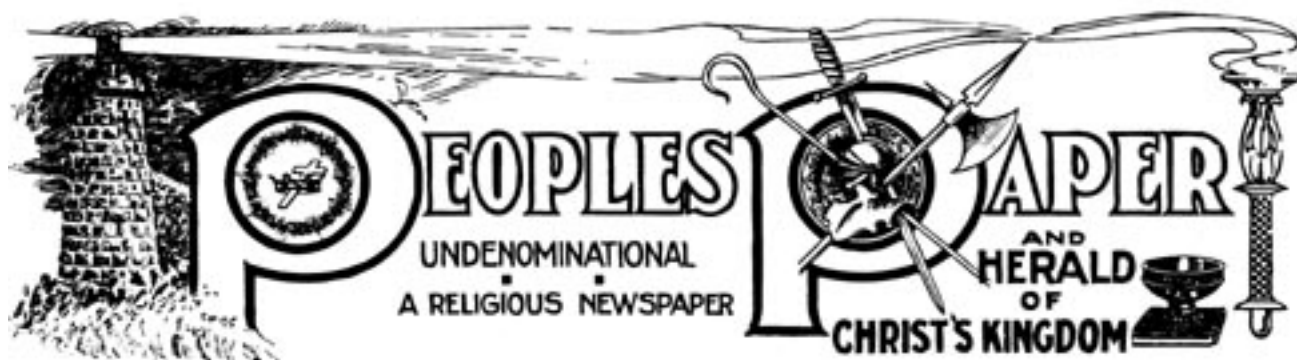
Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus 15 cents postage.

FRANK & ERNEST TALKS

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Remembering Christ

AS we approach another anniversary of our Lord's great sacrifice all the Lord's dear people surely esteem it a privilege to keep the Memorial of His death in spirit and in truth, in response to His request that we do this,—”In remem-

brance of me”.

It is of note that the Scriptures contain no request by our Lord that His followers should observe His birthday each time an anniversary comes round, but He made a **special request** that all who would be His consecrated disciples should truly celebrate His death. As our Lord's sacrifice as “the Lamb of God” took the place of the annual Jewish Passover ceremony, it is most reasonable that the observance of the Memorial of Christ's death be celebrated once each year also, on the anniversary of the institution of this observance which Jesus gave to His little band of apostles “on the night in which He was betrayed.” This year the anniversary of the Memorial of Christ's death falls on the evening of Sunday, 23rd April.

The Apostle Peter presents the matter with reference to our Lord's sacrifice as our Redeemer so beautifully in 1 Pet. 1:18-20. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conduct received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you.” The perfection of Christ, as the Man Christ Jesus is clearly indicated here, and it is just as clear that the Passover lamb which the people of Israel were instructed to sacrifice each year was a type of Christ, our Passover Lamb.

Our readers generally are well acquainted with the fact that the sprinkled blood of the Passover lamb was the means of saving Israel's firstborns from death in Egypt, as well as being the means of delivering all Israel out of Egyptian bondage on that special Passover night so long ago. That was a wonderful deliverance! What shall we think and say, however, about the saving of the spiritual firstborns unto God of this Gospel Age, and the ultimate deliverance of all the human race from the bondage of sin and death, because of the sacrifice of the antitypical Lamb of God, even Jesus Christ? Truly this wonderful prospect fills us with joy and thankfulness beyond description!

At present our minds are particularly dwelling upon the privilege of the antitypical firstborns of this Gospel Age having been invited into God's family of sons, and being requested to observe the Memorial of our Lord's death. No doubt God realised that such a celebration would be most helpful for the spiritual wellbeing of all who would prove worthy to be associated with Christ in His heavenly kingdom, and then to assist in the deliverance of the “groaning creation from the bondage of corruption” in the wonderful Millennial reign in the age to come.

The Apostle John helps us to see the procedure required so that we may become members of God's house of sons, when he states in John 1:12,—“As many as received him (Jesus), to them gave he power (the right, or privilege) to become the sons of God, even to them that believe on His name.” We see in John 6:44 that we could not “receive” or believe on Jesus, “except the Father draw us.” What a great favor, then, God bestows upon those whom He draws to Jesus—that believing in Jesus as their personal Saviour, they then have the opportunity of consecrating their lives to God's service, and by so doing, become the sons of God, in hope of the heavenly inheritance. It will be seen that believing on Jesus does not automatically make one a son of God, but does give a justified standing before God, enabling all such to present their bodies a living sacrifice, to walk in the steps of Christ, thus becoming a son in God's heavenly family. This is explained by the Apostle Paul,—“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,” (Phil. 1:25.) And this is also the explanation of the meaning of the Memorial of our Lord's death.

In Matt. 26:26, we read,—“And as they were eating,”—finishing the Jewish Passover supper—“Jesus took bread,”—the unleavened bread of the Jewish supper, picturing His own perfect humanity, “and blessed it,”—gave thanks to God for this fitting symbol,—“and brake it,”—picturing the breaking of His own body,—“and gave it to the disciples, and said, Take, eat; this is my body.” In other words, appropriate His perfect humanity, thus gaining justification by faith in the perfect sacrifice of Jesus. As expressed by Paul in Rom. 5:1,—“Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.”

Verse 27 of Matt. 26 reads,—“And he took the cup, (the cup of the fruit of the vine), and gave thanks,”—thanked God for this symbol of His own blood—“and gave it to them, saying, Drink ye all of it.” Again the meaning was, appropriate my blood, my life, my perfect humanity, thus also gaining justification by faith in the sight of God. And it is this justified human life that true believers in Christ have the privilege of laying down in the steps of their Master.

This secondary and deeper meaning of our Lord's Memorial the Apostle Paul explains so beautifully to us in 1 Cor. 10:16-17,—“The cup of blessing which we bless (for which we thank God), is it not the communion (common participation, or partnership) of the blood of Christ? The bread which we break, is it not the communion (common participation, or partnership) of the body of Christ? -or we being many are one bread, and one body; -or we are all partakers (sharers) of that one bread.” Here, dear friends, we see the oneness of Christ and His members beautifully revealed. So, in observing our Lord's Memorial we not only do so “in remembrance of Christ”, but we also signify our own willingness to be broken with Him, and have our life poured out in sacrifice with Him.

The Apostle Paul has left us a wonderful example of devotion to Christ in his letter to the Philippians, as follows,—“That I may know him, -id the power of his resurrection, and the fellowship of his sufferings, being made conformable into his death; if by any means I might attain .to the resurrection of the dead. Not as though ‘ had already attained, either were already perfect; ‘ I follow after, if that I may apprehend that which also I am apprehended of Christ Jesus. -bethren, I count not myself to have apprehended; this is one thing I do, forgetting those things which are behind, and reaching forth unto those .”)things which are before, I press toward the mark the prize of the high calling of God in Christ *..” (Phil. 3:10-14.)

As we meet again this year at the Memorial of our Lord's death, we realise that it is required that we do so with pure

hearts, having sought forgiveness for all shortcomings through the merit of Christ, and thus be acceptable in the sight of God. As Paul admonished the Corinthians, we too can take the lesson from his words in 1 Cor. 5:7, 8,—”Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover (Lamb) is sacrificed for us. Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

“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!”

Passover Memorial 1967

The anniversary of the Memorial of Christ’s death falls this year on the evening of Sunday, 23rd April. It is the privilege of all appreciating our Lord’s request—”This do in remembrance of me”—to keep the observance at the appropriate season of the year.

Memorial Services

Melbourne—Sunday, 23rd April, at 6 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide—Sunday, 23rd April, at 6.15 p.m., at Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Sunday, 23rd April, at 6.45 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Sunday, 23rd April, at 7 p.m., at 53 Bennett Street, West Ryde.

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PEOPLES, PAPER

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While it is our intention that these columns be used for teachings strictly in accord with the Lord’s Word, we cannot

accept responsibility for every expression used, either in the correspondence or in the sermons reported:.

“The Lord is Risen”

THE story of our Lord’s resurrection is one of exquisite pathos and beauty. The crucifixion had smitten the Shepherd and scattered the sheep. In grief and silence the faithful few had removed the body from the cross and laid it in the new tomb of Joseph of Arimathea.

It was Mary Magdalene and Mary the mother of James and Joses and Salome who brought the spices to anoint the body. In the dim dawn of the day following the Sabbath they stole to the tomb. The thought of the resurrection did not occur to them. They thought only that the grave had been rifled. One of them, Mary Magdalene, fled away, blind to everything but her own loss, saying, “They have taken away my Lord, and I know not where they have laid Him.” The angels in the tomb gave to the other two the glad truth, “He is not here, He is risen, as He said.” Before this truth was brought home to them they were in despair, their hopes were buried. They had entertained high hopes, but now since Jesus had died, their hopes were withered. How different when the fact of the resurrection was made known—what joy replaced their despondency! It became true to them, “We are begotten to a lively hope by His resurrection.” Because He lives, we have ground for hoping that we shall live, also. In His resurrection lies our assurance.

It is an interesting study to trace the harmony on this subject between the various writers of the Bible. Matthew, Mark and Luke, Peter, John and Paul, all make mention of His resurrection. Each account is different, depending on the point of view of the writer, but they are unanimous in affirming the fact that Jesus died and rose from the dead. Remarkably, it is not difficult to combine these various accounts and arrange them into one connected and complete picture. By so doing, we perceive that Lord’s first work was of consoling and encouraging.

He first appeared to the women, turning their sorrow to joy. This was early in the morning, the same day He arose. Then He appeared, the same day in the afternoon, to the two disciples going to Emmaus. As a stranger He talked with them, and finally revealed Himself to them, by the familiar way in which He broke bread with them. Unable to contain themselves, they hastened back to Jerusalem to tell the good news. But the Lord was travelling faster than they knew. He had appeared to another. What passed between our Lord and the Apostle Peter we do not know; but we know something of His mercy and grace, and may well understand the peace and comfort which possessed Peter after that meeting. At all events, Peter had not been slow to tell the good news, for when the two came and told their story, the others said, “The Lord is risen indeed, and hath appeared unto Simon.” Later on while recounting their own experiences, they remembered how Jesus had been known by His habit of breaking bread, and He appeared in their midst, saying, “Peace be unto you.” So on the very day of His resurrection, He appeared first to the women, next to Peter, then to the two disciples, and lastly to the eleven, each time bringing a sense of comfort, hope and joy. What a day, to be remembered for all time!

A week later He appeared to the disciples again, this time for the special benefit of Thomas, who had been absent on the previous occasion. Later on He appeared to more than 500 brethren. The next appearing was to James. This is mentioned by Paul in his first letter to the Corinthians. Another occasion is recounted by John in the last chapter of his Gospel. Several of the disciples had gone fishing. They toiled all night and caught nothing. Jesus revealed Himself by telling them where to cast their net. Finally, He took His last leave of them, leading them out as far as Bethany.

They were witnesses not only of all the wonderful things He had done; they were witnesses not only of the fact that He was crucified and buried, but witnesses especially of His resurrection. We are thankful that these records have been preserved for the Church. It is strengthening indeed to faith to trace in the Acts of the Apostles how they who were witnesses of His resurrection proceeded to carry out this commission, “Ye shall be witnesses unto me, both in Jerusalem, and in Samaria, and unto the uttermost parts of the earth.”

But first they were to receive power. “Tarry ye in Jerusalem until ye be endued with power from on high.” So they waited in prayer and supplication until they received the promise, and then began the work of witnessing. One cannot but be impressed by the prominence given in the Scriptures to the resurrection of Jesus.

I am the Resurrection and the Life (John 11:25).

“That I may know Him, and the power of His resurrection” (Phil. 3:10).

Oh, let me know
The power of Thy Resurrection;
Oh, let me show
Thy Risen life in calm and clear reflection;
Oh, let me soar
Where Thou, my Saviour Christ, art gone before;
In mind and heart
Let me dwell always, only, where Thou art.
F .R. Havergal.

Faith and Fact

(Convention Address)

THE Bible gives us assurances and reassurances concerning the guiding hand of the Lord. The fulfilment of prophecies, uttered so long ago, is very satisfactory proof of this to us. At the same time it gives one a comfortable feeling to see faith justified once in a while; for instance, when some archaeologist discovers an ancient city or a scroll, proving true parts of the Old or New Testament.

An elder Brother in Holland a while ago read what he called a very important document; since he is the editor of a small monthly paper, he decided to translate it into Dutch and print it. It was originally written by Pilate to Emperor Tiberias Caesar, and discovered by a German student in the big library of the Vatican in Rome. This rapport was translated into English by Rev. W. D. Mahan. Brother Alblas in Holland then translated it into Dutch, while we have brought it back into English again. The knowledge of this rapport may stimulate our faith.

To Tiberias Caesar, Emperor, Greetings, Honorable Sovereign.

The happenings over the last days in my province were of such serious character that I feel obliged to make these known to you in detail. As a result of these, I would not be surprised if, in the long run, the destination of our nation would change. It seems to me the Gods have ceased to favor us. I am also inclined to say: Damned be the day I succeeded Valerius Gratus as Governor of Judea.

When arriving at Jerusalem I took possession of the courthouse and organised a quiet celebration, whereto I invited the Tetrarch of Galilee, as well as the high priest and his fellow priests. Nobody arrived at the set time. This was an insult to my dignity. A few days afterwards the high priest deigned to pay me a visit. His attitude was dignified but deceptive. He claimed his religion forbade him to eat with a Roman. It seemed wise to accept his excuse, but from that moment on I was convinced that the conquered declared enmity to the conqueror. I believe that from all the conquered cities Jerusalem offers the most difficulties. The people are so rebellious that I live continuously in fear under the threat of uprising. To quell such, I rely only on one officer and a handful of men.

I have asked the Governor of Syria for military reinforcements but he himself had insufficient troops to defend his own province. All people, I'm afraid, are determined to gain a victory over our empire. Among the different rumours going around there is one in particular which attracted my attention. It concerned a person who interests me immensely. It was said he is a young man from Galilee who proclaimed a new exalted law in the name of His God. I thought it might be His idea to instigate the people against the Romans but this fear soon disappeared.

Jesus of Nazareth showed Himself more a friend than an enemy of *our* people. One day I passed Him in the town of Siloah where a great many people had gathered. In the midst of them I saw a young man leaning against a tree, addressing the gathering with a quiet voice. They told me this was Jesus. I had expected this, for I noticed a remarkable difference between Him and the audience. His gold colored hair and beard gave Him a heavenly appearance. He looked about 30 years old. Such a sublime face as His I never saw before; what a contrast between Him and His listeners with their black beards and brown colored skin. It was not my intention to disturb Him by my presence; I continued my walk, but ordered my valet to mix with the crowd and listen to what was being said. The valet's name is Manlius, a native of Judea and conversant with the Hebrew language. He is devoted to me and has my complete confidence. When I met him later at the entrance of the courthouse he reported what he had heard from the mouth of Jesus.

Not one philosopher could match himself with this gifted speaker. A rebellious Jew, of whom there are many in Jerusalem, asked Him whether it was permitted to give tribute to Caesar. Jesus answered: Render unto Caesar the things that are Caesar's, and unto God the things that are God's. Although I had the power to have Him arrested, I would not think of doing this, for it would have been contrary to justice. A Roman could never do such a thing. This man was no insurgent; on the contrary, I tried to protect Him as much as possible without Him realising this. He was entirely free to address the people and select His followers, without interference by me.

If it turns out, the gods forbid, but the signs have us suspect, that the teachings of Jesus will oust the conception of our forefathers, then it would be noble and tolerant if Rome did not judge hastily, because, I would have to be the instrument of an unfortunate measure against Jesus. The unlimited freedom Jesus had was a challenge to the Jews; not to the poor, but more so to the prominent and influential class. It is true, Jesus' attitude toward these was inexorable, but not for political reasons, and there was, in my opinion, no purpose in curbing His freedom. "You Pharisees and scribes are hypocrites," He said to them. "You are like whited sepulchres." Also He said, looking over them who paid tribute from a full purse,— "The meagre gift of a poor widow has more value before God."

Cheeky Jews complained about Him daily at the courthouse. I was told something dreadful would happen. It would not be the first time that anyone who dared to call himself a prophet was stoned at Jerusalem. If the Pretorium refused to do justice to the complainants they threatened to turn to Caesar.

However, my dealings were looked upon favorably by the Senate, and I was promised that a new investigation would begin as soon as the war against the Parthen had ended. As it was, I was too weak, considering the small number of soldiers available to me to suppress a revolt, so I decided to take other measures to keep the peace in the city, without the help of the Pretorium. I wrote Jesus I wanted to talk to Him in the courthouse and He came.

You know that I am from Spanish-Roman descent and therefore do not suffer fear or childlike emotions, but when Jesus arrived—I was walking in the inner courtyard—it seemed as though my feet were nailed to the ground. I felt

shaky all over like I was a guilty criminal, while Jesus came quietly up to me calm and innocent. Again I felt astonished when I looked at this extraordinary man, a figure so sublime that the painters who gave figure and form to our heroes and gods could only try to approach. Jesus, I said to Him at last, and I almost could not speak, Jesus of Nazareth for three years I allowed you freedom of speech, for which I have no regrets. Your words were like a fairy tale, and perhaps you have read Socrates or Plato. Whatever it is, I know that your discussions have a majestic simplicity which elevates you far above these philosophers. I have notified Caesar, and I, his humble representative, feel happy to be in a position to permit you this freedom you so well deserve. However, I am obliged to warn you, because your conversations stir up anger in your many and powerful opponents. This is no surprise to me, for Socrates also had his enemies and he fell as a victim of his haters. On account of your conversation you run a double risk, and I also, for letting you have that freedom. I have been charged to be making common sense with you, for the purpose of robbing them of the little Rome has left them. My request—not my command—therefore, is; take the future into account and be moderate in your actions against your enemies, so they will not set the people against you, forcing me to intervene.

The Nazarene answered quietly: Ruler of this world, your words do not show real wisdom. Say to a seething stream running down from a mountain, stop, so the trees in the valley will not be uprooted? It would answer you, I owe obedience to the laws of my creator. God only arranged the running of the waters. I tell you, before the Rose of Sharon shall bloom, the blood of the righteous **shall flow**. Your blood will not flow, I declared, emotionally upset; because of your wisdom, you are more valuable than all those proud Pharisees who misuse the freedom they have, to conspire against Caesar. I will protect you against them. My court building will give you refuge. Jesus shook His head, and said smiling: when the day comes, there will be no hiding place for the Son of Man. My refuge is there, and He pointed towards

Heaven. What the prophets have said must take place. Young man, I answered, you force me to change my request into a command. The safety of the Province demands it. You have to be careful in your actions. You know my order, now, do not disobey it. I bid you farewell with my best wishes. Ruler of this world, Jesus said, I did not come to cause war, but for peace, love and justice. I was born on the day Augustus Caesar gave peace to the Romans. I persecute nobody, but expect to be persecuted by others. I act only in obedience to my Father, who shows me the way. Refrain from your worldly efforts. It is not in your power to seize the sacrifice in front of the altar of atonement. Saying this He vanished like a shadow behind the curtain of the palace.

The enemies of Jesus went to Herod, who rules over Galilee, to persuade him to arrest Jesus, so as to satisfy their feelings of revenge. If Herod had to consider only his royal might, he would have killed Jesus immediately, but he was afraid to lose influence in the senate. He asked me for advice in the Pretorium and wanted to know what I thought of the Nazarene. I told him I considered Jesus to be one of the greatest philosophers our nation has known. His teachings were in my opinion not blasphemous, so Rome found no reason to deny Him His freedom of speech. Herod smiled treacherously and left me with an ironical gesture.

The big festival of the Jews was near and the religious leaders sought an opportunity to steal the limelight as the caretakers of the Passover. The city was full of rabble, who demanded that the Nazarene should be killed. I was informed that the money of the temple was being used to bribe the people. The danger increased. A Roman officer was insulted. I wrote to the prefect of Syria for 100 soldiers and some cavalry. My request was turned down, so I had to make do with a handful of veterans, in a rebellious city, too weak to quell a riot successfully. I had no choice but to give in. The rebellious rabble had got hold of Jesus, knowing they had nothing to fear from the Pretorium. They believed, as their leaders, that I would close my eyes for the mutiny. Continuously they called out, Crucify Him, crucify Him.

Three powerful parties had united against Jesus: the Herodians, the Sadducees and the Pharisees. The Sadducees had a double motive, hatred for the Nazarene as well as for the Roman yoke. They could not forget that their holy city was defiled by the banners bearing the image of Caesar. Innocently I had offended their holy cult, but to them it remained an annoyance. Another grievance was that I had tried to use part of the temple money for public buildings. The Pharisees also were enemies of Jesus. They were filled with bitterness because of all the reproach from Him. Not strong enough to act by themselves, they were anxious to join hands with the Herodians and the Sadducees. I also had to think of the reckless crowd, prepared to take advantage of the confusion.

Jesus was taken to the high priest who condemned Him to death. His name was Caiaphas. He sent Jesus to me to confirm His guilt. I answered he should approach Herod instead, because Jesus came from Galilee. So I gave order to take the prisoner there, but Herod declared he was a Tetrarch, and therefore unqualified to act, returning Jesus' case into my hands. My palace soon looked like a besieged fortress. The mutinous crowd increased. Masses of people had come to Jerusalem from the hills of Nazareth. Just about the whole of Judea was in the holy city. There was a woman who claimed to be a soothsayer. She cried and fell down before me and said: Take care and do not harm Him, for He is holy. He walked upon the water; I saw Him on the wings of the wind and the fishes were obedient to Him. See, brook of Kidron became filled with blood. The morning sun was covered with a veil. O, Pilate, a great harm will come over you if you do not take heed to my supplications.

At that moment the crowd surged on to the marble staircase. Followed by the guards I went to the courtroom and asked the mob what they wanted. The death of the Nazarene, they answered. For what crime? For blasphemy, He predicted the doom of the temple, He calls Himself the Son of God, the Messiah, the King of the Jews. Roman justice, I said, does not punish such transgression with death. Crucify Him, yelled the rabble. The palace shook with the sound of their voices. There was only one who remained calm, the Nazarene. I saw one solution only to save His life.

I ordered to lash Him and washed my hands before their eyes, so showing I did not agree with them, but they wanted His blood.

It can truly be said that there were evil forces gathered at Jerusalem. I felt sad and sombre. I was alone with a broken heart, thinking that what happened now was more a matter of the gods than of people. Carried by the wind I heard a loud noise coming from Golgotha. Dark clouds gathered over the temple and darkened the city. In the first hour of the night I went through the city gates to Golgotha. The sacrifice was offered.

The people went back home, sombre and still. What they had seen had scared them. I heard the soldiers whisper. When I came back there was an old man, weeping. I asked him what he wanted. I am Joseph of Arimathea, he answered. I beg of you to permit me to bury the body of Jesus of Nazareth. I granted this and ordered some soldiers to go with him. A few days later the sepulchre was found empty. All over the country His disciples proclaimed that Jesus had risen as He said He would.

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“As a Snare Shall It Come.”

(Convention Address).
(Luke 21:34,36.)

IN this portion of the Scripture there are two words of which we shall take particular notice by way of introduction. First, in verse 34 the word “unawares.” The majority of translators in their renderings, seem to give this word the thought of “suddenness”—a sudden catching one off-guard. However, the concordance gives the meaning of the word as “unforeseen, unexpected”, and we will agree that there can be unforeseen and unexpected developments that take a **period of time** to work out—they do not necessarily have to be sudden. The Diaglott renders this portion—“and that day should come **unexpectedly** upon you.”

The second word is “snare” in verse 35. While the word “snare” occurs many times in the Bible, there are about a dozen different Hebrew and Greek words used in connection with it; no doubt there are various shades of meaning that a scholar would note, though to the layman there does not appear much difference. In our text the Greek word is “pagis”, which occurs only five times in the Bible, and the meaning is expressed as—“a fastening, net, snare.” “A fastening” is the thought for the purpose of this address.

How easy it is, and how many of humanity become the slaves of habit. We are not referring now merely to bad habits; all habits are not necessarily bad. Habits generally have small beginnings; they grow upon us until they become a very part of our make up—they **fasten** themselves upon us.

“As a snare shall it come”—as a “fastening” shall it come upon all that dwell upon the face of the whole earth. It will not be the same kind of “fastening” or snare that comes upon every person, but different “snares” will “fasten” different people or different groups of people. They will be “fastened” by a fascination for something—certain things will become an “obsession,” which will divert the attention from other things more important. The improper use of alcohol is one of the great curses upon the world today. The Scriptures use this evil practice as a symbol in warning against **all forms of intoxication**. Verse 34 of our text is one such instance. One can become intoxicated with pride, or the love of pleasure, or of riches, or music, or sport. The spirit of the world is intoxicating; whereas to be filled with the holy spirit gives the spirit of a sound mind, a mind that is able to evaluate the things that are really true and of lasting value. We are to take heed lest our hearts be overcharged with surfeiting and drunkenness, lest we allow the spirit of this pleasure-mad world to captivate us—to “fasten” itself upon us as a snare.

Read 2 Tim. 3:1-5, noting that this refers to the last days of the age—the same period that comes as a snare, fastening, upon men. The last 3 verses of the previous chapter in this portion of Timothy tells us how to combat the evil of our time. How sadly we note people taken captive by Satan at his will. They succumb to his every prompting—there is no resistance. “Resist the devil and he will flee from you,” otherwise he will “fasten” you and you will become more and more his tool.

The following is a quotation from another's writing in part—“The central value of Christianity, the **value of the individual**, has been corrupted ... to demand a subordination of the individual to the state (or indeed to any organization or society of which he is a member) ... We are all witnesses to the enslavement of hundreds of millions under the tyranny of totalitarian powers. Never in human history has the **individual** counted for so little ... Men no longer able to accept many of the ancient beliefs and customs ... search for new aspects of truth more in harmony with their environment. They question, ... debate, quarrel and evolve any number of “isms” and philosophies... This is the day of the cynic ... and the pseudo-intellectual ... a spirit that has destroyed in large measure the old simplicity and integrity based upon the great Christian principles of the Word of God.”

Yes, it is true. In this day practically every person becomes “fastened” to something—their “obsessions” leave them no time or inclinations to seek after the better things—the things that could enlighten them as to where they are living

on the stream of time. Ability to think for themselves, or individual thinking based on solid foundation, is lacking; instead, mankind think in “packs.” Some are “fastened” to nominal church traditions, some to an influential secret society, some to political alliance, some to their money making business, some to sport and other entertainment pleasures.

Quoting from an article by Dr. H. S. Leiper of America, we read,—“Suppose that in our imagination we could compress the total population of the world, more than 21 billion people, into one town of 1,000 people. . . . In this imaginary town—the world reduced in exact proportion to a community of 1,000—there would be 60 Americans. The remainder of the world would be represented by 940 persons. The 60 Americans would receive half the income of the entire town, with the other 940 dividing the other half. About 330 in the town would be classified as Christians, and 670 would not be so classified. . . . White people would total 303, with 697 non-white. The 60 Americans would have an average life expectancy of 70 years; the other 940, less than 40 years average. The 60 Americans would have 13 times as many possessions per person as all the rest of the people. The Americans would produce 16% of the town’s total food supply. Although they eat 72% above the maximum food requirements, they would either eat most of what they grew, or store it for their own future use, at enormous cost. . . . Half the people would never have heard of Jesus Christ, or what He taught. On the other hand, more than half would be hearing about Karl Marx, Lenin, Stalin, and Khrushchev. The 60 Americans, and about 200 others representing Western Europe and a few favored classes in South America, South Africa, Australia, and a few wealthy Japanese would be relatively well off. But the majority of the 1,000 people would be ignorant, poor, hungry and sick. . . . The American families would be spending at least \$850 a year for military defense, but less than \$4 a year to share their Christian faith with the other people in the community. . . . A good many of the town’s people would be building guns for defense, with which they could, if necessary, wipe out the whole American settlement. . . . It is, in fact, a very nervous community. But most of the 60 Americans would be too interested in eating and increasing their holdings to take much notice.” This serves to show how prosperity can be a “fastening” influence upon people.

The “snares”, the “fastening” influences shall come upon all that dwell upon the face of the whole earth, and the church, **the true church is not exempt**. Watch therefore, and pray that ye may **escape**, and not be snared, or “fastened” by these things. We must not allow things to fascinate us, to become “obsessions,” diverting our attention from “this one thing I do”—pressing toward the mark of the high calling of God in Christ Jesus. It is not a matter of closing our minds to the acute problems all about us in the world. We have to earn our livelihood; we need to look to the immediate future. It takes more money to live today than it ever did, and some bank balance seems desirable. But if the end of the present order came tomorrow we would not be perturbed.

To the world, it is a day of amalgamation, a binding together in groups, in effort to gain desired ends; for the Christian it is a day of individuality, of attaining and maintaining the “liberty wherewith Christ makes free,”—not snared or fastened by any of the cunning wiles of the evil one. It is the days when the “tares” are being **bound into bundles** for the burning, and the individual “grains” of wheat are being gathered into the garner of the Heavenly Kingdom. The claim that “unity is strength” needs to be qualified by the end in view. Anything of an evil nature never remains unified for long.

Mr. S. J. Harris in a recent book said, “Thieves fall out; thieves **must** fall out, for it is the essence of their character. What is antisocial in them in the beginning, turns into anti-one another in the end. . . . Tyrants are assassinated by their own lieutenants.... “

Godliness, true goodness, absolute righteousness are the only things that really unify—a unity that is solid and lasting. “Behold, how good it is for brethren (individual brethren) to dwell together in unity.” But these are days of extreme trial at the end of the age. Who shall stand? There will be false Christs and false prophets . . . who if it were possible, might deceive the very elect. The only thing that saves or preserves the very elect is their **watchfulness** and their **prayerfulness**.

The N.E. Bible renders verse 36 of our text,—“Be on the alert, praying at all times for strength to pass safely through all these imminent troubles and to stand in the presence of the Son of man.” While as Christians we need to be on constant guard against all the snares coming upon men, we have to be on special guard against the machinations of the evil powers in our own midst.

The snares of time-killing pleasures (TV for instance), intoxication with the spirit of the world respecting business, wealth, etc., have always to be guarded against, for the flesh lusteth against the spirit continually; but special snares in our own fellowship circles can “fasten” upon us and work havoc to our spiritual well being. It is no good being like the ostrich and burying our head in the sand; we need to be alert to the dangers and face them.

Discussing with another brother the problems and sadness of spoiled fellowship, the animosity erupting where Christian love once prevailed, this brother remarked,—“It seems to begin quite often over such little things, mountains are made out of mole hills.” The snares of disruption “fasten” themselves upon those who allow them; minor differences become an obsession, diverting from the things of true value. We are so **sure** we are right, and the other is in error.

We quote Mr. Harris again,—“I often wonder why people so much admire a man with ‘the courage of his convictions,’ while they totally ignore a much higher and rarer kind of courage—the courage to **examine** one’s own convictions, and to revise or abandon them in the light of such scrutiny. Convictions are dear to us; they are comfortable and reassuring, and it takes a genuinely courageous person to change them when they should be changed.”

Let our prayers be true and our alertness and watchfulness too, that we might escape all the “snares”; that we will

not become fastened to any of them, but keep very close to the Lord, and free of all the entanglements. "Ye brethren are not in darkness that that day should overtake you as a thief." "Let us not sleep, but watch and be sober."

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus 15 cents postage.

Pilgrimage Ended

Sister Bartel of Adelaide, S.A., finished the pilgrim way recently, having been called Home suddenly on February 13th. For about 50 years our Sister had rejoiced in the knowledge of God's wonderful Plan of the Ages, which centres in our Lord Jesus Christ.

Sister Bartel had faithfully served the Adelaide Class as secretary and treasurer for a number of years; and by the Lord's grace had been used in bringing help and comfort to many. We are reminded of the words of the apostle in Heb. 6:10, and its application to all who serve the Lord with sincerity of heart,—"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints."

How comforting it is to know that God sets the members in the Body as pleaseth Him. He doeth all things well. Our sincere sympathy is extended to our Brother Bartel, also to the members of our Sister's family, in the great loss of their loved one. Our prayer for them is that our Heavenly Father will support and sustain them as they seek day by day to do His will, "looking unto Jesus." "Precious in the sight of the Lord is the death of His saints."

DARKNESS OPPOSES THE LIGHT

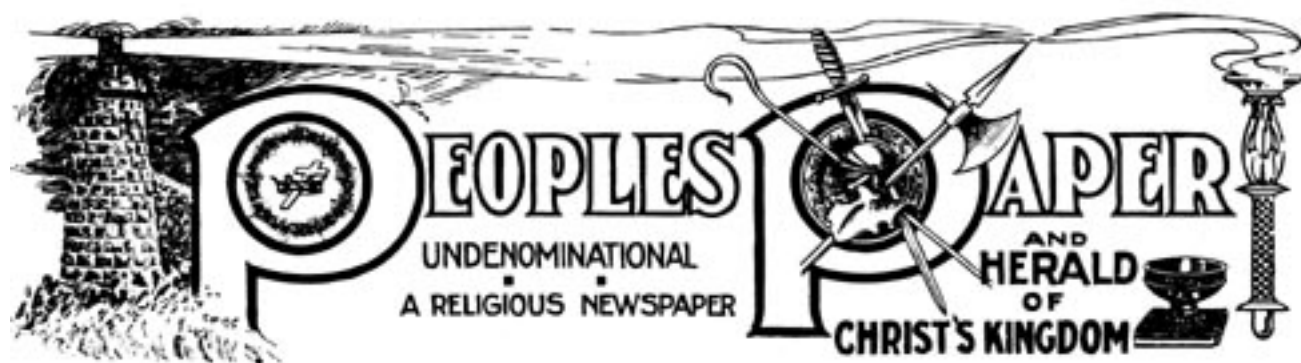
Dr. Faustus having printed off a considerable number of copies of the Bible to imitate those which were commonly sold in manuscript, undertook the sale of them at Paris, where the art of printing was then unknown. As he sold his printed copies for sixty crowns, while the scribes demanded five hundred, this created universal astonishment; but when he produced copies as fast as they were wanted, and also lowered his price to thirty crowns, all Paris was agitated. The uniformity of the copies increased the wonder. Informations were given to the magistrates against him as a magician; his lodgings were searched, and a great number of copies being found, they were seized. The red ink with which they were embellished was said to be his blood. It was seriously adjudged that he was in league with the devil, but, on discovering his art, the Parliament of Paris passed an act to discharge him from all persecution in consideration of his useful invention.

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The New Covenant

(Convention Address)

The meaning of the word "covenant" is "a ratified, unalterable agreement." God has made many covenants with man, such as we read in Gen. 6:18 and Jer. 33:20. But there are three, however, that stand out very prominently, as in them have been bound up all the best interests of mankind. First, the Abrahamic Covenant; second, the Law Covenant;

and third, the New Covenant.

The conditions of the New Covenant on God's part are, that man shall be brought to a condition in which he can obey the perfect law, and always keep it in his heart, as it is written.—"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.... This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.... for I will forgive their iniquity, and I will remember /heir sin no more." "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one (who does die) shall die for his own iniquity." (Jer. 31:31-34, 29, 30.)

In Hosea 2:18 we read, "And in that day will I make a covenant for them with the beasts of the field and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely." Read also Jer. 32:37-41, and Ezek. 37:26,—". . . And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. . . . And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." We see clearly that the New Covenant is future and also that a great change will be effected in the condition of Israel, who were unable to keep the Law. The trouble then was the fathers (Adam and his successors) had eaten the sour grape (of sin) and the children's teeth were set on edge, so they could not keep the law of God. So the Day of Atonement is brought in (the Gospel Age) and during it Israel and all men are redeemed from sin and death through Jesus Christ, who, by the grace of God tasted death for every man. Consequently, it is after the Gospel Age, when they are pardoned freely for Christ's sake, that the New Covenant comes into force.

With this thought agree the words of St. Paul in Rom. 11:27,—"This is my (new) covenant unto them, when I shall take away their sins." Remember, we, the Gospel Church, do not come to Christ under the New Covenant, neither under the Old or Law Covenant, but under a covenant older than either of these, namely, the Abrahamic Covenant, which the Law Covenant did not disannul. (Gal. 3:17.) The Gospel Church are part of the spiritual "seed",—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.)

As the typical or Law Covenant was ratified or sealed by Moses its mediator with the blood of animals, so the New Covenant is sealed with the blood of "better sacrifices", Christ, Head and Body. Moses took a bunch of hyssop and scarlet wool and therewith sprinkled of the ratifying blood mixed with water, both the book (type of the Law) and all the people. (See Heb. 9:19.) So with the New Covenant, it must also be ratified with blood and the Mediator of the New gives His own blood (life), both Head and Body, during this Gospel Age of sacrifice. Soon, when the better sacrifices are complete, the people will be sprinkled with this cleansing blood and with the pure water of truth, and their teeth will no longer be set on edge. No longer will they when they would do good find evil present with them, for all shall know the Lord from the least to the greatest, and the knowledge of the Lord shall fill the whole earth. That prophet or teacher, The Christ, Head and Body is now being raised up (to power) and soon the work of sprinkling and cleansing humanity will begin, and the soul (person) who will not then obey and be cleansed shall be cut off from amongst the people. (Acts 3:23.)

The more closely we investigate the New Covenant, the more we must be convinced of this fact—that it belongs to Israel alone, including the two nations into which they divided at the death of Solomon, Israel and Judah. Note the statement of the prophet,—"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant (the Law Covenant) which I made with them when I took them by the hand and led them out of the land of Egypt." The Apostle, endeavouring to prove to the Jews that they could gain nothing under the Law Covenant, points out this prophecy and tells them that the fact that God speaks of a New Covenant implies that a preceding (Law) Covenant had become old, valueless, and was preparing to pass away. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:8, 13.)

As already shown, the New Covenant will not be sealed, ratified, until the sacrifices of the Christ shall have been finished, and the finishing of these sacrifices closes the work of this great day of sacrifice and atonement. With the second presentation of the blood atonement in the antitypical Most Holy at the end of this age, the New Covenant with Israel will be sealed and the blessings of the Lord will begin to Israel. "For this is my covenant unto them, when I shall take away their sins. As concerning the gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." (Rom. 11:27, 28.) There is no room to doubt that the Apostle here is referring to Israel's Covenant. The Apostle says the covenant will be made when or at the time that the Lord will take away their sins. That time has not yet come; Israel is still under Divine condemnation. Not one of these references to the New Covenant makes the slightest suggestion that it is applicable to the Church. A reference to the original prophecy from which the Apostle quotes shows that it could not apply to the Church, for we there read that the Lord will take away their stony heart out of their flesh and give them an heart of flesh. This is exactly the restitution work which will begin with Israel and extend to all the families of the earth; it is not at all the work of this Gospel Age, which is far higher. The Lord does not give the "little flock" hearts of flesh, but, justified by faith, allows them to sacrifice the flesh and begets them to a new nature, to become the glorious seed of Abraham through which all the families of the earth shall be blessed by the inauguration of the New Covenant.

Why has the New Covenant been so long delayed? We reply, that although it was promised centuries before Christ, it did not become an assured fact until our Lord Jesus died. His death was sufficient to have sealed that New

Covenant and at once to have brought in restitution blessings to Israel and through Israel to the world in general, if the Redeemer when ascended on high had so applied the merit of His sacrifice. But it is evident that He did not thus apply it. First, by the fact that Israel's restitution did not begin there and has not begun yet, and will not begin until "after those days." Secondly, it is proven by the other fact that the merit of Christ's sacrifice, which was not given to sealing Israel's New (Law) Covenant, was given to another class, to a new nation, to spiritual Israel, and has—been applicable to and brought manifest blessings to her during all these centuries of the Gospel Age. So, then, in the Scriptural language, that which our Lord did in connection with the promised New Covenant between God and Israel at His first advent was that He became a "surety" and Guarantor for its later fulfilment. (Heb. 7:22.) From that time, therefore, the New Covenant may be assured or legislated or guaranteed, but not put into force, because as the Apostle declares, "Where a testament is, there must also of necessity be the death of the testator." (Heb. 9:16, 17.) In harmony with the Divine Plan the Redeemer applied the merit of His sacrifice to a special class, drawn and called of the Father during this Gospel Age to be Christ's members, to join with Him in His sacrifice. So, then, the reason that the New Covenant promised in Jeremiah's day and assured by our Lord's death has not yet gone into effect and become operative in restitution blessings to Israel and the world is, that the death of the Testator has not yet been fully accomplished. The Testator through whom Israel will get the great blessings of the New Covenant is not our Lord Jesus alone, but the Christ, Head and Body. To this agree the words of the Apostle again, namely, that natural Israel will obtain mercy through your (spiritual. Israel's) mercy. (Rom. 11:31.)

Reading Malachi 3:1, the question may arise, In what sense was our Lord Jesus the messenger of the covenant? Our Lord was the messenger of the New Covenant by a Divine promise. Israel was aware that their Law Covenant, under its mediator, Moses, had not brought to them the long expected blessings implied in the Abrahamic Covenant. God had promised that at a future time He would make a New Covenant with them—Jer. 31:31,—thus implying that they were right in not expecting much from the Law Covenant. Of course a New Covenant would imply a new mediator for that Covenant. This Moses had foretold, saying,—“A prophet (teacher, mediator) shall the Lord your God raise up unto you of your brethren, like unto me.” (Acts 3:22.) They understood that this great Prophet or Mediator would be Messiah and they consequently longed for and delighted in the prospect of His coming. This is the thought behind Malachi's prophecy,—“He shall come, even the messenger of the covenant.” This was a prophecy respecting His future work. He became the messenger or servant of the New Covenant at Jordan when He consecrated His all unto death as the ransom-price for the world. He there began to serve the New Covenant by providing the price, the blood, which shall ultimately seal the New Covenant, or make it effective. The laying down of His life was not the sealing of the Covenant, however, but merely a preparatory work. He there became the “surety” or Guarantor that in due time the New Covenant would be sealed and made effective. In the sacrifice of Himself our Lord was serving a Covenant not yet sealed; similarly the Lord is now gathering His Church, a “little flock” to be members of the antitypical Prophet, Priest, King and Mediator between God and the world of mankind during the Millennium.

These called, chosen, spirit-begotten ones are “able ministers of the new covenant” (2 Cor. 3:5, 6), after the same manner as their Lord—walking in His steps. They minister or serve the New Covenant as an attorney serves in drawing up an agreement or covenant. It will not be a covenant until sealed, but while it is in process of preparation it is spoken of as a covenant, and in writing the agreement, the attorney is serving that agreement by putting it into shape, arranging for its sealing, etc. So Christ and His members are able ministers or servants of the New Covenant which God has promised and in which the hope of Israel and the world is centred. Firstly, in gathering the members of the body of the great Mediator. Secondly, in learning and teaching to others the lessons necessary to qualify for the position. Thirdly, in preparing the blood with which the New Covenant is to be sealed—His blood, Jesus' blood, appropriated first to the Church, and ultimately, after having served its purpose in the justification of the Church, to be passed on for the blessing of the world through the sealing of the New Covenant with Israel.

When our Lord said, “This cup is the new covenant in my blood” (Luke 22:20), we should understand that primarily the cup is His, and secondly it is ours who are His body, sharing it and drinking it. with Him,. There will be none of it left for others to drink of afterwards,. for His command is, “Drink ye all of it.” It was our Lord's blood or death which was. necessary for the sealing of the New Covenant, but. by Divine arrangement the blood or death after -His Church, made acceptable to God by the merit of. Christ, •is also counted in- as Christ's sacrifice. (See Col- 1.124.-) Hence, the. New .Covenant cannot be sealed, finished, made operative, until all the members of the Body shall have-died, when the “better sacrifices” shall be finished. It is, therefore, quite proper that our Lord's death or blood should be mentioned as the blood of the New Covenant even though it be not applied until all the members of His body shall have been sacrificed by Him. Then, He will apply all the blood, all the sacrifice, all the death merit as His own on behalf of the world and seal the Covenant with God on behalf of men. After having sealed the Covenant with the Father, Christ with His Church will at once enter upon the great work of reconciling the world, restoring the world to harmony with the Father.

Radio on 3 X Y

On Sunday, 15th January, the Frank and Ernest Broadcasts commenced on 3XY Melbourne at 8 p.m. While the expense on this station is quite considerable, it was thought wise to take advantage of this opportunity to give a wider witness to the message of the Kingdom.

We ask for the Lord's blessing on this further privilege of service in His name, and our readers are invited to make these broadcasts known wherever 3XY is heard, in addition to 3GL Geelong, which will still be heard on Sundays at 10 a.m. Circulars advertising these broadcasts are gladly supplied from this office.

Passover Memorial 1967

The anniversary of the Memorial of Christ's death falls this year on the evening of Sunday, 23rd April. It is the privilege of all appreciating our Lord's request—"This do in remembrance of me"—to keep the observance at the appropriate season of the year.

Memorial Services

Melbourne—Sunday, 23rd April, at 6 p.m., at Masonic Hall, 254 Swan Street, Richmond.

Adelaide—Sunday, 23rd April, at 6.15 p.m., at Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Sunday, 23rd April, at 6.45 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Sunday, 23rd April, at 7 p.m., at 53 Bennett Street, West Ryde.

Adelaide Easter Convention

This announcement is made to the effect that the Adelaide brethren are arranging to hold their Easter Convention this year from Good Friday to Easter Monday, in the Manchester Unity Building (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, P.O. Box 47, Kings-wood, South Australia.

CONVENTION NOTES

Notes covering the Melbourne Christmas Convention are available free upon application to this office.

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 with loving gratitude and thanksgiving to the Lord for His blessings bestowed throughout the Annual Convention arranged by the Melbourne Class over the recent Christmas season that this brief review of the gatherings is presented at this time. The four days were fully taken up with the various sessions, and the attendance was very good throughout, it being a pleasure to welcome visiting brethren from other Australian States and New Zealand, as well as from Victorian centres.

The sessions consisted of three Bible Studies, eighteen addresses by visiting and local brethren, and three Fellowship Meetings. The passages taken for Bible Study were Acts 1:4-11; 1 Thes. 5:1-8; and Phil. 3:7-14.

The study in Acts proved very helpful in impressing the important messages which our Lord left with His disciples immediately preceding His ascension to heaven. They had their saddened hopes greatly revived during our Lord's appearances to them after His resurrection, and now forty days later they were anxious to know if He would there and then establish His promised Kingdom. Without discouraging them with a direct reply that the Kingdom would not be set up for about 2,000 years, He exhorted them to "wait for the promise of the Father" when they would be "baptized with the holy spirit not many days hence." This favor of being "endued with power from on high" prepared their hearts and minds, as the Lord said, "to be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This commission they gladly accepted, as forerunners and representatives of the Lord's people covering the whole of the Gospel Age, esteeming it a great privilege to be thus entrusted with the glad tidings of the kingdom to be proclaimed to all who had ears to hear, as well as by their writings to instruct and encourage "as many as the Lord our God shall call." The manner in which our Lord ascended was also taken as a helpful guide in understanding the manner of His second presence. He was observed ascending only by His disciples, and so His quiet, second presence, as a thief, is known only by His disciples today, the same class who saw and knew of His ascension.

The passage in 1 Thes. 5:1-8 was seen as an important exhortation to us today, inasmuch as its fulfilment is taking place in the days in which we now live. The similarity of Paul's description of "the day of the Lord coming as a thief in the night" and Peter's words that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise . . . the earth also and the works that are therein shall be burned up," (2 Pet. 3:10), was seen to be most significant. The "sudden" destruction of verse 3 was seen to be more correctly translated "unexpected" destruction. This implies that the passing of the present order will come as "a snare" upon the majority of mankind during this "day of the Lord"—at the end of the age now upon us. "But ye, brethren, are not in darkness, that that day should overtake you as a thief" together with verses 5-8 were taken as being a most necessary encouragement and exhortation to all the Lord's people to be alert to the privileges of discipleship, that they be not overtaken by any of the world's intoxications which cause the majority to slumber and sleep, even in these momentous days of the passing of the present order of things. Verse 8 was seen as being particularly important—"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." The breastplate covering the heart, and the helmet covering the head, the mind, were indicative of that which is essential in the Christian's life,— "Keep thine heart with all diligence, for out of it are the issues of life." (Prov. 4: 23.)

From Phil. 3:7-14 we gained valuable information respecting the sacrificial life of the Apostle Paul, who so gladly counted so many things that were “gain” in his former life as “loss” now that his life was hid with Christ in God. So fully devoted was his life to the service of Christ that he esteemed it a privilege “to suffer the loss of all things” that would in any sense come into competition with his sacrifice “to win Christ and be found in him.” It was seen that the Apostle’s desire was “to know Christ” in the most intimate and complete sense—to feel the “power of his resurrection,” to endure “the fellowship of his sufferings,” to be “planted together in the likeness of his death,” the great end in view being—“If by any means I might attain unto the resurrection of the dead”—the first, or chief resurrection with Christ. While he felt he had not at that stage attained his objective, yet “I follow after, that I may apprehend that for which also I am apprehended of Christ Jesus” was his supreme ambition. To this end, verses 13 and 14 were seen as expressing so beautifully his completely yielded life, as an example for us—“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” We thank God for such a testimony from His devoted servant; may our readers accept it as an inspiration in their own lives for Christ.

The variety of subjects chosen by the brethren for their addresses proved very helpful, their topics being—“Conflict”; “The New Covenant”; “The Great Iron Rule”; “As a Snare Shall it Come”; “Not Ignorant of His Devices”; “The Intents of the Heart”; “Election”; “Obedience”; “Ye See Your Calling, Brethren”; “The Gifts of Our Heavenly Father”; “Divine Intervention; the Kingdom Restored”; “For I Know Whom I Have Believed”; “The Temples of the Living God”; “Necessity of Faith”; “Thoughts on the Question of Rewards”; “Speaking Sound Doctrine”; “The Blessed Servants”; and “Some Thoughts on Romans 1:17.” Some of these addresses will appear in the “Peoples Paper” and brief notes on each will be found in the Convention Notes also available at this time.

Messages of greetings with Christian love were received at the first Fellowship Meeting from various Classes and individual brethren, some being brought personally, and others through the mail; two from overseas came from Brother and Sister Pollock of U.S.A., and Brother and Sister Mann of Germany. All these messages were warmly appreciated, and the Convention message to all our brethren near and far is contained in the words of Phil. 3:7-11, with the warm Christian love from all assembled at the gatherings. At two of the Fellowship Meetings there was opportunity of Praise and Testimony when a number of the brethren expressed their gratitude for all the Lord’s love and care over them, and the privilege of participating in the spiritual blessings around the Lord’s table at the Convention. As usual the Hymn Session was enjoyed by all present; despite the oppressive weather the time was fully taken up zealously with hymns of praise and thanksgiving to the Lord. On the evening of the third day of Convention, the screening of the “Dawn” TV film, “The King of Kings” was appreciated by all in attendance. While this film had been seen previously, the message it contains is ever fresh in our hearts and minds,—the explanation of the Plan of the Ages never grows old with the Lord’s people. It was also a pleasure to have a number of our Polish brethren with us throughout the gatherings, while they are not able to follow our language very well, it was good to fellowship with them, and to know they rejoice in the same truths, being directed by the same spirit of the Lord.

The Convention was brought to conclusion with the Love Feast when each one present shook hands with all others in farewell and wishing each other God’s blessing, while singing the beautiful words of “Blest be the tie that binds.” “God be with you till we meet again” was the closing hymn, and the prayer of thanksgiving to the Lord with request for His guidance and blessing over His people in every place closed a happy season of refreshing at the Melbourne Convention 1966.

Behold—The Bridegroom

The Purpose and Manner of Our Lord’s Return

All who studiously read their Bibles know that the second coming of Christ is important in the establishment of the promised Kingdom of God upon earth it is clear that two advents are referred to—the first advent of Christ was for the purpose of giving His life a ransom for all, to redeem mankind; the second is in order to bless and restore all the redeemed, to bring in the “times of restitution.” (Acts 3:21.)

Every true Christian today is interested in the Lord’s second coming, but too few are instructed how to expect Him. The Bible does not bear out the old expectations that Christ will suddenly appear in the literal clouds of heaven, in a moment as a flash of lightning, and that all will see Him thus arrive. There is no Scripture declaring that Jesus will ever again be seen in a body of flesh.

At Jesus’ first advent the religious element queried John the Baptist’s authority to preach as he did—that the kingdom was at hand. John, disclaiming any self-importance, declared that “there standeth one among you, whom ye know not.” (John 1:26.) Strange as it may seem, the religious element never recognised Jesus at His first advent; only those who became His true and close personal disciples were apprised that He was the One, the promised Messiah. (See Matt. 16:13-16.)

So well concealed was the first advent from all eyes save the faithful few; and so intense had been the searching and watching necessary to discern that He was indeed the Christ, the Son of God come to earth as a perfect man, that the disciples hearing Jesus teach that He was going to leave them, and return again, were anxious that they should not miss out recognising Him at His second advent. “Tell us, what shall be the sign of thy coming and of the end of the world?” (Matt. 24:3.) Any student can confirm that the correct translation of this passage is,—“Tell us, what shall be the sign of thy presence, and of the end of the age?”

There are no Scriptures, properly understood, declaring that anyone will know the actual moment when the Lord

returns, but several showing that His watching people will know WHEN He has arrived. No literal human eye will see the Lord's second advent, but a few (all true Christians) will discern when He has come—signs will declare it to them. These signs are with us today, but discerned only by those who “watch.” The majority of professing Christians “slumber and sleep” with no oil (holy spirit)—Matt. 25:3-5; and when the announcement is made “Behold, the Bridegroom!” they are not ready to welcome Him. The Revised Version and other translations point out that the word “cometh” has no rightful place in the above text in Matthew. The announcement is not made when the Lord is coming or on the way; it proclaims His “presence”—the Bridegroom has come for His bride.

Revelation 3:20 is portion of a message to the Laodicean church, the last period of the church on earth prior to the establishment of Christ's Kingdom. *The* one represented as standing at the door knocking is the returned Lord with the “knock” of fulfilling prophecies—signs that tell of His presence. The ones who hear His voice and open the door are the true watchers, the bride class, with oil in their lamps—wonderful truths relative to our time does the Lord reveal to these as they “trim their lamps”; that is, as they examine the Scriptures and investigate the subject. To all others the Lord stands as “one among you whom ye know not.”

No other understanding of our Lord's return fits all the Scriptures harmoniously. If every eye were to see Him come like lightning on the literal clouds, then how can 1 Thessalonians 5:2 be explained—a thief does not expose himself for all to see. Verses 4-6 of this same passage show that our Lord's second presence is discerned by “signs” understood by those who are spiritually alert or awake.

Two other Scriptures require brief mention. Any student with Bible Concordance can verify that the Greek word rendered “lightning” in Matt. 24:27, is more properly translated “bright shining.” The only “bright shining” which consistently comes out of the east and shines to the west, is the sun. The discernment of the presence of the Son of Man will be after like manner. Only the awake watchers will discern His secret presence at the “sunrise”; but eventually it will be true as Revelation 1:7 expresses it, “every eye shall discern him” (scholars suggest that “discern” is the sense of “see” in this text).

No student believer in the Bible would disagree that Satan is the prince of this present evil world, but no human literal eye has seen him on his throne; rather, events reveal him to our mental vision; we “discern” his rulership. When Christ's kingdom is established and fully under way, Satan is to be bound that he deceives mankind no longer; then it will be that Christ will shine forth as the sun (at its zenith)—every eye will discern him, “all shall know him from the least unto the greatest” (Jer. 31:34).

But ere that happy phase of Christ's second advent is fact, His secret presence as a thief in the night foreshadows some trouble—He comes on trouble “clouds.” When, as Daniel 12:1 shows, Michael (Christ) stands up to assume control and wrest Satan's kingdom from him, all Satan's deceived agents will oppose—there will be a time of trouble such as never was; men's hearts will fail them for, fear as they note events upon the earth.

But ye brethren (true Bible Christians) are not in darkness that these times should overtake you as a thief.” When ye see these things come to pass know that the kingdom of God is near at hand, and beyond the trouble all things are going to be made new (Rev. 21:1-5). Even those in their graves shall hear the voice of Jesus awake them from the sleep of death, offering them opportunity to participate in the New Order—a resurrection to the wonderful judgment day of Christ. (John 5:25-29.)

“You See Your Calling, Brethren”

(1 Cor. 1:26.)

FROM the Revised Standard Version, 1 Cor. 1:26-29 reads,—“For consider your call, brethren, not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.” For **consider your call**, brethren.

The Revised Version states, “**Ye behold your calling**, brethren.” It is evident that the Apostle is seeking to impress upon all who are invited to walk in the heavenly calling of this Gospel Age that it is not on account of their natural ability that they have received the call. This is very necessary, that all the Lord's people continually keep in mind, as they progress along the Christian way. And further, in “considering” or “beholding” the call of God to become His selected people for the heavenly kingdom, it is important to remember the **privilege** of being invited to such an high honour.

What a condescension is revealed in God calling from the poor human family those who shall be made heirs of God and joint-heirs with Christ in the heavenly kingdom! No wonder the Apostle John declares in 1 John 3:1, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” “Behold, what **manner of love**” that God should pass over all the heavenly hosts, and even all the wonderful “worthies” of the four thousand years prior to the Gospel Age! The Apostle speaks in Hebrews 2:3 of “So great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.” From the creation of Adam to the first advent of Christ, not one member of the human family was invited to enter the heavenly calling. Many righteous men would have desired to hear these things that you hear; our- Lord said to His disciples, yet they could not, but. “Blessed are your eyes, for they see, and your ears, for they hear..”

The two thousand- years :since our Lord's first advent-has been- set aside- for: the, selection of those whom God

sees can be -rightly called to. Jesus, and by the response in their hearts are able to be developed as vessels of honour, out of such poor material at the beginning.

So, “**beholding** our **calling**,”—“**considering** our calling”—how important are the words of Heb. 3:1,—“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” Consider your calling, consider the High Priest of our profession. We have two important points—Consider your call, and consider Jesus Christ. What shall we consider especially about the Apostle and High Priest of our profession? The Apostle Paul tells us in Heb. 12:3,—“Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” We well know the Lord’s endurance of the contradiction of sinners against Himself, the holy, harmless, undefiled One, as He was so brutally dealt with by those He came to save. They mocked Him and taunted Him on the cross—“If thou be the Son of God, come down from the cross.” The Apostle, then, is impressing upon us the importance of **beholding, considering**, our Lord’s wonderful conduct in our calling for the heavenly kingdom, “lest ye be weary and faint in your minds.” It is one thing to become weary in our bodies, but quite a different thing to become wearied in our minds. Our bodies can be refreshed with rest, but our minds only by letting the spirit of the Lord reinvigorate and refresh us, even from the Lord Himself. We have known people who have even become weary of the lovely truths of God’s Word for one reason or another.

From Mark 4, please read verses 14-20, the parable of the sower. Verse 15,—“These are they by the way side,” who, when they heard the word allowed Satan to come and take it away. Comparing 2 Cor. 4:3, 4, we read,—“If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not.” Yes, they are lost to the High Calling, but only to this calling for the heavenly kingdom. Satan takes away the Word (the seed by the way side) before it has had an opportunity to take root.

Verses 16, 17 in Mark 4 have reference to the “stony ground.” These receive the Word with gladness for a start, but have no root in themselves. When affliction and persecution arise because of the Word, they are offended. Comparing 2 Tim. 1:8, we read,—“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God.” What a lovely example we have in the Apostle Paul,—“Be not ashamed of me, a prisoner of the Lord.” Be a partaker of the afflictions, because as we have it in verse 7, God has not given us the spirit of fear, but of power, and of love, and of a sound mind.

Verses 18, 19 in Mark 4 refer to the “thorny **ground**.” **These are** such as hear the Word, but the cares of this life and the deceitfulness of riches come in and choke the Word, and it becomes unfruitful. Even the cares of this world, its responsibilities, can come in and choke out the Word, because they supplant the message which alone brings deliverance from this present evil world. In 1 John 2:15-17, it states,—“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 the world passeth away; but he that doeth the will of God abideth for ever.” We are reminded also of Peter’s words, “All these things shall be dissolved,” and “what manner of persons ought we to be.” (2 Pet. 3:11.)

In verse 20 of Mark 4 we have those sown on the “good ground,” who receive the Word and bring forth fruit, some thirty, some sixty, some an hundredfold. Comparing Luke 22:28-30, we have the words of our Lord to His own disciples,—“Ye are they which have **continued with me** in my temptations.” A corresponding text for those on the good ground is found in Luke 8:15,—“But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and **bring forth fruit with patience**.” “In your patience possess ye your souls.” “They that endure unto the end, the same shall be saved.”

Could we have as a Motto for 1967,—“Ye see your calling, brethren.” “Behold, your calling.” “Consider your calling, brethren,” above all else in the coming year, to the praise of the Lord.

Do You Know ?

DO YOU KNOW that the Lord more than two thousand years ago gave through the Prophet Daniel, a clear description of the time in which we are now living?

DO YOU KNOW that the Bible, in referring to this present time as “the time of the end,” does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced? “The earth abideth forever,”—Eccles. 1:4.

DO YOU KNOW or have you specially noticed, the several propositions in Daniel’s prophecy concerning “the time of the end”? They read thus: In the time of the end (1) many shall run to and fro; (2) and knowledge shall be increased; (3) and the wise (virgins) shall understand.—Daniel 12:9, 4, 10, 1.

DO YOU KNOW that Christ will introduce a better, a perfect, social arrangement during the Millennium; and that He taught us to expect, watch for, and pray for that Kingdom; saying, “Pray ye, —Thy Kingdom come, Thy will be done on earth as it is done in heaven”? If you have sincerely joined in that prayer, you will rejoice in the evidence that its fulfilment is at hand.

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Israel, is another sign of the close of the Gospel Age and the near approach of the Millennium?—Jer. 16:15; Rom. 11:25-32.

DO YOU KNOW that the Millennial Age is for the very purpose of causing the knowledge of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men’s understanding and to unstop their ears that they may hear God’s message of mercy, and see “the true light that lighteth every man that cometh into the world?”—Is. 11:9; 35:5; John 1:9.

If you are interested in any of the above questions, apply for Literature which is supplied Free on application to:—

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“A friend loveth at all times.” (Prov. 17:17.)

Well has the wise man said that a friend loveth at all times. He who merely loves at a time when he thinks it will be to his own advantage to love knows not love. He who loves and is a brother in prosperity merely, and whose love and friendship wither under the heat of persecution, and adversity, has never known love in its true sense, but merely a certain brand of selfishness—the love of the world. As God commended His love toward us and showed us that not through selfishness, but generosity, at a great cost to Himself, He provided us release from our prison, and gave us privileges of sonship, so true love will be willing to sacrifice. Let us judge, then, of our love for others, for the Lord, for the brethren, for our families, for our neighbors, for our enemies, even, by our willingness to sacrifice in their interest and for their highest welfare.—Z ‘08-249.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus 15 cents postage.

BIBLE STUDENTS’ HYMNALS

Supplies of the Bible Students’ Hymnal in words only and music books are now available. Both books are cloth bound, with nice appearance, and contain 489 hymns. Words only books are priced at 50c, and the music books at \$2.50.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.50. Same Bible with Concordance and Subject Index at \$10.50.

Pilgrim Way Ended

SISTER Will Hiam completed her earthly course on the 18th November 1966. Some thirty years previously, on coming to Melbourne from Geelong, she became interested in the truth through the study of the Scriptures as explained in “The Divine Plan of the Ages” introduced by a Sister with whom she worked. Attending the Bible Studies at the Melbourne Class for some years, it was here that our dear Sister consecrated her life to be “dead with Christ” that she would eventually live with Him. **(Rom. 6:8.)** A firm foundation on the “rock” Christ Jesus was thus established. From then **on she** served the Lord wholeheartedly in complete consecration, and rejoiced in her prospects and also for the eventual prospects of the ungodly who will have their opportunity in the great one thousand-year judgment day. (Acts 3:20, 21; 1 Pet. 2:12; Rev. 20:4.)

In 1942 Sister Hiam, as Sister Kenneady, came across to West Australia to be married to Brother Will Hiam. From then on they became “heirs together of the grace of life” (1 Pet. 3:7). Sister Hiam’s fellowship continued with the Perth Class, and she was a good help in Bible Studies, being familiar with the Word of God, and manifesting a meek and helpful attitude.

While not blessed with robust health, our dear Sister put all she had into the Truth and the caring for her family, doing all commendably to the glory of God. Besides being a faithful wife and mother, she was active in letting her “light” shine in this dark world, and rejoiced in the fact that she had been called to be a joint-heir with Christ in His Kingdom, the blessings of which are soon to be manifested on earth.

While our dear Sister Hiam’s departure is a great loss to the ones she has left behind, there is that quiet trust and confidence in God maintained, even through the sorrow. We now like to look upon her as a “more than overcomer,” risen with her Lord in glory.

The sympathies of the many brethren throughout Australia are extended to Brother Will Hiam and family, and their prayers and thoughts go out for them, and to them, realising, however, that there are compensating joys in the knowledge that their beloved one has been “faithful unto death” and is now sharing the rewards promised of “glory, honor and immortality, eternal life.” (Rom. 2:7.)

In abiding in Him you serve, it is better to be conscious of Himself than conscious of any success.

Anna Shipton.

FRANK & ERNEST TALKS

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The Temptations of Satan

(Matthew 4:1-11.)

IN Matthew 4:1, we read—"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." It may be asked why Jesus, the perfect One, should be required to be tempted of Satan. We may wonder why God allowed or desired this great Son whom He sent down from heaven to be the Saviour of the world to be tempted by one who had rebelled in heaven and had been cast out from the presence of God and the holy angels. Probably it was to prove that Jesus would remain obedient to His Father against the greatest temptations or trials that could come to anyone. If our Lord had been sheltered from Satan's temptations, His fidelity and faithfulness to the Father would not have been so clearly proved.

We read in Heb. 5:8—"Though he were a Son, yet learned he obedience by the things which he suffered." We like to think of this verse a little differently,—"**Yet proved** he obedient by the things which he suffered." He did not learn in the sense that we learn obedience, but He proved His obedience to God under this severe testing.

Another important reason why Jesus was tempted by the devil is revealed in Heb. 2:17-18,—"Wherefore in all things it behoved him to be made like his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." And again we read—"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:15-16.) It would seem that the apostle is not referring in these texts to the temptations of the world at large, but that Jesus was tempted in all things as we are as new creatures. Our Lord was not tempted along the lines of weaknesses of humanity, but in respect of His new mind, the new creature. The Greek word translated "help" in the latter text is practically the same Greek word as is translated "succor" in the former passage. He is able to succor them that are tempted because He likewise was tempted.

Verses 2 and 3 of Matt. 4 tell us that the tempter came to Jesus after He had fasted forty days and nights, saying, "If thou be the Son of God, command that these stones be made bread." In other words, Satisfy your hunger; you have been devotedly praying to the Father, and you should now do the correct thing and sustain your strength in such a good and noble sacrifice of yourself. If you be the Son of God, **show that you are**. That seemed to be the definite temptation. How did the devil say, or communicate these words to Jesus? Undoubtedly by mental suggestion, when Jesus would have been weak physically from the long fast. Our Lord knew it was not the Father's will to use Divine power to satisfy His hunger. To be tempted to do so was a test of His loyalty. Hence His immediate response, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jesus here used the words of Deut. 8:3. What an example our Lord set for all His followers to give heed to every word that proceedeth out of the mouth of God!

It is quite possible to get a wrong or twisted interpretation of some Bible texts if we do not harmonise them with other Scriptures. The whole Bible must harmonize for us to gain an understanding of the will of God, and it really does, for there is harmony from Genesis to Revelation when we rightly divide the Word of God.

From verses 5-7 of this 4th chapter of Matthew, we read—"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple." This could not have happened literally, but by mental suggestion. How apparently real it must have been is indicated by the fact that the pinnacle of the temple is stated to have been about 600 feet above the bottom of the valley. What an exhibition it would have been if Jesus had adopted Satan's mental suggestion! This suggestion was that Jesus should make a great impression upon the people, by the words of verse 6,—"**If thou be the Son of God, cast thyself down.**" Then came Satan's deceptive temptation—"For it is written, He shall give his angels charge concerning thee." Satan even used Scripture to try and influence Jesus to make a great demonstration before the people and prove He was the Son of God, by quoting Psa. 91:11, 12. Knowing that such a demonstration would be quite contrary to God's will, Jesus used another Scripture to prove Satan's application of Psa. 91 to be absolutely wrong and misleading to follow. How truly Jesus replied, "It is written again, Thou shalt not tempt

the Lord thy God.” Here we see again how Scripture must be harmonized with Scripture. While those lovely verses in Psa. 91:11, 12, properly applied, are such a beautiful assurance of God’s oversight and keeping power on behalf of His people, yet misapplied it could lead into gross disobedience to God. Jesus knew what was behind Satan’s suggestion, for to cast Himself down from the pinnacle of the temple would be directly contrary to the laws of nature which God had established, and would have necessitated miraculous intervention to save Him. To make Himself popular by accepting such a temptation would be tempting God.

Matt. 4:8-10 presents the third temptation from Satan to our Lord. “The devil taketh him up into an exceeding high mountain ...” This again would be by mental suggestion, and the impression must have been very real to picture all the kingdoms of the world and the glory of them. This was to try and induce Jesus to fall down and worship Satan, with the promise that Jesus would be the ruler of the world over which Satan reigned by usurpation. How prompt and firm again was Jesus’ reply,—”Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

“Then the devil leaveth him, and, behold, angels came and ministered unto him.” (Verse 11.) It has been stated that the outcome of Jesus’ positive resistance of temptation and definite standing up for His Father in heaven was the moment of great help and assistance from on high. No doubt the assurance would be in hearing from the Father, “This is my beloved Son.”

That which is very evident from these three great temptations is that Satan communicated with Jesus by mental suggestions of the most subtle kind, which our Lord had to weigh and determine to resist. Having resisted successfully by obeying His Father’s will, guided by His Word, we find the devil left Jesus, and there is no Scriptural record that he returned in anything like the same manner for the remainder of our Lord’s ministry on earth. Apparently Satan could see that this strong, obedient Son of God could not be swayed by the methods he had used. He would employ other means to try and deceive this noble Son of God who had come to redeem humanity. Yes, Satan did use other methods and various agents, such as Judas, and the Pharisees, to hinder our Lord’s ministry, without success.

Now we have the question, How does Satan communicate with us—with Christians, and with all mankind? In 2 Cor. 4:3, 4 we have an interesting and helpful explanation from the Apostle in respect of mankind generally. “If our gospel be hid, it is hid to them that are lost.” Some people claim that in as much as the majority of mankind have not accepted the gospel in this life they are lost forever. But what does Paul mean here? He is saying, If the gospel is hid to the majority of mankind, they are lost to the heavenly calling; he certainly does not mean they are lost eternally. It is written in numerous Scriptures that mankind is not lost forever, if the gospel is not accepted in this life, and this is another case of harmonising Scripture. But the point of special interest is in verse 4,—”The god of this world hath blinded the minds of them that believe not, lest the glorious gospel of Christ should shine unto them.” Why does God allow this blinding of the minds of the majority of humanity by this wicked angel, fallen from heaven? Does God hold mankind responsible when their eyes are blinded by this great evil one? This refers to mankind generally, and we see that Satan is **permitted** to blind their minds. Does that seem fair? It certainly would not be fair if they were lost eternally. But it does not mean that.

In Luke 8 our Lord gave a parable which helps us regarding the blinding of the minds of those who believe not. “Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.” (Verses 11 and 12.) Here we find the seed sown by the way side, and Satan comes and snatches away the seed before it even has a chance to germinate. Does this seem right, for this to be permitted? Verses 9 and 10 of this same chapter are enlightening, —”And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.” Was our Lord also unfair, that He spoke in parables so that the multitude would hear and could not understand? How do we really come to an understanding of this matter? The Lord could apparently see that the hearts of the majority of His hearers were not right material to appreciate the mysteries of the kingdom of heaven. His disciples were the ones who were worthy,—”To you it is given.” He spoke to others in parables, that seeing they would not see, and hearing they could not understand. God allows Satan to deceive those who are unworthy of the truths of His Word; seeing they are hindered by Satan’s ingenuity, are they material for the heavenly calling? Apparently not. However, they may make good subjects for the earthly kingdom of God later on.

So we see in this parable of the sower, the seed was sown on all kinds of ground. In the stony ground the Word gets a start, but when the roots reach the stones, that is a hard-hearted condition, that is the end of the growth. Some seed is sown among thorns, and they choke the Word. It is as well that they fall away early in their experiences, they are then not so responsible. The seed which fell amongst thorns represents those who are choked with cares or riches or pleasures of this life, and bring no fruit to perfection. “But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.” Here are the ones illustrated by the disciples themselves. “Unto you it is given to know the mysteries of the kingdom of God.” You are the ones who are good ground, with good heart condition. These are the ones whom God draws to Jesus,—”No man can come to me except the Father which hath sent me draw him.” (John 6:44.) What a lovely Plan it is, when we see it is all under God’s care and provision! We should be sympathetic with those people not drawn of God to Jesus now; though good people, they are not invited to be members of the Kingdom of Heaven class. So our gospel is hid to them that are lost to the heavenly calling, because Satan is permitted to blind them now. Satan thinks he is hindering God’s purposes, but all the time the plan is being worked out by him, as his oppositions reveal those who have the love of God in their hearts, and who develop as members fit for the heavenly kingdom, by the Lord’s grace.

To the Pharisees our Lord had to speak plainly and firmly, impressing that they allowed their minds to be taken over by Satan. Even Pilate could see that Jesus was innocent, and he was a heathen man. But the Pharisees, the religionists of the day, were so taken over by Satan that envy and malice and wickedness was so fully controlling their hearts that they desired to kill our Lord. They were present when He spoke parables concerning them, but the messages He gave were not received into honest hearts, so they were hardened against Him; they became stirred up in malice against our Lord, and so were used of Satan to bring about His death ultimately.

The Apostle Paul, whom our Lord chose for the ministry, was an outstanding example of the working of God's holy spirit. In Acts 26:16-18 we have a record of his wonderful conversion on the Damascus road. How diplomatic and helpful Paul was in trying to impress how the Lord had dealt with him, in speaking before King Agrippa! "I have appeared unto thee for this purpose . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." This shows how the light of truth is able to overcome the power of Satan in the minds and hearts of those who co-operate in resisting the evil power in their lives. Thus they are able to become Christians and walk in the steps of Christ.

Now respecting those who have become Christians, What is their position—those really in the Lord's family? Does Satan communicate with these? If so, how? In Luke 22:31, 32, we find our Lord's words to Peter,—"Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Peter was very confident, of course, at that time that he would not fail. He was allowed to fail, to deny his Lord, and realise that Satan really desired to have him. There is no doubt it was Satan in his heart saying, "I know not the man." The Master was being judged in the Judgment Hall, and Peter was sure he would not deny Jesus, but would die for Him. But before the time of the bugle call, the "cock-crow", he denied his Master thrice. "I have prayed for thee." Our Lord could read the heart of Peter, and knew he was right-hearted deep down, but also that he would fail so that he could learn the lesson. Happy *are we*, if we learn our lessons! We learn our lessons out of Satan's evil suggestions. "I have prayed for thee, that thy faith fail not." Peter was one of the most noble of the disciples, and zealous, after being recovered and inspired by the holy spirit. We know Peter was encouraged to resist the attacks of Satan in his mind and heart, and overcame by the Lord's grace and sustaining power.

How different it was with Judas, as shown in John 13:2. This was at the Passover Supper. It is rather a poor translation in our Authorized Bible, and should read—"And during supper, the devil having now put into the heart of Judas Iscariot to betray him." These thoughts had been working in the mind of Judas for some time, undoubtedly. Judas must have been a very lovable disciple to have been called by Jesus, but some kind of acceptance of Satan's suggestion must have worked in, little by little. Apparently Judas was the treasurer of the band of disciples and had the bag, and the love of money must have got the better of him at the instigation of Satan. It seems as though he worked out in his mind that he could accept the money from the priests, and Jesus, with His miraculous powers, would escape, for he had seen the Lord do so many miracles. Satan put it into his heart and mind to betray the Lord, and he had already arranged the meeting with the high priest at the time of the Passover Supper. In verse 27 of this same chapter we read, "And after the sop Satan entered into him." This would seem to be the complete taking over of Judas' mind and heart by Satan; Judas did not resist the evil suggestion to his mind at the first, and Satan knowing this, kept up the pressure till Judas was completely under his power or influence.

The deceptions of Satan are also very subtle, as shown by Paul in 2 Cor. 11:13-15. "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." We might think that surely an angel of light should be all right, but Satan, who brought about all the suffering, disease and death by deceiving our first parents into disobedience, is now healing temporarily those whose minds are captivated by these promises. This is a counterfeit of the gifts of the spirit to the church in the early days of this Gospel Age. Satan is really trying to captivate mankind by appearing as an angel of light, and many are deceived by these suggestions coming into their minds. The Apostle shows how necessary it is to be on guard against such methods of deceit, "Lest Satan should get an advantage of us; for we are not ignorant of his devices." (2 Cor. 2:11.) The Apostles were fully informed of his devices; their experiences revealed the subtlety of the evil suggestions and inner workings of Satan himself.

While the Apostle knew the depths of Satan's devices, the majority of mankind do not, and this includes many in the various systems of religion. Paul explains that the Lord allows many to believe **a lie**, because they are not worthy of the truth, as expressed in 1 Thes. 2:10, 11,—"Because they receive not the love of the truth, that they might be saved; for this cause God shall send them (or permit) strong delusion, that they should believe a lie."

From 2 Cor. 10:3-5 we find the Apostle exhorting again respecting the great importance of keeping our hearts and minds under the control of the Lord's power. "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." Surely this means submitting or submerging our will to the will of the Lord—being kept by His spirit that anything of a high desire would be absolutely repugnant to the Lord's dear people. "Casting down imaginations." We remember the imaginations of Satan, that he would be "like the Most High." He wanted to be a god, himself; but he will be brought down to the pit. Paul's instruction agrees with the words of our Lord—"I am the vine, ye are the branches." "Without me ye can do nothing." How we need to keep this thought always in mind!

Peter's advice to us is also very important. The Lord assured Peter that He had prayed for him, and we find the Apostle came out strong and victorious and was able to give the same helpful exhortation to other Christians that he

had received from the Master. His message is found in 1 Pet. 5:6-9,—”Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour; whom resist steadfast in the faith.” Peter had had some experience himself of this evil one going about as a roaring lion. A lion is very subtle, and the roar generally is to terrify the victim so that it can be caught. Fear is the weapon of the adversary, and very often it is the fear of man that bringeth a snare, but “perfect love casteth out fear, because fear hath restraint.” (See also James 4:6, 7.)

We see clearly that as with our Lord, so with us, Satan communicates through the mind, by evil suggestions, evil surmisings, which must be checked and rejected or they will result in evil words and actions of malice. Our minds must be kept, even as our hearts must be kept to receive the Lord’s blessings and favors day by day, as we are exhorted by Jude,—”Building up yourselves on your most holy faith, praying in the holy spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” (Jude 20, 21.) How important it is that we think upon the lovely things and repel the evil suggestions from the evil one, by the Lord’s grace and strength. (See Phil. 4:8.)

PEOPLES PAPER AND HERALD OF CHRIST’S KINGDOM. (Bi-Monthly) 6/- (60 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.

A Christmas Meditation

“Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour; which is Christ the Lord . . . Glory to God in the highest and on earth peace, and good will toward men.” (Luke 2:8-14.)

THE account of the birth of Jesus is always most appealing to us in its simplicity and grandeur. We have in these few verses from Luke’s Gospel an outline of the ultimate blessing of all the families of the earth, when in the dispensation of the fulness of time God will gather together in Christ all things. In this meditation, however, we are to consider the birthday of our Lord from a different standpoint to that expressed in Luke’s Gospel. It does not take any great intelligence to determine that Christmas Day is not the real anniversary of the birthday of Christ. While this matter is not really important in one sense, yet when viewed from the standpoint of our Lord giving His life for the life of the world when exactly 331 years old, it will be seen to be very important indeed. Six months prior to the Passover season at the time of our Lord’s sacrifice on Calvary, dates back to about October 1st. Early in October would therefore be the correct date of the birth of Jesus, the Saviour of the world. And was not this date most important in the history of Israel? It surely was. It was at this time of the year, six months from the Passover season, that God arranged the great Day of Atonement for Israel.

On the typical Day of Atonement certain animals were sacrificed. The first was a bullock, slain by the High Priest and its blood taken within the Most Holy of the Tabernacle was sprinkled on the mercy seat. That was a most important event in the history of Israel, because God arranged that that sacrifice (and the sacrifice of the goat that followed) should typically cleanse the nation for twelve months ahead, and it had to be carried out carefully, in detail, every year.

Keeping that picture in mind, we know from Luke 3:23 that Jesus, when He began to be about 30 years of age (at the time of Israel’s Atonement Day), consecrated Himself to God, and presenting Himself to John the Baptist was immersed, symbolizing His complete submission to God, now to be sacrificed (as the antitypical bullock) for the salvation of the world. We have it recorded in Matt. 3:16 —”Jesus, when he was baptised, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

How clearly Paul explains the matter to us in the tenth chapter of Hebrews—”Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifice for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. For it is not possible that the blood of bulls and of goats should take away sins. But in those sacrifices there is a remembrance again made of sins every year.” (Heb. 10:5-7, 4, 3.)

In the continual offering of bullocks and goats year by year, the Israelites would see that these were not in any way a real sacrifice for sins, but pointed forward to the One who would come “once for all.” From our studies of Israel’s Atonement Day we learn that the sacrifice of the animals pictured not only the sacrifice of Christ and His new, spiritual life begun, but also the sacrifice of the Body of Christ and its new, spiritual life begun.

To most of us growing up from childhood, the anniversary of our birthday may have been very important in our minds, but when we become true followers of Christ, the beginning of our new, spiritual life is the all-important event. We believe that the Lord would have us assess our lives when really beginning at the time of full consecration and the begetting of the holy spirit.

When the Lord was arranging for Israel to keep the Passover (Exod. 12), He said to them—”This shall be the

beginning of months to you.” There was a new life beginning for Israel according to the flesh. What more shall we say in respect of Spiritual Israel who receive the new, spiritual life, while laying down their earthly lives in the steps of the Master? The Apostle Paul places the same importance on this matter in his letter to the Hebrews. He was writing to the Jewish Christians who had many trials and difficulties; they had left the teachings of the old Jewish arrangement and were persecuted most bitterly by their own people. Paul sought to encourage and help them to see that the same God of the Hebrews was not unmindful of their experiences when they were laying down their lives in the service of the true Messiah, of whom their ancient Scriptures had much to say. In Heb. 10:32 we read,—”Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.” “After ye were illuminated!” That is the turning point in the life of Christians, just as it was the turning point in the life of Christ. The first thirty years of Christ’s life are hardly reported at all. He would not have us look back to His boyhood days. No, He would have us look to the time when He was consecrated to the service of God. That was indeed His real spiritual birthday, if we may use the term. So, the followers of Christ remember the former days—”after ye were illuminated ye endured a great fight of afflictions.” It does us good to look back to the time when we gave ourselves to God unreservedly, completely.

How different is the outlook of those who view things from the human standpoint! As an illustration, a newspaper report is quoted, not with the thought of criticism, but rather by way of comparison. One of Melbourne’s leading ministers of religion was quoted as lamenting the fact that three times as much beer was now sold in Melbourne than in some years past. But he said there was an encouraging outlook in that there was three times as much ice cream sold. He concluded by saying: If we can convert those who drink beer to eating ice cream, he was hopeful that the kingdom of Christ was not so far away. What an idea of the requirements essential for bringing in Christ’s Kingdom! Does not such an outlook give us a feeling of pity, that titled men with ideas of that kind should be looked up to as leaders in Christianity. We know the reason for the unscriptural expressions in such cases—there has been no illumination of God’s holy spirit. With what humility and thankfulness, then, should we feel towards our Heavenly Father, that He has blessed us with the light of His heavenly truth, by the illuminating influence of His holy spirit.

We can be pleasing to our Heavenly Father only as we consider ourselves members of His heavenly family (when we have truly consecrated our all to Him), and not as human beings. At times, when we come in contact with the world, with the trials and weaknesses of all around us, including perhaps our own relatives, and feel somewhat perplexed in seeking to bear the troubles of others, some of the Lord’s people may be inclined to say: Well, we are only human, and we feel deeply the sorrows and difficulties of our loved ones. Yes, it is quite right to feel for others and sympathise with them, but it is not right for those who are fully consecrated followers of Christ to feel that they are still human. In 1 Cor. 1:21, 22 we read, “Now he which stablisheth us with you in Christ, and hath anointed us, is God; who also hath sealed us, and given us the earnest of the spirit in our hearts.” Thus, we are members in the Anointed.

Again the Apostle declares—”As many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of sonship, whereby we cry, Abba, Father.” Have we received the spirit of sonship? “The spirit itself beareth witness with our spirit that we are the sons of God.” “If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” (Rom. 8:14-16; 2 Cor. 5:17.) The Apostle does not say “will be” or “shall be,” but now, in the present time, those who are truly God’s people are new creatures in Christ. “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God,”—not only on the other side, in the resurrection, but now, by His grace. (1 John 3:1.)

How important it is, then, that our thoughts and desires, our words and actions, be guided from our new standpoint of sons in God’s spiritual family. When we meet a great crisis in our lives or the lives of others, how helpful it is to ask, How may I please my Heavenly Father in this matter? We should say, I am truly one of His children, and all that I do, must be done not from the human standpoint, but from His standpoint. How much worry and disappointment would be saved by viewing everything with our new mind, the mind which was perfectly exhibited by Christ Himself. It makes us sad to hear any brethren complaining or murmuring with their lot. It really proves that at that time at least they are not living in the spirit, and hence are really “grieving the holy spirit of God, whereby we are sealed unto the day of redemption.”

We are approaching the close of another year. It is a good time to remind ourselves of opportunities and privileges for the year to come. It is a blessed thing to tune our hearts to God on awakening each morning, and sing a song of praise to Him, thankfulness for the night passed, seeking His help to walk in His ways for the one day ahead. If the days are too much for us to handle, let us split them up into moments. “Moment by moment,” surely, is the way to view our pilgrimage, appreciating our wonderful standing in Christ since we were illuminated, and thus living on higher ground. Instead of making us proud, doesn’t it humble us to think that the mighty God of heaven, He who dwells in the high and holy place, condescends to think of us, and is really our own Heavenly Father, and in His goodness has invited us into His heavenly family! Surely we want to sing His song more as the days pass.

When we meditate upon the season of Christmas as relating to the birth of the baby Jesus, let us remember that His greater birthday was the time of His spiritual begetting. God in His wisdom saw that it was necessary for the Saviour to come as a babe. He could have sent Him a mature man, but He did not. Those first thirty years were a time of waiting and preparation for the all-important time of His presentation of Himself to God in full consecration at Jordan on the anniversary of His birthday. So with us, the all-important time is when we also, by God’s grace, present ourselves at the altar of sacrifice and receive the illumination of His holy spirit. As we look back over the years, should

we not praise God all the more for the favours we have had, and rejoice in the privileges that may yet be granted to us, to sing this “new song” to His praise and glory, for the assistance of His people, the making our own calling and election sure, and maybe for the encouragement of still others who may yet have ears to hear and be drawn to the Lord in this acceptable time.

“O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

“Thou did’st not spare Thine only Son,
But gav’st Him for a world Undone;
And freely with that Blessed One,
Thou givest all.

“To Thee, from whom we all derive
Our life, our gifts, our power to give;
O may we ever with Thee live,
Who givest all.”

Earthly Way Ended

ON the 19th of November, our elderly Sister Spear of Melbourne finished the earthly way following a period of physical disability. For over 50 years Sister Spear had known the truth respecting the two phases of the Kingdom, and loved the Lord very much in thus providing salvation for both the Bride of Christ and the world at large.

For many years our elderly Sister had been most regular at the Class meetings in Melbourne, and having a good memory was able to quote Scripture and join in the studies quite freely. In recent years her mind dwelt more particularly on the “restitution of all things” in the Kingdom Age, which of course will be a wonderful provision for the world of mankind in fulfilment of God’s promise to Abraham to bless “all the families of the earth.”

Sincere sympathy is extended to the large circle of relatives in the loss thus sustained, some of whom are rejoicing in the spiritual truths and hope of the heavenly kingdom, as well as appreciating the earthly inheritance for all the obedient of mankind in the age to come. We give thanks to God for the assurance of the resurrection hope for our elderly Sister, as one who loved to talk of the goodness and mercy of the Lord. One of Sister’s very true favorite sayings and assured hope was, that all things in this “present evil world” would be righted when Jesus is King.

Melbourne Christmas Convention.

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 25th, 26th, 27th and 28th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria

.”Divine Plan of the Ages”

Added costs in the publication of this important study overseas has increased the price for the cloth bound edition to 8/-, and the paper covered to 5/6, post paid in each case. Slightly less prices for more than one copy.

Visitors From America

AT the close of January last, word was received from the brethren of the “Dawn” in U.S.A., stating that Brother and Sister Pollock were planning to visit the brethren in India in September, and on their way back to California would like to visit the brethren in Australia and New Zealand.

This visit is now in the past, and it was a pleasure for us to welcome Brother and Sister Pollock in Australia, and enjoy fellowship with them during the short period of their stay with us in this land.

In the Lord’s providence their visit to India was not unduly hindered by the war in that land, only to the extent of their leaving a few days earlier than anticipated on advice of the authorities there. This meant a little extra time in Australia, which was appreciated, especially by the friends in Perth, W.A., their first call in this land.

In each of the three centres in Australia—Perth, Adelaide and Melbourne—in addition to gatherings at the Classes with addresses and public lectures delivered so zealously and ably by Brother Pollock, some time was spent visiting the isolated brethren who are shut-in by reason of age and other disabilities. These calls were very much appreciated by the brethren concerned.

The gatherings at the Classes were well attended and much enjoyed by the brethren, and the public lectures encouraged some outsiders also to hear the messages of the kingdom. The largest gathering was in Melbourne with an

attendance of about 100 comprising the brethren and public, with very good interest and appreciation manifested in the subject—"God's Purpose in Creation—What is Our Destiny?" Another helpful lecture for the public was—"The Kingdom of God." At the Class gatherings the subject—"The Sign of Thy Presence"—was especially appreciated, as also was the review of our Brother and Sister Pollock's visits to other lands amongst the brethren in England, Ireland, Denmark, Germany, Italy, Israel and India, prior to the visit to Australia. It is hoped to print the lectures and addresses given in Melbourne in booklet form in the near future, and all who desire copies will be gladly supplied.

We are thankful to the Lord and to Brother and Sister Pollock that their visit to Australia was made possible, and especially to find that their thoughts and appreciation of God's Word were so fully in accord with our own understanding of the harvest truths in the Plan of the Ages which the Lord has made known to His people in this end of the Gospel Age, the "days of the Son of man."

A LITTLE AT A TIME

"As thy days, so shall thy strength be."—Deut. 33 : 25.

A mother once said to her little girl who was sewing: "If you look the whole length of your seam you will get disheartened, for it seems so long: look only on the little bit between your thumb and finger."

Our life is mercifully cut up into "littles." God knows that if its "whole" were presented at once, it would crush us down. Let us live to-day and ask for grace to set about doing cheerfully the "littles" of to-morrow.

Adelaide Easter Convention

This early announcement is made to the effect that the Adelaide brethren expect to hold their Easter Convention next year (D.V.) from Good Friday to Easter Monday, April 8th, 9th, 10th and 11th, in the Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, Box 47 P.O., Lower Mitcham, South Australia.

Building a Disposition

"Well, I do hope that when I reach the age when I have to be taken care of, I shall be willing to let other people have their way instead of insisting upon my own and making it hard for everybody else," said a clear, decided voice as three women parted at the street corner.

They had been discussing the troubles of an acquaintance. As the speaker departed, the other two looked at each other with a significant smile. This friend of theirs was one who had great faith in her own wisdom.

"I am afraid that virtue does not develop suddenly," remarked one. "I suspect that the person who is to be gentle and unselfishly considerate in old age has to begin to cultivate that spirit much further back."

That is the story of so many of our failures to attain our ideals. We do not begin to practise their graces early enough. The strong, self-controlled, useful manhood or womanhood does not grow naturally from a careless, self-indulged youth, and the beautiful old age that is a benediction is not likely to spring from the hasty, domineering spirit that has been allowed to rule middle life.

Character is a garden whose gracious flowering calls for early planting.

Books Available.

"Most Holy Faith"-22/-

"God's Promises Come True"-22/-

"Emphatic Diaglott," New Testament-19/"Daily Heavenly Manna," birthday pages-11/-. **"Tabernacle Shadows"**-6/9.

"The Book of Books," Reviewing the Bible as a whole-11/-.

"The Divine Plan of the Ages," Cloth bound-8/-; paper covers-5/6.

"Our Lord's Great Prophecy"-1/6.

"Manner of Christ's Return"-1/6.

"Christ's Return"-1/6.

"Some of the Parables"-1/6.

"Hope Beyond the Grave"-1/6

"God and Reason"-1/6

"Where Are the Dead"-1/-.

The above prices include postage on single copies; more than one copy less in proportion to postage rates.

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

HOPE

“What though the blossom fall and die?
The flower is not the root;
The Sun of love may ripen yet
The Master’s pleasant fruit.”

“What though by many a wayward fall
Thy garment is defiled?
A Saviour’s blood can cleanse them all;
Fear not! thou art His child.”

“Arise! and leaning on His strength,
Thy weakness shall be strong;
And He will teach thy heart at length
A new perpetual song.”

“Arise! to follow in His track
Each holy footprint clear,
And on an upward course look back
With every brightening year.”

“Arise! and on thy future way
His blessing with thee be!
His presence be thy staff and stay
Till thou His glory see.”

—F. R. Havergal.

The brethren of the Pastoral Bible Institute in U.S.A., who publish the “Herald of Christ’s Kingdom” have kindly sent us a supply of their booklets which are provided free to “Herald” subscribers who can use them to advantage. Single copies of these booklets will be gladly forwarded from this office as samples to “Herald” subscribers. Those so desiring may then order further supplies through us or direct to U.S.A. The booklets available are:

The Place of Israel in the Plan of God The ABC of Bible Prophecy

After Death the Judgment

Parables of the Kingdom

What Say the Scriptures About Hell?

Is Israel Emerging from Hell?

Has Judgment Day Begun?

Are Wars to Cease

The Coming World Potentate

Beliefs that Matter Elias Shall First Come

If a Man Die, Shall He Live Again?

Our Lord’s Return

What is the Soul?

Why Does God Permit Evil?

Great World Changes Long Foretold

Sixteen Scripture Truths

God’s Fulfilling Purpose

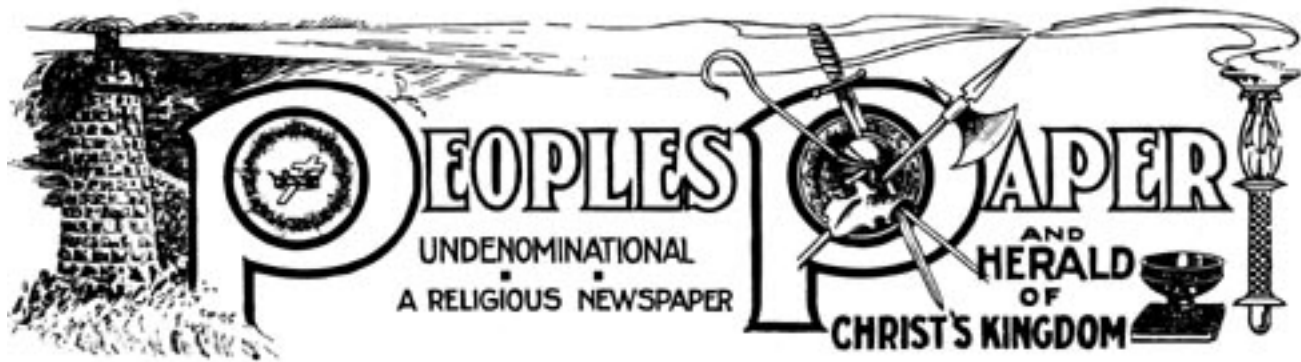
“Israel in History and Prophecy” is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/2 post paid.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at 85/. Same Bible with Concordance and Subject Index at 95/.

FRANK & ERNEST TALKS

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**Volume No. 5 MELBOURNE, OCTOBER —NOVEMBER
1966 Price-- 10 cents**

Can the Living Talk with the Dead?

WE feel that this is a very important subject, and that the correct answer from God's Word is the real basis of all truth, upon which we may place our hope and trust for all things, both in this life and also in the life to come.

It may be asked, what could be the motive in the desire for anyone to communicate with a departed relative or friend. At once we realise that it is the heart desire not to be separated from the one we love. We long and yearn for the continuation of those tender ties which rightly bind loved ones together on earth. Thus we see clearly that this fellowship with dear relatives and friends was never intended to be broken. In other words we were never intended to die and man would never have died had there been obedience to the loving Creator. "The wages of sin is death," is the Scriptural declaration throughout God's Word.

Paul says in Rom. 6:21—"For the wages of sin is death, but **the gift of God is eternal life** through Jesus Christ our Lord." If God had not provided a Means of salvation as a gift of life, there would never have been a resurrection of life to follow in any shape or form after the death sentence was justly pronounced on our first parents.

But it is the longing and yearning within the human breast for lasting association with loved ones, which, while right and proper in itself, can lead to the greatest deception when the truths of God's Word are either ignored or misunderstood. While it may seem strange, it is nevertheless true that God permits misunderstanding of His Word, or ignorance of its truths, in all who are not sincere enough to really wish to know the truth, the whole truth and nothing but the truth. Possibly we have all met people who in their bereavement are so strongly influenced by the desire to continue in contact with a departed loved one, so absorbed with the desire to receive messages as to the welfare of the one dead, that they completely isolate themselves from God and His Word. In other words, they want their own will done. They wish their own desires to be fulfilled, irrespective of what God's plan is in regard to humanity, and what God has decreed is best for His human family.

Satan, of course, is active to take advantage of all who are so minded, and Paul tells us in 2 Thes. 2:10, 11 that "Gad shall send them d strong delusion' that they should believe a in this state of mind—"because they received not. the love of the truth, that they -might be saved." They are-deceived by their own, desires when not studying God's Word find out just what it teaches, on the subject.

Let us examine the Apostle Paul's wonderful presentation of the subject of death and the resurrection in 1 Cor 15, from verse 12. This is most enlightening, and helps us to see the true position in regard to death and the life hereafter. (Please read 1 Cor. • 15:12:23.) What, we ask, are the **two outstanding facts** Paul presents in these verses? They are that both **death** and the **resurrection are real**, absolutely true. So true is death, says Paul, that if there be no resurrection of the dead then all hope of a future life is lost. Does Paul contradict other statements in the Bible? Does he contradict or disagree with Christ? No, he surely does not! Who, then, would be proud and foolish enough to set themselves up as an authority and contradict Christ, the Apostle Paul and all the true servants of God? There are thousands of preachers today who are, unintentionally doing just this by preaching the immortality of the soul; in other words, that there is no real death. At a recent funeral service the minister declared, in speaking of the departed one, that death was like going through a door into another life. Then, at the graveside, he declared that in committing the body to the grave we do so in the hope of a resurrection of the dead, unknowingly contradicting the previous statement.

But does someone say there are passages in the Bible which seem to indicate that those passed on in death are still living? Yes, we admit that some parts of God's Word, on the surface, seem to so teach. But no one is entitled to form conclusions on any subject on a mere surface reading of the Scriptures. That is where inconsistencies, misunderstandings and contradictions come in, when there is no Bible study to determine just what God's Word says on any particular subject.

Let us examine some passages of God's Word on which wrong conclusions are based by taking only a surface reading. Matthew 17 from the first verse is one such passage. This was the occasion when the Lord took three disciples up into the Mount. (Please read Matt. 17:1-8.) On the surface it appears that Moses and Elias were with the Lord and

the disciples. But when we read verse 9 and examine it, we see what the Lord is teaching us and the disciples at that time.” And as they came down from the mountain, Jesus charged them, saying, tell the **vision** to no man, until the Son of Man be risen again from the dead.” What is a vision? It is a picture, a tableau, illustrating something important. From the visions John had on the Isle of Patmos, we find they typified or depicted various phases of the Kingdom and events covering the whole Gospel Age. The nations are pictured by various beasts, and so on. Here in Matt. 17 we have a similar picture, illustrating a wonderful truth.

Paul had wonderful visions and revelations given to him. 2 Cor. 12:1 helps us to see what the Lord meant in taking His disciples up in the mountain and giving them this picture. “I will come to visions and revelations of the Lord.” Then he goes on to describe the scenes. He was even carried away, in vision, to the third heavens, and saw things not possible to utter, meaning, of course, that those pictures must have been for his own information, to encourage him in the ministry, and were not to be revealed at that particular time.

Thus we learn that Moses and Elias were not actually present on the mount, but rather were in picture form, representing two phases of the Kingdom, as our Lord indicated in Matt. 16:28,—“There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom”. And they saw a wonderful picture of Christ in His kingdom. Elias, who was caught up in a chariot of fire, represented the heavenly phase of the kingdom, and Moses represented the earthly phase of the kingdom. And the three disciples saw the Son of man coming in His kingdom, in this vision described in Matthew 17. In 2 Kings 2:11 we read,—“And Elijah went up by a whirlwind into heaven.” We might think that he went up alive if there were not other Scriptures to help us see that Elijah was taken in death, and made a picture of the Church.

From Heb. 11:5 we find that “Enoch was translated that he should not see death”. This is apt to be misunderstood until we realise that as Enoch pleased God, he was relieved of the experience of dying, of any distress, anguish and pain. He did not see or experience death— God took him. How do we know that Enoch and Elijah were not taken up alive and *are* still living in heaven? Our Lord’s words in John 3:13 state—“No man hath ascended up to heaven, but he that came down from heaven, even the Son of man.” It will be realised that Jesus was speaking prospectively of Himself at that time, for He was still on earth when making that statement. Keeping in mind that no one had ascended to heaven impresses the truth that death means death, the cessation of life until the resurrection day. This truth protects us against the deceptive influences of the evil one which would deceive, if possible, those who give themselves over to desiring something which is quite unscriptural.

Old Testament Scriptures are of course in agreement with the words of Jesus. We have the case of David,—“So David slept with his fathers,” and the same is stated of Solomon. (1 Kings 2:10; 11:43.) Job described the death condition in the words—“Where the wicked cease from troubling, and the weary are at rest”. Job even prayed to go to the Bible hell—“O that thou wouldst hide me in the grave (shop!) until thy wrath be passed”. He wanted God to hide him away from the trouble of the world; not to go into more trouble at death, as the creeds teach. Job had the inspiration to know there would be a resurrection call, and he would respond to that call because God would awaken him and bring him back in the resurrection day. (Job 3:17; 14:13-15.)

In Acts 2 a helpful contrast is revealed between our Lord Jesus and David. Of our Lord it states—“Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it”. (Verse 24.) This is a reference to the prophecy in the psalms—“Thou wilt not leave my soul in hell”. That is, the Bible hell, the condition of death. (Psa. 16:10.) Of David we read in Acts 2:29, 34,—“He is both dead and buried, and his sepulchre is with us unto this day; for David is not ascended into the heavens”. This of course confirms the Old Testament record that David “slept with his fathers”, and is still asleep in death, waiting for the resurrection day.

How important it is also to realise that even Christ’s resurrection from death was not immediate when He died on the cross. In 1 Cor. 15:3, 4, we read—“Christ died for our sins according to the scriptures; and he was buried, and rose again the third day”. In our Lord’s message to John on the Isle of Patmos, in Rev. 1 :1 8, it states----“I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death”. Since He has paid the ransom price for humanity, He has the right to unlock the prisonhouse of death, in due time, and bring all mankind back to life, that they may learn to love and obey the laws of His kingdom, and gain lasting life on the restored earth.

Someone may say, What about the thief on the cross, as recorded in Luke 23:42, 43. This thief had repented, and could see this wonderful Man with the inscription over His cross, “Jesus, King of the Jews”. So this man said, “Lord, remember me when thou comest into thy kingdom”. And Jesus said unto him, “Verily I say unto thee, Today shalt thou be with me in paradise”. That is the way it reads in our Authorised Version of the Bible. But we know that punctuation is not inspired, but is supplied by the translators. Let us read it correctly —“Verily I say unto thee today, shalt thou be with me in paradise”. That thief is still in the death condition. He was not in paradise with the Lord that day, for Jesus was not raised Himself until the third day. But the thief will be raised from the dead, along with all humanity, and the paradise of God will extend throughout the lengths and breadths of this wide world. Christ’s Kingdom will then be operating to bless all humanity who really obey Him. This is the day in which Abraham was assured “all the families of the earth would be blessed” (Gen. 22:15-18). Abraham rejoiced to see Christ’s day, for our Lord said so,—“He saw it (by faith) and was glad.” (John 8:56.)

Therefore we see from the Bible that it is absolutely impossible to communicate with the departed, for “the dead know not anything”. In Eccles. 9:5, 10, we read—“For the living know that they shall die, but the dead know not anything . . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest”. The great theologians will claim that death does not mean death at all, but that is not what the Bible teaches. Our Lord said on

one occasion that the truths of the Bible were “hid from the wise and prudent, but revealed unto babes” (Matt. 11:25, 26).

Eccles. 12:7 is often used to try and imply that the spirit of the departed really goes back to God and lives with Him. “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” When we understand what the “spirit” is,—the gift of life, the breath of life,—which returns to God, we realise that the gift of life is again in the hands of the Creator, to be given back in the resurrection time; He will infuse it into the body which He will create. When Adam was created in Eden, God blew into his nostrils the breath of life, and “man became a living soul”. When the breath of life leaves the body at death, the gift of life returns to God who gave it, and there is no living soul. God has in His keeping the gift of life, and in the resurrection time He will- put that spirit of life into a created body, and there will be a living person again. What a wonderful salvation is the resurrection from death, because of the great sacrifice of Christ!

Acts 7:60, where we have the record of the martyrdom of Stephen, agrees fully with the above. Stephen was stoned to death, and we read,—“he fell asleep,”—the same as David and Solomon and all the patriarchs, and all mankind. From 1 Thes. 4 we read of Paul’s wonderful assurance concerning those who “sleep in Jesus”. Being assured of Christ’s resurrection he says, “them also which sleep in Jesus will God bring with him” (verse 14). The Thessalonians were concerned about those Christians who were asleep; they wondered what would happen to those who had passed away in death when the time came for the Lord’s second advent. Paul tells them not to be ignorant concerning those who have gone into death previously; those saints who have been faithful unto death, who are asleep in Jesus, God will bring with Jesus back from death. All the Gospel Age they are asleep, unconscious, awaiting the resurrection. Paul states his own position as being exactly the same,—“henceforth there is laid up for me a crown of righteousness.” (2 Tim. 4:8.) All the faithful ones are to receive their crowns in the resurrection day.

But what shall we say about the supposed messages from the vale of death? There is an account in 1 Sam. 28 that has given concern to some people. Verse 3 reads—“Now Samuel was dead ... And Saul had put away those that had familiar spirits, and the wizards, out of the land”. Saul was obedient to the Lord in doing this, because God commanded all witches and wizards to be put out of the land. Reading through this chapter it is seen that Saul disobeyed the Lord, and the Lord rejected him. Saul approached one of these witches to get a message from Samuel, who was dead, because he was apprehensive of what was going to happen with the Philistines approaching.

Saul went to the Witch of Endor for information, as he thought, from the dead Samuel. Under the influence of evil spirits, this woman believed Samuel could be contacted. This is the basis for all the deception today in spiritualistic seances. In Genesis 6 we have a record of some of the heavenly angels taking human form. We read there, “And the sons of God saw the daughters of men, that they were fair; and they took them wives of all that they chose”. They disobeyed the Lord in remaining on the earth in materialised form.. They dematerialised at the time of the Flood in Noah’s day and have been restrained from appearing in human form since that time. Jude 6 confirms this matter of the wicked spirits prior to the Flood of Noah’s day, describing them as—“the angels which kept not their first estate”. These wicked angels work in darkness, even though restrained from appearing in human form. So people go to spirit mediums, to see what message they might get, supposedly from loved ones. They hear things that are true, and think they must be from the Lord. All the time it is the work of evil spirits. The deception goes on until people are captivated by it, and then it is very difficult indeed to get out of the clutches of these wicked spirits. Mediums themselves tell people that they are leading a dreadful life, for they cannot throw off the influence of the evil spirits that captivate them. They can make money out of it, but their lives are most unhappy. Such is the deception of Satan and his wicked spirits in this present-day world. People are deceived in desiring to communicate, and the wicked spirits in impersonating the deceased give them messages that surprise them. Perhaps they tell them things that happened years ago, but the communications are evil, because they come from an evil source. We find even the governments of the day are to some extent protecting the people, in a general way. Very often spirit mediums are prohibited. This is a good thing. Even the powers that be protect humanity, without realising the importance of the matter.

Peter tells us very plainly of these spirits working in the minds of people. Some people crave for mysterious things, things they think are very “deep”. In 1 Pet. 3:18-20 we have an explanation of how our Lord “preached to the spirits in prison”. In verse 19, the words “and went” are not in the original. Referring to our Lord, the verse should read,—“By which (His death and resurrection) also he preached, unto the spirits in prison”. Our Lord did not “go” anywhere in death. He was dead for parts, ‘of three days,.. It was by His death and resurrection that He preached; the wicked spirits could see His devotion to God for 3 1/2 years. They saw how He endured the contradiction .of sinners against himself, as they said, “Himself he cannot save’.. They saw Him crucified, and go into death, and on. the third day they saw Him, rise. What a lesson.--- what a sermon to these spirits in prison! There is hope for the recovery of these wicked spirits, just as there is hope for the recovery of the human family. In 1 Cor. 6 Paul tells us about a judging work during the Millennial Age. With Christ and His saints on the throne to judge the world, those wicked spirits will also come into judgment, with hope of recovery by obedience to Christ’s authority. (See 1 Cor. 6:2, 3.)

In 1 Cor. 4:9 we have an interesting statement from Paul in which he states that “we are made a spectacle unto the world, and to angels, and to men”. The meaning is, that as Christ was made a spectacle to the angels in prison, His faithful followers are also made a spectacle. The question may be, What kind of a spectacle are we presenting to angels and to men, by the Lord’s grace? This is something that comes home to all God’s people. How do our thoughts, our words and our doings appear? Are they lovingly and devotedly upholding the Lord and His Word? Are our thoughts in line with the precepts of God’s Word? Are our thoughts pure and holy and just and noble? “If there be any virtue, think on these things.” All this is implied in being made a spectacle. We must, by His grace, seek to represent

Him in the best way possible, to be an ambassador for Christ, to preach His truth on any and every opportunity, and particularly the truth in respect of the death and resurrection of Christ. The truths of God's Word really satisfy our longings as nothing else can do, and there is nothing mysterious about it. We have a booklet called **"Hope Beyond the Grave"** which explains about spiritism very helpfully from the Bible itself, and this is recommended to all our readers.

We can be sure of the state of the departed. Instead of desiring to communicate with loved ones departed, if they are kept in memory until the resurrection time, then all will be able to converse together. Members of the human family will rejoice together forever by obedience to the laws of Christ's Kingdom. Surely we thank God for such a wonderful and gracious Plan provided through the death of Christ, His beloved Son, who paid the penalty that we should live through Him now, and humanity might live to His praise ultimately, for all time.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

*Published by the Berean Bible Institute,
Melbourne,
Victoria Australia*

While it is our invention 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.

Who Divided the Bible into Chapters and Verses?

(From "A Book about the Bible" by George Stimpson)

EARLY editions of the Bible were not divided into chapters and the smaller sections now known as verses. They did not contain even perceptible spaces between words. The divisions into chapters and verses was a gradual process that started during the Middle Ages. Tertullian, who died before 240 A.D., referred to some sort of sections in the New Testament. Later the Gospels were divided into what were known as the Ammonian Eusebian sections, which were smaller divisions than our present chapters. Euthalius, a deacon and bishop who lived about the middle of the 5th century, divided parts of the New Testament into minute portions similar to the present verses. About 1226 Cardinal Hugo de Sancto-Caro of France divided the entire Latin Vulgate into chapters and verses somewhat similar to those of today. But even the early printed Bibles, such as the Gutenberg Bible, were not divided into chapters and verses. The first printed New Testament with such divisions was issued in 1527 at Lyons by Sanctus Pagninus. Robert Stephens followed a similar arrangement in his edition of the New Testament printed at Geneva in 1551. This was a two-volume work with the Greek text in the centre of the page and with the Latin of Erasmus on one side and the Latin Vulgate on the other. Stephens, whose French name was Robert Estienne, was a member of a famous family of scholars and printers in France. In the preface to his concordance, the son of Robert Stephens says his father worked out the system of chapters and verses for his edition of the New Testament while he was journeying on horseback from Paris to London. His system of dividing the Bible into chapters and verses was adopted by William Whittingham and his associates in the Geneva or Breeches Bible, the New Testament of which was first printed in 1557 and the Old Testament in 1560. An introductory note to the reader of the Bible says: "The arguments bothe for the booke and for the chapters with the nombre of the verse are added." The Geneva Bible is the first English version with the chapter and verse enumerations we now know them. It should be borne in mind that the Greek classics and other ancient books were likewise arbitrarily divided into sections for convenience and reference. The general plan appears to have been to include each separate sentence or its equivalent in a verse, but this plan was not always followed. Both chapters and verses often disregard natural divisions of thought and are misleading. For instance the first 3 verses of Genesis 2 are clearly the conclusion of the narrative in Genesis 1. But the chapters and verses are now definitely fixed and are regarded as virtually parts of the Bible. Although the arrangement sometimes obscures the sense and interrupts the flow of the narrative, it is so convenient for reference and citation that its elimination would destroy the usefulness of thousands of concordances and other reference books and make millions of citations meaningless.- The Revisers of 1885 tried to solve the problem by printing the chapter and verse number in the margin.

Melbourne Christmas Convention,

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 24th, 25th, 26th and 27th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary—Mr. J. L. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus 15 cents postage.

The Mixed Cup of Providence

(Convention Address)

THIS subject is taken from part of Psalm 75:6-8, —"In the hand of the Lord there is a cup, and the wine is red; it

is full of mixture.” This without doubt is the Mixed Cup of Providence from which everyone drinks. The wine is red, as red as fire, as red as blood—wrath. But fortunately it is full of mixture. Apart from his own mixed experiences the Christian is invited to share in the complicated common mixture belonging to others, weeping with some and rejoicing with others. What doctor does not prescribe for his patients some awful concoction labelled “The Mixture”, which, after taking according to instructions, one’s ills are supposed to disappear? Learning to live under a cloud in the valley of abasement or abounding on the mountaintops of sunshine are rewarding experiences, for even God’s curse was mixed with a blessing.

This cup, like our dreams, is so mixed that it is only by the power of the Lord one is able to unravel from conglomerate components a design that shows law and order do prevail when to all appearances chaos seems to prevail. If it were not so, how could one “in everything give thanks”?

When the arch enemy puts darkness for light, bitter for sweet, etc., who is capable of sorting out the confusion? Man in his normal senses should be able to distinguish between darkness and light, since all eyes are fashioned by one law. He should know bitter from sweet since all taste buds react the same. Yet when it comes to moral virtues the issues are so clouded with perversity that one is reminded of the inhabitants of Nineveh, who were unable to tell their right hands from their left. They say all manner of evil falsely concerning the ways of truth. Is it any wonder then, that a mixed cup of Providence hangs over the people generally? A Providence that reproves evil and rewards righteousness under such confused conditions must often appear to favour the evil-doer when he spreads his leaves like a green bay tree. It must appear at the same time to neglect those who strive to walk uprightly as their troubles and suffering seem to multiply rather than diminish. This mixed Cup of Providence counters the mixed experiences that befall everyone, and the wise man is he who can see the Lord’s hand in his cup of blessing or cup of sorrow. How many times do we find things that looked bleak and glum were actually in our best interests, and conversely, when appearances seemed favourable, things went just as we planned, yet the results found an unexpected fly in the ointment to spoil everything.

Joseph’s brothers achieved their object in disposing of the lad. Joseph, like Daniel, and countless others of the Lord’s people down through the ages have endured privations to the point of death, to later find Providence had a guiding and guarding hand in their lives and ultimately, what seemed to be ill worked out a blessing. Their cups were so mixed that Providence alone could sort it out. Theirs was only to believe and wait, for the “whole disposing thereof is of the Lord”.

The race for the prize is not, strangely enough, to him of lightest foot, to the swift. The Word of God has many examples too, where the battle was not to the strong, to those who were better equipped with mighty armaments, nor was victory to the seemingly invincible armies. Success does not always follow men of good sense. Bread is promised to the house of Faith but it does not always find its way to the wise, nor riches to men of understanding. Disappointment is a dreg, yet mixed with the wine of love has useful properties and pleasant surprises. All people, everywhere, drink from this cup, and have the responsibility of separating the dregs from the wine. Remember the story of Midas, whatever he touched turned to gold—what an unhappy experience was his and how he wished for a normal existence. Sometimes whatever we do seems to prosper and on the other hand there are those days when one can do nothing right. This strange mixture of Providence should be a blessing in disguise, where the favoured ones may learn a valuable lesson in not presuming on God’s grace, and where the abased ones may learn to trust and not despair; where all may recognise their utter dependence on God and rejoice together in mutual trust. I have learnt, says the beloved Apostle, in whatsoever state I am, whether abounding or whether abased, therewith to be content.

Christians may have in one sense, peculiar trials, but who will oppose the idea in 1 Cor. 10:13 when it implies that the burdens and temptations belonging to humanity are common to ALL people? Do we suffer from infirmities, from weariness, from pains, aches, disappointments, etc.? Who doesn’t? The advantage the Christian has is that God has promised He will not permit him to suffer or be tried beyond the strength already given, along with grace sufficient for every need. He knows what each one can bear and what one can bear up against. If we rely on Him we will not be overcome. Why should we be concerned with all those difficulties in the way when God “has promised that they will (not be removed, but) not be too great?

In the lives of God’s people down through the ages, from Moses to John the Baptist, we find the Mixed Cup of Providence hovered over each one as a series of mixed Providences combined to work out the Divine will. This state of affairs continued with the Apostles. Take from the numerous examples available, the Apostle Paul’s journey- to Rome. He prayed, not on the spur of the moment, but for years, that the time might come when he would have a “prosperous journey to Rome”. At last the journey became possible, and it included, among other things, 14 days and nights in a cyclone, to be then shipwrecked on a snake-infested island, to say nothing of fastings, exposure to rain and wind, loss of all personal belongings, and many more privations and hardships. But, 275 fellow-passengers experienced exactly the same thing as did the Apostle. Here was a cup full of mixture; the Apostle temporarily lost his chains, the rest lost all their belongings, but for Paul’s sake their lives were saved. It began, as most voyages do, full of promise for all concerned. Paul was a prisoner, apprehended on Jewish bias, and unable to obtain justice re his cause and had appealed to Caesar in Rome. He was being conveyed, as a prisoner of the State, in company with other prisoners, some of whom may also have appealed to Caesar to try their causes. In charge of the prisoners was a centurion, with soldiers to assist him. Then there were the captain, the owner of the vessel, and as passengers Luke and Aristarchus, Paul’s companions in travel. More than likely there were other passengers, travelling for commercial reasons, maybe emigrants seeking new fields of employment. There were no tourists, people who travel just for sight-seeing. This is a modern business. It is an easy matter to see there were all kinds of people embarked together on this strangest of journeys. The winds, even at the start, were not favourable, as the ship was compelled to hug the shores of

Cyprus and proceed in a stop-go fashion and later forced to shelter in the mouth of the river. It was here that everyone thought Providence smiled on them for a large Alexandrian wheat ship offered them better prospects of achieving their destination. They transferred into this ship and made progress as the adverse winds permitted them, to a place named Fair Haven. Here a conference of responsible people on board was convened to discuss the advisability of proceeding under such awkward conditions. The Apostle Paul was included in this conference; he was a seasoned traveller on both land and sea, and no doubt the centurion had heard him defend himself before Festus and Agrippa. The Apostle voted to postpone the sailing, and gave as his reason, "Sirs, I perceive that this voyage will certainly result in violent weather and much loss, not only of the cargo, but even of our lives". He was outvoted; it was decided to leave this comparatively safe haven "if **by any means**" they might reach Phenice (Acts 27:12). What a strange coincidence, the Apostle in his letter from Corinth to the Roman Christians spoke of his earnest prayer to be among them, "if **by any means**" he might visit them (Rom. 1:10). Notice particularly how both these desires are fused into one experience in time and place. The Cup of Providence with its mixed blessings and adversities had brought together this mixed company who now have all a common aim, "if by any means" their destination may be achieved.

We never could discover the ways of Providence in bringing all these different people together at the same time and in the same place any more than one could explain how all the different members of Christ find themselves in fellowship in time and place. It must be beyond the power of any one to discover the intricacies of the laws of Providence, for the Sovereign Ruler may do as He pleases with His Own instruments. As the progress of this terrible voyage is investigated, a pertinent question proposes itself, Who knows what troubles lay before us? God has been generous to all people, especially to the Household of Faith; He has not rewarded us according to our iniquities. Some meet trouble in the very thing thought to be safety and security. This reminds us of a certain prophecy relating to our times, "When they shall cry Peace and Safety, sudden destruction cometh upon them".

Let us be vigilant, be sober, loins girt about with Truth, watching unto prayer, for the great and sudden changes in the Lord's cup of Providence promised in the days of presence of the Son of Man — at the end of the Gospel Age. The way of man is not in himself, but thank God, subject to Divine will. Many of us may find ourselves in a boat sailing along with the rest of humanity, put out into the seas of confused strife, where many a fiery serpent arrests willing hands, buffeted *by* wars and rumours of wars, seas and the waves roaring, and what shall we do about it? What did Paul and his two companions do about it — they had no choice but to go along with the rest.

God has His ordinary ways and means of working out His plans and purposes, and then when unusual circumstances call for it, He has His extraordinary ways of achieving His will. In some cases ordinary causes bring retribution and in other cases extraordinary means effect deliverance from evil and evil-doers. To those chastened in love there are two fruits — grievous affliction and peaceable righteousness. Those who decreed that the ship must sail were buffeted for their faults, and those associated with them were buffeted by being associated with them.

One often hears the expression, "These things are sent to try us". They are when we will not be guided by wise counsel. Paul advised against this voyage, warned of the coming loss of ship and lading. Lives were spared by special intervention of God, and as in the case of Job, and others, permitted to endure extreme severity to the point of hopelessness, in the words of 273 travellers on this ship, "All hope that we should be saved was taken away". Euroclydon, that dreadful wind soon to lash these travellers, did not, **by chance** happen to blow at that particular time when this particular ship put out in this particular sea. Logic demands that its course was plotted according to all natural laws and conditions. The only unpredictable thing in life is man's judgment.

The haven in which they were sheltering (like the haven in which we shelter) was not as comfortable as might be desired; there are few people who do not have some present discomforts or complaints. The sailors, especially the master of the ship, the owner, and the centurion, irritated and impatient with pressing difficulties voted for a changed environment. They would chance their luck to the winds of misfortune all knew were to be encountered outside the harbour. Lulled into a false sense of security by a lull in the elements, "the south wind blew softly," they were very soon out of the frying pan into the fire, with no chance at all to return to that previous discomfort they so unwisely forsook. Could they, in truth declare, "These things are sent to try us"? Present discomforts do try us, especially when one has nothing but his own folly for many an unpleasant experience. Paul and his two companions, Luke and Aristarchus, had to experience this buffeting, against their will and better judgment; for them there was no alternative. The prisoners, the crew, the soldiers, the passengers, had no choice but endure this present hardship, but their attitude to previous experiences contributed to bring them to this shipwreck. Affections and honourable discharge of responsibility may well have woven a pattern for many that would have prevented their presence in this unhappy situation. The full responsibility for the wreck must be borne by those qualified and wise enough to effect a correct decision: the captain, the owner, and the centurion—three people, whose ill advice over-rode the wisdom of three whose good advice was rejected. Many people sandwiched between these two judgments suffered much adversity and but for Paul's sake must also have lost their lives. It is a mixed cup of Providence here: the responsible officers essayed to leave the comparatively safe haven if **by any means** they might reach Phenice. Paul sincerely desired and prayed God that he might, if possible, **by any means** visit Rome. We pray for what we do not understand. What member of this ship's company would have embarked had he previously known what means would be employed to bring him to his destination? This terrible sea trip and then the ship wrecked; would any captain, or crew, or soldier, or passenger embark knowing they were going to lose all their worldly possessions? And at a later date when eventually the nightmare voyage was in the past, would any sane person refer to it as a "prosperous journey"? Yet this was what Paul prayed for, and no doubt to him it was a prosperous journey, for it accomplished God's will. Everything that God proposes prospers, sometimes in mysterious ways and totally different to our expectation of what constitutes

prosperity.

The ship began its disastrous journey with what seemed a smile from Providence —"the south wind blew softly". We can imagine the centurion chiding Paul, that had his advice been taken what a golden opportunity would have been missed, as under such favourable conditions as this merely a few hours' sailing time separated them from Phenice. Then, like the tempestuous winds that engulfed the disciples on Galilee, the ship was hit by the dreaded Euroclydon, a cyclonic wind that regularly descended in those regions, a southerly changing suddenly to a violent northerly, a pattern that was to continue for a fortnight.

The first three days and nights brought crisis upon crisis in a feverish attempt to lighten the vessel and so control her. The last eleven days must have been an ordeal beyond description, as there was neither sun, moon nor stars, no difference between day and night, all hope vanished. Then came Divine intervention! For Paul's sake all lives in the ship were guaranteed safety. It is yet another case where the salt preserves the lump. God said to Abraham, "Find me five righteous souls and I will spare the city". For the elect's sake the days will be shortened. Troubles did not come singly to this ship's complement. Saved from the calamity of the sea the prisoners were now face to face with as great a problem, and real prospect of death. The soldiers, safe themselves, wanted to destroy the prisoners. Paul must have found that kind of favour with the centurion as Joseph found with the captain of the guard, for at Paul's behest the centurion quashed the soldiers' idea of killing all prisoners. This Paul, the beloved Apostle, now resembles Joseph at his highest peak; no thought of recrimination against the soldiers. They both live the same words— "You meant evil against me, but God meant it for good, that many people should be kept alive, as they are today".

It was left to the Apostle to comfort and strengthen the frenzied fear-stricken travellers, in the face of what seemed to them certain death. He also carried his same cheering hope to other disciples in all parts of his missionary journeys, never to lose hope or faith despite adverse outward appearances. Looking back on all his suffering and imprisonment he realised this would present a bleak and dismal outlook to others. But he wanted all to realise, "Ye should understand that the things that happened to me have fallen out rather *unto* the furtherance of the Gospel." We all know the adversities, legion in number, this brave man endured for the promotion of the Gospel, to which also may be added his uncomfortable and painful physical disability. Worse still, as he told Timothy, "I suffer trouble as an evil-doer, even unto bonds." Explaining this seeming anomaly to the Philippian brethren he encouraged them, instead of being downcast and frustrated at what seemed unexplainable adversity, they were to take courage. He was set for the defence of the Gospel by the providence and grace of God; how could things go amiss when God was directing the issues? What a strange and mixed cup was this; the Gospel was going to be enlarged and made to prosper among the Gentiles when its chief exponent was imprisoned. Paul is emphatic about this, "the word of God is not bound."

The momentous voyage, the storm, the shipwreck, the panic, the deliverance, Paul never forgot. He saw the same experiences mirrored in the lives of those styled children in the faith: tossed to and fro on the billows of life's problems, just as that doomed ship was tossed about by the angry **waves**. People, too, are carried about with every **wind** of doctrine by the cunning craftiness of deceitful men. The victims of these crafty deceivers are easily imposed upon, for they lack knowledge and understanding (like the crew and passengers on the ship); they are inconsistent in righteous judgment, and such evil influences are carried far and wide, like the wind-swept clouds in Euroclydon. What a sorry prospect except for the Mixed Cup of Providence; a cup large enough to include blessing with sorrow, chastisement with love, strength with weakness, grace with repentance, mercy with justice, hope with despair, laughter with tears, life with death, and the strangest of all mixtures, Christ in us. Such a cup, under the Lord's supervision, will work all things together for good, and the promise of Job 17:9 will always be true, "the righteous shall hold on his way, and he who hath clean hands shall be stronger and stronger?"

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Why did Jesus Not Speak in Tongues?

THIS subject has been prompted by the claim, very prevalent today, that the Lord's people should be able to show outwardly by speaking in tongues and receiving physical healing in their bodies that they are real Christians, that they have received the Lord's spirit in large measure because of these happenings. If speaking in tongues is really a mark of Christian development today, then it is of very great importance to examine our Lord's life and ministry and seek to determine if He spoke in tongues, and if not, why not.

We have a record of Jesus' ministry in Matt. 9:35, which is of much importance,—”And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.” It is not to be understood that our Lord healed everyone who was sick in the cities and villages He visited, but rather that He healed **every kind** of sickness and every kind of disease. In other words, no sickness or disease could withstand the healing touch of our Lord, because He had God's mighty power at His disposal to demonstrate how completely He will heal and restore all the afflicted, and even raise all that are in the death condition, in His wonderful kingdom to come.

In John chapter 2 we have a record of an occasion when Jesus attended a wedding, and the wine became exhausted, and when our Lord was appealed to, we read that He turned the water into wine. Verse 11 reads,—”This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.” It is evident that our Lord's miracles were performed for two main reasons—to convince His disciples that He was the true Messiah, sent of God to save Israel and the world from the death penalty, and also to show forth His glory, to demonstrate the glory of His kingdom time, when, after providing the sacrifice for sin by His death, the actual salvation from sin and death would be put into effect in the “restitution of all things” promised by God through the mouths of all His holy prophets since the world began. (Acts 3:20, 21.)

Someone may ask, Why did not Jesus speak in tongues? Wouldn't that have made a great impression on the people, and shown that He was God's favoured Son, sent from heaven? Inasmuch as our Lord did not speak in tongues to give His message of the kingdom, we must conclude that He was not interested in merely making an outward show. All His hearers could grasp His message from the language He spoke. So speaking in tongues would have been outward show,, without any benefit being gained by the hearers.. Right throughout the Bible we find the Lord is against outward show for show's sake. His spirit: works quietly, effectively and deeply in the hearts. of His people without any outward demonstrations to attract or convince worldly-minded people... On the other hand, His healing of the people did give temporary relief and benefit by relieving pain and suffering. All those healed, of course, died later; the healings by Jesus were not intended to be permanent. Those people did not go on living forever, but when the Kingdom of Christ comes,. and the restitution work is operating, **people will live forever**. So Jesus made a lovely picture in, His miraculous healings, showing that there is no disease, no opposition to health and strength in the whole wide world that cannot be swept away when His kingdom of restitution comes into operation.

The raising of Lazarus after he had been dead for four days, as recorded in John 11, is a wonderful example of the power of God in the hands of Christ to ultimately raise all mankind from the death condition. In verses 25, 26 we read,—”Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead (though he die) yet shall he live. And whosoever liveth (attains to life in the Millennial Age) shall never die.” Our Lord gave a guide to this wonderful miracle of raising Lazarus in verse 4 of this chapter when He declared,—”This sickness is not unto death, but for the glory of God, that the Son of God might be honored thereby,”—meaning, this sickness is not unto death to continue. Our Lord knew He would return some days later, and by the power of God restore Lazarus to life, and it would be to the glory of God.

Seeing that there is no indication whatever that our Lord spoke in tongues to deliver His message to the people, why did God give the outward sign of speaking in tongues on the day of Pentecost, and for some time following? We remember that the day of Pentecost fell on the fiftieth day from the time of Christ's resurrection. During those fifty days He appeared to His disciples in various forms to establish their faith that He was the real, risen Jesus. He did not appear to them with His original human body; while He was the same Jesus, He was different, because He used to

come and go in most unusual circumstances. He used to come into the room where His disciples were assembled when the door was locked, and disappear again. He had the power of angels to materialise and dematerialise. On the day of Pentecost God poured out His blessing of the holy spirit to show that our Lord's sacrifice had been acceptable in the Father's sight in the heavenly propitiatory.

From Acts 2:1-8 we have a wonderful manifestation of God's acceptance of Christ's sacrifice in the heavenly courts, with the outpouring of the holy spirit upon the apostles and others gathered together, so that they would, from this time onward, go forward in the power of the Lord according as God would direct. When Jesus was baptized and came up out of the water, the symbol illustrating the holy spirit was in the form of a dove. Now, on the day of Pentecost, the fiery tongues, indicating God's power, came upon the disciples, showing the strength and vitality which was to be operative in the disciples from that time onward.

In verse 5 of this chapter we read that there were dwelling at Jerusalem Jews, devoted men out of various other nations. These were Jews who had migrated to these countries and apparently spoke in the language of the country in which they lived. They had come, no doubt, to Jerusalem at the Passover season, and then God gave them His message in their own tongue so that they could return to their own country and take the real message of the Gospel with them, and be able to pass it on to others there. All these different nationalities are mentioned in verses 9-11, and verses 12 and 13 read, "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." They could not understand what it was all about. From verse 14 we have Peter's explanation which is most important,— "This is that which was spoken by the prophet Joel." Verse 17 is out of order in this chapter, for verse 18 should follow verse 16, and reads,— "On my servants and on my handmaidens I will pour out in those days of my spirit, and they shall prophesy." That was what happened on the day of Pentecost. God poured out His spirit upon his servants and handmaidens from that time forward throughout the Gospel Age. God gave the message of the Gospel through the tongues to all those nationalities for the express purpose that they would distribute the message, as well as being blessed by it themselves—they would return to their own countries and give to others the glad news of the Gospel from these servants of God.

Again, we have the same sign given in the case of Cornelius and his house, he being the first Gentile to receive the opportunity of gaining the heavenly kingdom. It was fitting that the outward sign of speaking in tongues be given at that time also, to show that the Gentiles were to have the same favor as the Jews from that time onward, as we see in Acts 10:44-48. The whole 10th chapter is a wonderful record, very interesting and enlightening. We know what a wonderful message Peter would give at that time. Those outward signs were called "gifts" of the spirit; they were special miraculous gifts. They were given because there was no Bible, and very few scrolls of the Old Testament; indeed very few people could read, and they needed the outward signs to demonstrate who were the true servants of God. This was God's way of establishing the early church. How favoured we are today! Everyone can have the Word of God, everybody can read it for themselves, and by study and asking God to guide by His spirit, it is possible to understand the Lord's Truth from His word. But in those early days it was so different.

When the Apostle Paul wrote to the church at Corinth, he told them about the various gifts God gave to the Church, as presented in 1 Cor. 12:27-31. Verse 31 reads,— "But covet earnestly the best gifts; and yet show I unto you a more excellent way." The "more excellent way" is wonderfully revealed in chapter 13, wherein the Apostle describes the **fruits of the spirit** to be a **more excellent way** than the best of the gifts of the spirit. Undoubtedly the Apostle's object in this presentation to the church at Corinth was to wean them away from the gifts of the spirit, which the Lord used as a help and blessing in the early church when no New Testament was available.

Examining verse 8 of the 13th chapter, we read, — "Charity (love) never faileth; but whether there be prophecies, **they shall fail.**" What kind of prophecies is the Apostle referring to? Undoubtedly the **gift** of prophecy, the miraculous understanding of events to come. But the fulfilment of prophecy was not to fail, or pass away. We have prophecy fulfilled before our eyes today, but the gift of prophecy was to pass, and the Apostle in his day sought to wean the Corinthians from the outward show of the gifts, to the development of the fruits of the spirit.

The verse continues,— "Whether there be tongues, **they shall cease.**" What kind of tongues? Without doubt the **gift** of speaking in tongues. We have no record of Jesus speaking in tongues, and surely, if tongues were a sign of God's favour, our Lord would have used that means of reaching the people. But not so! Those to whom Jesus preached understood His words, but how different it was on the day of Pentecost, when many people of various languages were present to hear the Gospel. We ask, Would the Lord *use* tongues today, to make a show, when everyone may have the Word of God in his possession in his own language? Certainly not!

We do well to recognise the source of this longing for outward show. Some people desire something to give them excitement in their religion. But the Lord's holy spirit is satisfying; it is the "oil of gladness." The Lord was anointed with the oil of gladness "above his fellows," but His followers also have the blessing of the holy spirit to soothe and enlighten, to comfort and support them in their Christian life.

Continuing with verse 8, we read,— "Whether there be knowledge, **it shall vanish away.**" What kind of knowledge? Surely not the knowledge of God and His truth. No, but the **gift** of knowledge, the miraculous understanding or gift of knowledge, given only to the early church. Then follow verses 9 and 10, which are stated in some circles to refer to the Lord's second advent, and that the gifts of the spirit would continue until then. How strange to think that a period of 2,000 years would pass before the "more excellent way" of development of the fruits of the spirit was operative! Paul said, "I show you (you Corinthians) a more excellent way" than the best of the gifts of the spirit. We see no indication that the Apostle had in mind the return of Christ. Rather, he is giving a helpful illustration of the progress necessary with the followers of the Lord. Those who had made some progress in developing the fruits of the spirit, hav-

ing followed Paul's advice in the more excellent way, would still "know in part" in comparison with the perfection of the first resurrection.

Verses 9 and 10 are used in illustrating the progress from the "in part" to the "perfect" state beyond the veil, to impress the Apostle's teaching, that progress should be made at that time in the Corinthian church from the "gifts" to the "fruits" of the spirit. Verses 11 and 12 bear out this interpretation,— "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." Paul is speaking of his own development here. Can there be anything clearer than that the Apostle is saying he had already become a man in Christ by cultivating the fruits of the spirit?

So he put away the "gifts of the spirit"—things which were childish in comparison with the "fruits of the spirit." He was seeking to wean the Corinthians from the childish desires, that they may become men in Christ. Having become a man, after putting away childish things, Paul still saw through a glass darkly. He still saw "in part" in comparison with the state beyond the veil, as stated in verse 12,— "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Then follows verse 13,— "And now abideth faith, hope, love, these three; but the greatest of these is love." All the fruits of the spirit of God and of Christ are comprehended in this one virtue, love.

How, then shall we account for the claims made in some circles, particularly in these last days of the age, that there are some speaking in tongues today? In answer to this question, have we ever wondered why the Apostle Paul was the only Apostle who mentioned the gifts of the spirit in all the epistles in the New Testament, and his was made only to the church at Corinth? We find in his epistles to the Romans, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and to Timothy, Titus and the Hebrews, not one mention is made of the gifts of the spirit, but much is written in all these epistles about the fruits of the spirit. Surely Paul would have failed greatly in his ministry by so much omission, if the gifts of the spirit were to continue throughout the Gospel Age to the Lord's second advent. Then, in the epistles from Peter, James and John and in the wonderful Revelation, we have no reference to the gifts of the spirit.

We might ask, Why did Paul choose the Corinthian church to mention the gift of speaking in tongues, etc.? Why not the Ephesians, Philippians, and other churches that were spiritually-minded and progressing in the Christian way? From 1 Cor. 3 we find the reason why the Apostle mentioned this matter especially to the Corinthian church. "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: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men." (1 Cor. 3:1-3.) We see in these verses, and this 3rd chapter as a whole, that many in the Corinthian church were of the carnal disposition. Paul told them of their privileges and opportunities as God's children, but as a whole they had not developed; they were clinging more to the outward signs, the gifts of the spirit, whereas in the other churches there was progress in appreciation of the fruits of the spirit.

We have the answer to the deception of our day in 2 Cor. 11:7-15. From verses 13-15 we read,— "For such are 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." We see how Paul is explaining that Satan would appear as an angel of light, and be allowed temporary power to heal and enable some to speak in tongues, thus deceiving those who are not seeking the more excellent way.

In Matt. 24:24 we have a verse assuring us that there would be deceptions in the last days of the age particularly,— "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." Yes, there are signs and wonders, but it is not possible to deceive those whose minds are stayed on God and who are rejoicing in Paul's exhortation respecting the more excellent way. They are not attracted by the outward signs of the gifts of the spirit, which at best, even in the Apostle's day, were transitory. God, in His wonderful plan of the ages, will complete the restoration of the human family to full favour throughout the Kingdom age, and not use a temporary gift of healing, etc., which was given in the early church to establish their faith at that time.

From the 8th chapter of Acts we have a passage which helps us to see when these gifts of the spirit were to pass away. Philip had been in Samaria preaching the gospel and manifesting the power of God in miracles, verses 5, 6. Philip was able to perform these signs and miracles because he had received the gifts of the spirit, verse 13. From verses 14-17, we read,— "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. . . . Then laid their hands on them, and they received the holy spirit." From this record we see that while Philip was able to perform the miracles himself, not being an apostle, he was not able to impart those gifts to others. It was necessary to send two apostles, Peter and John. So in this early period of the Gospel Age the gifts were bestowed in establishing the Church, but after the apostles finished their course and fell asleep in the Lord, there was no further bestowment of these gifts of the spirit. Hence, they automatically passed away, as Paul stated they would in 1 Cor. 13:8.

How important it is for us to remember our Lord's example—He was the lowly, meek Jesus;

He did not make any outward demonstration. He did not cry in the streets, or make a great show before the people. In quietness and confidence was His strength. All down the Gospel Age this quietness and confidence has been operating in the lives of God's people, without outward show. We have a list of the fruits of the spirit given to us in Gal. 5. When we meditate on these lovely qualities we see what is required of those who will be Christ's faithful

followers throughout this life and on into the wonderful kingdom time. This is the list of fruits of the spirit mentioned in 1 Cor. 13, which Paul says is the “more excellent way” than even the best of the miraculous gifts of the spirit. From Gal. 5:22, 23, we read,—”For the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” With these lovely qualities operating in the hearts and minds of God’s people there is nothing to excite or cause commotion, but a rich indwelling of quietness and rest and peace in the holy spirit.

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

A cross (x) on the wrapper indicates that the subscription to “Peoples Paper” is overdue.

The Truth in Australia

ABOUT three years ago, the following information respecting the progress of the message of truth in Australia was published in these columns, and it is thought well to repeat it at this time for the benefit of new readers as well as for our brethren generally. Our elderly Sister Fisher, who finished the pilgrim way recently, had related that over 70 years ago, when a child, and living in one of Melbourne’s suburbs, her parents, who were then attending the Methodist Church, became interested in the preaching of one, a Mr. Miles Grant. This was about the year 1893, when Mr. Grant, an elderly man, had come from U.S.A., and made a special effort in preaching the truth concerning hell and the trinity. He had undoubtedly received the Bible truth on these subjects, possibly from the teachings of the author of “The Divine Plan of the Ages” whose messages were proclaimed throughout U.S.A., and other lands from some time prior to and since 1880.

The preaching of Mr. Grant was quite effective, as some families were expelled from the churches because they also attended his meetings where the light of truth was to be found. Those who thus left the churches were also openly declared as “heretics” by those still lulled to sleep by the church creeds. Mr. Grant did not stay long in Melbourne, apparently being on a travelling mission, but the impressions he made and the benefits received by those who thought and studied for themselves were appreciated.

Some years after Mr. Grant’s mission in Melbourne, about the years 1903-4, some of the overseas brethren came to Australia with supplies of “The Divine Plan of the Ages” and succeeding volumes, and distributed these helpful “Studies in the Scriptures” throughout the main cities of this land. Amongst these colporteurs was the late Brother Nicholson, well known to many of the brethren in Australia. This worthy effort undoubtedly laid the foundation for the undenominational work in Australia, for in succeeding years those books found their way into the hands of many sincere folks who were longing for the light of truth—all overruled of the Lord then, and since, in this harvest period of the Gospel Age.

Shortly after the visit of the colporteurs an office was established in Melbourne, and in the year 1909 Brother Nicholson was requested by Brother Russell in U.S.A., to return to Australia and take over the work with the assistance of other willing helpers. Meetings were established in each of the Australian States, and helpful gatherings for the study of the Bible from an undenominational standpoint were conducted, in similar manner to our gatherings today. Periodical conventions were commenced, which have also continued with great benefit to our time. In 1914-15 the Photo-Drama of Creation, a beautifully arranged film covering the whole plan of the ages, comprising four two-hour parts was received from U.S.A., and shown throughout Australia and New Zealand, creating much interest. A number of friends were brought into the truth by this wonderful presentation for those days.

With the change in the teachings and spirit of the work in U.S.A., following the passing of Brother Russell in October 1916, those who appreciated the benefits of the undenominational movement up to that stage found it necessary to withdraw if their liberty in Christ was to be preserved; the outcome being, that movements were set up in U.S.A., England, Australia and other lands, to continue the work which had been such a blessing to many for a number of years. The Berean Bible Institute was commenced in Melbourne in 1918, with the same mission which previously had prompted those who appreciated the truths of the Bible very truly, the work in Melbourne being continued by Brother Nicholson with other helpers up to early 1929. Since then, it has been our privilege to assist in the work from the Institute, by the Lord’s grace, and in association with others of the Lord’s people who truly appreciate the truths of God’s Word in sincerity.

It is fitting to mention that the undenominational teachings of the Bible embrace all the subjects contained in the Word of God. While Mr. Grant had the light respecting hell and the trinity, and specialized in these, so to speak, about 1893 here in Melbourne, the understanding of so many perplexing subjects is gained from the Bible with the help of the studies, foremost of which is “The Divine Plan of the Ages.” Following a clear understanding that the Bible hell is really the condition of death, comes the truth respecting the resurrection and the “restitution of all things” in the Millennial Age, for all in the Bible hell are to be raised from death and given the opportunity to obey the laws of Christ’s kingdom on earth, and live forever. Surely, the gospel will be “good tidings of great joy, which shall be to all people”—in due time. (Luke 2:10.)

Likewise, a clear understanding of the doctrine of the trinity that our Heavenly Father is the great Eternal One, Jesus

Christ being His Son, and the holy spirit is the power or influence emanating from both, enables one to progress and grasp the spiritual side of the truths of the Bible. Accepting the Lord Jesus by faith as Saviour and becoming justified by faith, the opportunity for discipleship is discerned; one may then respond to the invitation and consecrate their lives a living sacrifice, becoming spiritual children of God, in hope of the heavenly kingdom. Such also are prompted to investigate and learn about the manner of Christ's return, grasping the fact that we are now living in the "days of the Son of man"—the days of His presence, during which He is conducting the harvest of this Gospel Age, as our Lord declared—"the harvest is the end of the age." (Rev. 14:13-16; Matt. 13:39.)

The doctrines of the Ransom and the Sin Offering are also appreciated and discerned as being part of the wonderful truths due for those who shall be heirs of salvation, the former referring to the valuable corresponding price paid by our Redeemer, and the latter showing how that price is made applicable for the salvation of the world—first for the Church and later for the world at large. The latter doctrine also reveals how the members of the Church class participate in sacrifice with their Head, as members of His Body, as explained by the Apostle—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24.)

How thankful we should be that the undenominational movements have been in our midst, by the Lord's overruling, for more than our own life time in Australia, as well as in other lands. Thus we are enabled to hear and appreciate the truths of God's Word which alone can free us from all bondage to creeds and systems of men, which hinder rather than assist the true followers of the Master. We can well understand why the Lord is calling His people out from the systems of Babylon (mother and daughter systems), in these closing days of the Gospel Age, the harvest of the age, (Rev. 18:15). While those being called are described as "My people," they are exhorted to "come out of her"—to be worthy to grasp the truth, and become "sealed in their foreheads" in preparation for the kingdom inheritance, by the Lord's grace.

(The study "Divine Plan of the Ages" is highly recommended to all who appreciate the truths of the Bible.)

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Berean Comments, have been published recently by brethren in Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the price is \$4.00, plus 15 cents postage.

Yield up the soul to Him, and place it in His hands, and you shall at once begin to have the delightful experience of His power in sanctifying.

Goulburn.

The Heart, the Eye, the Ear and the Lips.

(Proverbs 23:12, 16, 26) (Convention Address)

IN reference to spiritual things the Bible uses much pictorial language to reveal and impress truth to those who seek it. We all know that the heart is the most vital organ of the human body. It is surprising these days what can be removed surgically from the body, and yet life continues; but there can be no life without the heart—verily from it **issues life**.

The writer of Proverbs knew that and used that truth pictorially, when he wrote in chapter 4:23, "Keep thy heart with all diligence for out of it are the issues of life." When one runs through the many Scriptures listed in a concordance where the word "heart" occurs it becomes evident that it refers to a person's innermost being; it denotes what he **is**. One nice little comment reads—"To keep the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life, why we say and do this and that, etc...."

Paul tells us in 1 Cor. 2:9, that there hath not entered into the heart of man the things that God hath prepared for them that love him. He refers to the natural heart, the unregenerate person who has not accepted Christ. When one becomes a true Christian he has what we call a change of heart, new sentiments, new motives; and it is this new heart that we are to guard and keep with diligence.

The new sentiments that begin with justification and are established with consecration, the new outlook upon life, the new "heart," have to be guarded. If we do not nourish the new life it can pine away and die and we will find ourselves like the swine that were washed turning to wallowing in the mire again. (2 Pet. 2:20-22.) We have to keep "setting our affections" on the things above. How do we do this? One suggestion is, by pondering or habitually keeping our minds upon them. We find several references in Luke's Gospel about "laying up these things in their hearts." Mary did that as a result of the instruction she received sitting at the Lord's feet—she went away and pondered these things in her heart. Our Lord charged His disciples on the other hand, with the danger of allowing too much thought or pondering on wrong things,—hearts overcharged with the things of the world during this life. We don't want to be like those of whom our Lord spoke—"the hearts of this people are waxed gross." We are to love the Lord with "all our heart"; if it is only partial we become what James calls "double minded" and unstable Christians (James 1:8). So further on in his epistle (chap. 4:8), he says "purify your **hearts** ye double minded."

So we could go on citing many texts that prove the "heart" to represent the seat of our affections. As a man thinketh in his heart, so is he, is a great truth. What a man is **at heart** is sure to come out; it may be camouflaged for a time,

even for years sometimes, but the true character will stand revealed at last. Recently we read an article, a portion of which gave some thought. The writer expressed the opinion that the true character of a person will manifest itself when one becomes old. We have sometimes been surprised to find certain characteristics in elderly folk that we had never observed in their younger days. In the health and vigor of youth and middle life, we seem to find it possible to cover up defects of character, but when we become old we are revealed for what we are. The undesirable traits have been there all the time and were merely concealed—the natural heart of man is deceitful and very wicked. Right now is the time to get to work if our hearts need cleansing,—”Today, if ye hear his voice, harden not your heart.” “My son, give me thine heart.” “This is the first and greatest commandment, that thou shalt love the Lord thy God with **all** thine heart.”

In Proverbs 23:26 we find that the “eye” comes into it too. “. . . and let thine eyes observe my ways.” There are occasions in the Bible when the eye is mentioned in connection with literal sight, but by far the greater number of occasions it is used pictorially to represent the intellect, the discernment of certain things. The Apostle Paul tells us that the “eye” of man hath not seen the things that God has in store—the reference is to the natural man, who though with the natural sight can see some of God’s handiwork in the earth, and the universe about him, cannot discern or understand God’s purposes or plans for the future as they are revealed by His spirit. But to the Christian—”Blessed are your eyes for they see.”

In Eph. 1:18-23 we find recorded some of the mighty things we know because “the eyes of our understanding” have been enlightened. Many seem to give the Lord their hearts, but fail to carry out the second part of this verse 26 in Prov. 23—”My son, give me thine heart, and let thine eyes observe my ways.” What are the Lord’s “ways”? Are they not incorporated in a great plan of the ages? Has He planned to convert the world during this age? While He decreed that **both** wheat and tares were to grow **together** until the harvest, did He plan that they should continue to do so when a time feature should be unfolded to show that the harvest was here? How many good folk we find who give evidence of having given their “hearts” to the Lord—they do really love Him, and yet they seem not to let their “eyes” behold His ways. The “milk” of the Word seems still to be appreciated, but they have no desire for the “strong meat.”

In Matt. 6:22 we read that the light of the body is the “eye” and that if the “eye” is single (Diaglott, “clear”; i.e., to God’s glory) then the whole body will be **full of light**; but if the eye be evil (deficient, Weymouth “diseased”) the body will be full of darkness. Diaglott—”If thine eye be **dim**, thy whole body will be darkened.” “My son give me thine heart, **and** let thine eyes observe my ways.” To fail in the second part must bring a measure of darkness. If the eye is not kept clear, but grows dim, the spiritual life will not go on unto perfection, but will stagnate, with a strong inclination to deteriorate into total darkness again. The measure of light in which we walk depends upon the clearness of our “eye.” If the eye be dim our Christian walk will be deficient; we will give a poor witness. This is true both of the individual and the whole ecclesia. The “eye” of Christendom is dim, therefore she is filled with confusion, and seems approaching a condition of total darkness.

Eph. 5:8 tells us that we were all one time in darkness, but when we believed we became light (enlightened) in or by the Lord,—”Walk as children of light.” In other words keep the eye clear, observe the Lord’s ways and walk in accord therewith. Verse 15—”See then that ye walk circumspectly, not as fools, but as wise.” We can do this only if we keep our “eye” clear to the Lord’s ways in everything.

In Prov. 23:12 we find mention of the “ear” also in connection with the heart,—”Apply thine heart unto instruction, and thine ears to the words of knowledge.” In the Old Testament in many places we read exhortations about “inclining the ear” to the voice of the Lord. There is much truth in the saying—There are none so blind as they who **will not** see, and none so deaf as they who **will not** hear. We have our Lord’s words in Matthew that some have “ears” that are dull of hearing, and that His message generally is for the profit of those who have “**ears to hear.**” As we found with the heart and the eye, the apostle also includes that there has not entered into the “*ear*” of man the things that God has prepared for His people. It is not that the gospel is not preached, for it has gone out into all the world; it has fallen upon the literal “ear” of practically all throughout Christendom, but the vast majority have not had “ears” trained for these things; they do not understand. It is like instruction, as we say, “going in one ear and out the other,” but as Christians we are not to allow that; as our verse in Proverbs says—we are to “apply . . . thine ears to the words of knowledge.” When we apply our ears to instruction our reasoning faculties are developed, even as the Lord does not expect His people to rush hastily to conclusions, or to adopt His counsels without due reflection and consideration.

In Rom. 10:17 we read that “faith cometh by hearing, and hearing by the Word of God.” This, then, is how we apply ourselves to the word of instruction—by studying God’s Word. This does not mean that we close our “ears” to what others tell us; we should pay good attention to instruction from any quarter, especially if it comes from a source where we might expect to hear instruction as from the Lord, but we should always “prove” what we hear by comparing it alongside the Scriptures.

In Job 42:5 we read Job’s words—”I have heard of thee by the hearing of the ear, but now mine eye seeth thee.” Job had always done his best to live his life according to God’s instruction and now (quoting the words of another), “through his trials and by virtue of the Lord’s message to him . . . he now felt that he really knew God, that he could ‘see’ or understand the glorious attributes of His character.” Job was assisted finally to this clarified understanding of God through a long line of reasoning presented to him by God. It seems strongly suggested then that if our “eyes” are to be clear and able to “observe” the ways of the Lord we shall have to use our “ears” aright. He that bath ears to hear, let him hear.

Finally a word concerning the “lips” in connection with the “heart.” In Proverbs 23:15, 16, we read, “My son, if **thine** heart be wise, my heart shall rejoice . . . when thy lips speak right things.” The point to make here is that

only when the heart is right will the lips speak right things, and in order to bring to, and keep the heart in the right condition, we have to keep the “ears” open to the Lord’s instruction, so that with a clear “eye” we can properly observe His ways.

The last thing the Lord wants us to do in His programme for us, is to speak. Give Him our hearts first, then train our ears to all His instructions, and thus observe with a clear eye all His ways, and then we can speak. The Apostle James must have realised the Lord’s methods when he said, “Let every man be swift to hear, but slow to speak.” First, be sure you are qualified to speak; then you will be able to bring much blessing to others. Far too often, as Christians, we speak before we are qualified; we are often over anxious in being about to teach others, when we ought to be concentrating a little more upon disciplining ourselves.

When the heart is right, when we have really made the Lord and His truth our own, then we ought not to hold our peace but preach the gospel on every suitable occasion. Then it is that we can say, “The Lord hath put a new song in my mouth” (Psa. 40:3). In the same Psalm we read - “I delight to do Thy will of God. . . . Lo I have not refrained my lips O Lord. . . . I have declared thy faithfulness and thy salvation.” Verily out of the abundance of the heart the mouth speaketh, either evil or good; so when the heart is right the lips will speak to make the heart of the Lord rejoice. With the heart man believeth **unto righteousness** (the first essential), then with the mouth confession is made unto salvation (Rom. 10:10). Do others want to know the true gospel; well how shall they hear without a preacher? Yes, there is plenty of room for preachers who really have their hearts right by training their ear to the instruction of the Lord (and not to the organizations of men) and who observe with the eyes the ways or methods of the Lord in preparing His temple and establishing His Kingdom upon earth.

Pilgrim Ways Ended

TWO of our dear Sisters in Christ finished the earthly pilgrimage early in July, our Sister Fisher in Melbourne, and Sister Hurworth in Perth, W.A. On the 2nd July our elderly Sister Fisher finished the earthly way after a prolonged illness. Our dear Sister had been brought up from childhood to love the Lord, and over the years sought to understand the truths of God’s Word for herself, thus developing a mature individual Christian character. Over 15 years ago our Sister Fisher was pleased to join us in fellowship at the Melbourne Class through the Frank and Ernest Broadcasts, and had endeared herself to our members generally.

Of a most refined and gentle nature, our dear Sister rejoiced fully in the harvest truths, and sought to encourage others also to appreciate the glad message of the truth. Throughout a long and trying illness our Sister Fisher was always bright and cheerful; her faith in the Lord and His overruling care never wavered. This state of mind was encouraged greatly by the loving care and nursing skill of a devoted sister-in-law all of which our dear Sister acknowledged with gratitude, and also with thankfulness to the Lord.

Sincere sympathy is extended to those who cared for and watched over our dear Sister, as well as other relatives, and while we shall all miss from our circle one who was dearly loved, we are thankful that all trials and weariness are past, and by the Lord’s grace, our dear Sister Fisher shall have entered into the joys of the Lord. “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” (Mal. 3:17.)

From Perth the following has been received:

“On July 4th, our beloved Sister Florence Hurworth, of the Perth Ecclesia, passed beyond the veil to be forever with her Lord. She was a member of the Perth Class since coming to Australia in 1928. Having naturally high ideals, the wonderful wisdom and love and far-reaching, all-encompassing Plan of God had been her joy and theme of life. She held fast to the Lord’s will in full assurance of faith through her checkered pathway, even to the end.

“Possessing a fine contralto voice she rejoiced to glorify God with this gift, and will be remembered for her making melody in her heart and singing praises unto God. Our loving sympathy goes out to her two daughters and their families who will miss her very much.”

REVELATION VOLUME 1

As the Vol. 1 of “The Revelation of Jesus Christ” by R. E. Streeter is not now available from the publishers, should any of our friends have copies for disposal they are invited to contact this office, stating the price desired. We can place these volumes to good advantage, and would appreciate hearing from any of the friends with copies to offer.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.00. Same Bible with Concordance and Subject Index at \$10 .00.

Books Available.

“Most Holy Faith”—\$2.20.

“God’s Promises Come True”—\$2.20.

“Emphatic Diaglott,” New Testament—\$1.90.

“Daily Heavenly Manna,” birthday pages-51.10. “Tabernacle Shadows”—68c.

“The Book of Books,” Reviewing the Bible as a whole—\$1.10.

"The Divine Plan of the Ages," Cloth bound-80c; Palms covers-55c.

"Our Lord's Great Prophecy"-15c.

"Manner of Christ's Return"-15c.

"Christ's Return"-15c.

"Some of the Parables"-15c.

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Seeking Honour by the Path of Humility

(Convention Address)

"For even the Son of man came not to be ministered unto, but to minister: (Mark 10:45.)"

IT appears that no other lesson requires to be so carefully learned by the Lord's people as the Lesson of humility. It has to do with the very humblest of the Lord's followers, as well as with those who are advanced and teachers; but the degree of force that seems to come with the besetment or temptation to pride and self-sufficiency seems to multiply in proportion to the positions and attainments of the individual. Pride and ambition may be in those who have no official position in the Church, often asserted in fault-finding and criticism which, to the hearers, is intended to imply superior wisdom or ability on the part of the critic—that his wisdom and ability only wait for opportunity to manifest his greatness above his fellows. None should object to a kindly, brotherly word of criticism given privately and with a view to helpfulness, but merely to the kind which vaunteth itself and seeks to do injury to the reputation of another occupying a preferred position.

Jesus taught His followers that the spirit and disposition prevailing amongst them was to be vastly different, the very reverse from that governing humanity at large. Amongst "the Gentiles" He said the lordly spirit prevailed; their rulers are lords, and the spirit of humble service of others, doing for others at the expense of personal convenience, was very much lacking. But with those who, should become His followers the rule was to 'be completely reversed. He who would exhibit most of the characters humility and loving interest in arid -service"for others was to be most highly esteemed.

It is recalled that Jesus took occasion to rebuke the ambitious spirit, the spirit of self-exaltation that He saw manifest to some extent in His disciples. There was the spirit of rivalry amongst them as to which should be greatest in the Kingdom.

The Master took a little child as an exemplification of candor and guilelessness and assured them that unless they became as little children, simple-hearted, honest, candid, they could in nowise have any part in His Kingdom.

What a beauty there is in the Divine order of things! How thoroughly all who are right minded can sympathise with the principles here laid down! How reasonable they are and how contrary to the spirit of the world. Truly, the Lord's followers will in this sense of the word be a peculiar people irt their zeal for good works—for serving one another and doing good unto all men as they have opportunity. The Apostle Peter emphasizes this point, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."

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

Jesus made use of various opportunities to impress upon the minds of His followers the great lesson that the securing of joint-heirship with Him in His Kingdom, otherwise termed the prize of our High Calling, represented the greatest of all undertakings. In brief, all who really signify their desire to attain that exalted station are sooner or later met with the enquiry, "Are ye able?" Followers of Christ today hear this the Master's solemn question indicating the terms of discipleship just as truly as those disciples heard it when Jesus walked with them. Again, we recall that the rich young ruler who visited Jesus and heard from the lips of the Master the cost he would need to pay in order to secure the desired boon, went away sorrowful upon learning the terms of discipleship. It was in that same connection also that Jesus said, "How hardly (with what difficulty) shall they who have riches enter into the kingdom"; and the apostles had inquired what they should have since they had left all, and Jesus assured them that they should have an hundred-fold more in the present time, with persecution, and in the world to come everlasting life. (See Luke 18:24-30.)

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

Our Lord did not reprove them, for doubtless He read in their hearts a great love and loyalty towards Himself; and the desire for the positions indicated not merely the desire for the honors and authority implied, but specially because this would bring them closer to Himself. Had the Lord seen in their hearts an evil form of ambition, undoubtedly He would have reproved it on the spot. His answer, however, was so framed as to impress these brothers and all of His followers since with what is implied in joint-heirship with the Lord in the Kingdom. Very forceful is the expression, "Ye know not what ye ask. Are ye able to drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?"

Our Lord wished His disciples to see clearly that the Father had poured for Him a special cup of experiences, and had required of Him special baptism into death, as conditions precedent to His glory and Kingdom; and that whoever would become

His associates in the Kingdom must become also His associates in the sufferings of this present time—in the ignominy and whatever experiences the Father might see best to permit as tests of faith and devotion and character. Jesus did not refer to the Memorial Supper cup, but to the experiences which it symbolized, even as He did not refer to water baptism, but to the baptism into death which is symbolized by the water immersion.

How heart-searching was this question! It meant, "Are you willing?", because it would be impossible for the disciples to have known their own ability except in the sense of having confidence in God—that He would give the ability to those who had their wills thoroughly subjected to His will. This is illustrated in the symbolical baptism, in which one no more buries himself than he raises himself. We merely surrender our wills, our all, to the Lord, and He by His Word and grace works in us to will and ultimately to do His good pleasure—expecting from us only the possibilities, and assisting us to these with grace sufficient for us, for every time of need.

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

Our Lord's love and sympathy went out to them afresh as He answered them, guaranteeing that with such willingness of heart they should indeed have the experiences necessary to fit them for a place in the Kingdom. What a comfort this is to even the weakest of the Lord's followers who are sincere. The Lord looketh at the heart, and if He sees there full devotion to Himself, He is pleased to grant to such His blessing, His aid, saying, "I will never leave thee nor forsake thee—My grace is sufficient for thee—My strength is made perfect in weakness." We, too, or desirous of sharing the Kingdom with our Lord; yet not from love of exaltation above others; but from a desire to have this evidence that we please our Father and our Lord Jesus—to have this closeness of relationship to Him, and to have the privilege of participation with our dear Redeemer in the great work of blessing all the families of the earth and fulfilling God's redemptive purpose. It is well that all should have the Lord's answer clearly before their minds, and

know that unless they partake of His cup and are immersed into His death, they can have no share in his Kingdom of glory. Shall we not then count all things else as loss and dross to obtain this necessary experience! As it comes to us let us not be fearful, nor think strange of the fiery trials that shall try us, as though some strange thing had happened unto us. On the contrary, even hereunto were we called, that we might now suffer with the Lord and by and by be glorified together with Him.

It is again in the symbol of the cross that Jesus presents the lesson of suffering, shame and loss for all who would inherit with Him the Kingdom honors,—“If any man will come after me, let him deny himself, and take up his cross, and follow me,” which signifies, if any man desires to be a follower of Mine, he must walk in My steps of obedience to the Father’s will, to share with Me in the Father’s reward. Such are to know that the cost of discipleship will be cross-bearing. Cross-bearing signifies endurance of trials, difficulties, disappointments—the crossing of the human will and preferences by circumstances and conditions permitted of the Father. Our Lord’s will was fully submitted to God, so that it was His delight to do the Father’s will, and this must be our attitude to commence with; but after this consecration has taken place comes the trial and testing. If we were in heaven, where all is in full accord with the Divine will, we could have no crosses from the time we fully consecrated to the Lord; because our wills being in accord with the Father’s will and with all righteousness, and there being nothing in heaven contrary to that which is right, we would be in accord with everything, and everything would be in accord with our newly consecrated minds. Our crosses come because we are living in “this present evil world,” because the spirit of this world is contrary to the Lord and His spirit of righteousness and equity, and because our Adversary, Satan, seeketh continually to stumble and ensnare us. Because, also, our new wills are circumscribed and hindered and opposed by the desires of our natural bodies, which are more or less in accord with the things of this present time, its conditions, its aims, its sentiments; and because the new will strives to use the body in a manner and in a service which, under present evil conditions continually causes it annoyance and suffering. These things are to be taken into consideration as the cost of discipleship—the cost of a share in the Kingdom and its glory, honor and immortality, promised to the “called, chosen and faithful.”

We must guard against the thought in this connection that cross-bearing relates in any sense to putting away of sin: the bearing of the cross is quite separate from battling with the weaknesses of the flesh, nevertheless whoever has the mind of Christ, whoever is seeking to *be a* cross-bearer and to stand up as a representative of the Lord and the Truth in the midst of a wicked and perverse generation, as an ambassador of God, will surely realise that he could not be an acceptable ambassador and claim that his will is sacrificed to the Lord’s will, if he did not strive against the weaknesses and imperfections in himself as well as stand for the general principles of righteousness and truth everywhere. The apostle included this thought and much more in this expression—“He that saith he abideth in him ought himself also so to walk even as he walked.” He is to walk as our Lord walked, in his general deportment and relationship to everything that is good; and correspondingly to avoid everything that is evil. He is to walk as nearly as possible in the footsteps of Jesus.

It is fortunate for God’s children that in the beginning they do not, cannot, estimate or appreciate the full meaning of the words, sacrifice; cross-bearing, etc. If we could look into the future and see from the start the various trials and difficulties to be encountered in the “narrow way,” doubtless few of us would have the courage to make the consecration and the start,—if we could not see or appreciate beforehand, the rewards and blessings which under Divine providence come to us in connection with every trial—more than compensating us for every earthly selfdenial and endurance. Nor can we in advance appreciate how the Lord wishes to test our zeal and our faith, by letting us come to the crosses of life one at a time, and letting us see their ruggedness—hiding from us the assisting hand by which, as soon as we take hold of the cross and put forth our efforts, our Lord lifts the real weight of it, so that we have no more at any time than we are able to bear. So careful is He of all those who thus become His footsteps followers and cross-bearers, and prospectively His joint-heirs in the Kingdom, that He will not suffer them to be tempted above that they are able, but with the temptation will provide also *a* way of escape.

As we survey the way of the cross, the path that leads to future glory and to that high station and honor, it is seen to be one of humiliation, one therefore that requires humbleness of heart and mind. And none need be apprised of this fact more than those in the Church who are occupying positions as teachers and instructors in spiritual things. It is for this reason that the Apostle James warns the brethren against this danger, the danger of pride, which besets the more talented of the Lord’s people. He writes, “Be not many of you teachers, brethren, knowing that a man shall receive the stronger testing.”

All whom the Lord hath set in the Body, either in a humble position or in a conspicuous place, are to be urged to carefully remember the Apostle’s words—that as our Lord humbled Himself and was subsequently exalted, it demonstrates a principle at work in the Father’s programme under which all of His Royal Priesthood must humble themselves if they would in due time be exalted; also the apostle’s concluding argument is, “Humble yourselves, therefore, brethren, under the mighty hand of God, that he may exalt you in due time.” Now is not the proper time for exaltation; to elevate ourselves or Others under present conditions is to incur the greatest danger of a fall. Hence all who are earnest and humble of heart should both watch and pray lest they enter into temptation along this line, Which from the very beginning of the Gospel Age has been the most serious stumbling block in the pathway of this class.

Surely Jesus marks humility as one of the prime essentials of a place in the Kingdom. And we can see the importance, the reason for this. To exalt to the glory, honor, and immortality of the Kingdom and Divine nature one who had not thoroughly demonstrated his humility of spirit would be to place him in a position where he might become another Satan, another Adversary, who in time, under one delusion or another, might wish to divide the Divine honors even

beyond the munificence of our Heavenly Father's provision for all those who are truly His consecrated ones.

Evidently it will not *be* very long before all the faithful will be gathered with Him—let us have patience. Let us have faith, too, not to be doubters. Much of the endeavour to grasp and wield authority in the Church is at first undertaken with the best of intentions, with the desire to do and be in the highest interests of the Church. In such cases faith is not strong enough to realise how unnecessary we are to the Divine Plan and how able the Lord is to overrule every incident and circumstance according to the Divine will. More faith in the Lord's power to regulate the affairs of the Church will counteract largely the efforts of some of His people to run the Church's interest along lines of their own wisdom and ability. Let us remember that He is able, He is willing, to work all things after the counsel of His own will. Let all who would so run as to obtain, remember that their highest place is lying low, that the greatest mastery is self-mastery, and that whatever success we might have in usurping the place and authority of our Lord and His Word would undoubtedly react unfavourably to us in the end. Hence in self-preservation as well as in the interest of the Church and in honor of the Lord, we need to keep self under. Well may we ever keep in memory the Apostle's example and words—"We preach not ourselves, but Christ Jesus our Lord, and ourselves your servants for Jesus' sake." The words of the poet too, are always in order while *we* tread 'the path of humility.

"O! to be nothing, nothing,
Painful the humbling may be;
Yet low in the dust I'd lay me
That the world my Saviour might see.
Rather be nothing, nothing
To Him let their voices be raised;
He is the fountain of blessing
Yes, worthy is He to be praised."

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

(Bi-Monthly) 60 cents per annum, post paid.

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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.

BOOKLETS OF ADDRESS

Earlier this year two booklets were printed with copies of addresses delivered by Brother Pollock of U.S.A., while in Australia last year, and these were appreciated by a number of the brethren. Additional copies of these booklets are available Free upon application to this office.

The Institute's Work

IN presenting this brief review of the work of the Berean Bible Institute at the close of another yearly period, it is with thankfulness to the Lord for His blessings in connection with the privileges of service in this corner of His harvest field. In co-operation with our brethren throughout Australia and overseas, the work has continued on steadily in a similar manner to past years. It has been a pleasure to hear regularly from a goodly number of brethren, and the witness of the truth message also brings enquiries from week to week from new friends who are gladly supplied with appropriate literature for their encouragement in the Christian way.

Our "Peoples Paper" bi-monthly periodical continues to be supplied regularly to our brethren scattered throughout this land, and in some countries overseas. It is encouraging to hear of the appreciation of the contents of the "Paper", and to those brethren who have contributed to the columns of our little journal sincere thanks for this assistance is expressed again at this time.

The subscriptions to the "Peoples Paper" do not cover the publishing costs, there being some deficiency to be met by the General Tract Fund. However, as in past years, a considerable number of the "Paper" has been supplied free to new friends, to encourage their interest, so the expense to the Tract Fund is well used in this way, in the service of the truth. Assistance has been freely and gladly given again in the production of the "People Paper" by some of our Melbourne friends with the proof reading and other work connected with the "Paper," and the help in this way is greatly appreciated. Readers who can use extra copies to advantage in distribution are welcome to supplies, while others who provide subscriptions for their friends are rendering good assistance also.

Over the past year lectures have been conducted regularly from time to time as a witness to the public in co-operation with the Melbourne Class, and some new friends have appreciated the messages of Bible truth in this way, and continue to show good interest in the gospel of the kingdom. The radio is a helpful means of announcing these lectures, as well as the advertising by hand slips and through the press. Last October some additional lectures were arranged during the visit of Brother and Sister Pollock of U.S.A., to Australia, with benefit to all who were encouraged to hear Brother Pollock's helpful discourses on various subjects.

The message of truth through the Frank and Ernest Broadcasts has been proclaimed over 3GL Geelong throughout another year. This witness to the kingdom message is now in its 24th year, and many are the words of appreciation from

listeners who enjoy these sessions week by week. We are glad of the opportunity to continue this witness over the air, and all our friends within hearing distance of 3GL are urged to do their best to make these broadcasts known to others by whatever means at their disposal. Tracts are available for distribution where good may be done, and within range of 3GL the tracts can be stamped with the invitation to listen to the broadcasts. Printed copies of the radio discussions are supplied freely to listeners for further examination, and these are applied for and appreciated generally.

The financial position of the work through the General Tract Fund and Radio Fund is revealed by the balance sheets below. The voluntary contributions of our friends generally, by the Lord's providence, have provided the means enabling a continuance of the work as in former years. The sacrifices of present day good things on the part of many to assist the work in this way is warmly appreciated, in the service of the Lord. Commencing another year's work we continue to wait upon the Lord, seeking His guidance and blessing upon all that is undertaken in His name. It is requested that our brethren also join in prayer that the work before us may be humbly and faithfully rendered to the Lord in all the days ahead.

Viewing world conditions today it is evident that "this present evil world" is gradually reaching the end of its allotted span of time. How favored are the Lord's people to be assured that all things coming to pass are but the fulfilment of prophecy, and as the difficulties increase, we do well to remember the words of our Lord—"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28.) In the meantime it is the privilege of all who know the Lord and His gracious Plan of Salvation to "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," (1 Pet. 1:13), while at the same time seeking to assist others who have "ears to hear" to understand and appreciate also the joyful sound of the truth, which truly satisfies our longings as nothing else can do.

Convention News

THE Easter Convention in Adelaide was a very helpful season of spiritual refreshment and blessing. Our hearts are gladdened and filled with thankfulness to the Giver of all good gifts for the many blessings bestowed upon us in connection with the preparation for, and the actual meeting together of so many of His dear people at this Convention. We are grateful to those dear brethren who served us as speakers and in other ways, in ministering to the temporal and spiritual needs of the brethren. While it is a privilege to serve the Lord's people in any manner, we realise that our poor doings would be fruitless without the Lord's blessing. How true are the words of our Lord—"Without me ye can do nothing."

It was a pleasure to welcome a number of brethren from Melbourne and Geelong, Victoria; also two brethren from New South Wales, a brother from New Zealand, one sister from Queensland and one sister from Tasmania.

The portions of Scripture chosen for the Bible Studies were Romans 12:9-16; Psalm 51:10-17; and 1 Peter 1:3-9. The topics of the addresses by the brethren were as follows:—"The Prayer of Jesus in John 17"; "The Christian Walk"; "Our Light Affliction"; "Seeking Honour by the Path of Humility"; "Quietness and Confidence"; "The Mixed Cup of Providence"; "Can the Living Talk with the Dead?"; "Our Reasonable Service"; "The Lord's Message to the Seven Churches"; "Love the Fulfilling of the Law"; "Conscience; the Fear of the Lord; Consecration"; "Quest"; "The Heart, the Eye, the Ear and the Lips."

We trust and pray that the many helpful exhortations from the various brethren, and the instructions and directions from the Word of God contained in the Bible Studies may long continue with us as we seek, during the days ahead, to be diligent "doers of the word and not hearers only." (James 1:22.) The "Hymns we like and Why" session was much appreciated; and so also were the Praise and Testimony and Fellowship sessions.

It was a pleasure to receive some messages of greeting from various Classes and individual brethren; and to those who thus kindly remembered us, and to the brethren everywhere, the words of the Apostle Paul in Rom. 12:9-12 are earnestly and lovingly commended.

The Convention closed with the Love Feast, and singing the hymns "Blest be the tie that binds our hearts in Christian love", and "God be with you till we meet again," followed by the closing prayer of thanks to God for all blessings received, and requesting His continued blessing and guidance for the Lord's people everywhere. Praise God from whom all blessings flow.

Memorial Observances

MELBOURNE

THE brethren in Melbourne gladly gathered on the evening of April 3rd to observe the Memorial of Christ's death. The attendance was very good, a number of our Polish brethren joining us again, as in recent years, to keep this Memorial in spirit and truth, as members of our Lord's family, and in accord with the apostle's inspired direction—"For as often as ye eat this bread, and drink this cup (as often as the yearly anniversary comes round), ye do show the Lord's death till he come." (1 Cor 11:26.)

Previous studies of our Lord's Memorial helped to refresh our minds and hearts on the privileges we enjoy in being invited into God's family through the merit of Christ, being justified by faith in His sacrifice, and delighting to consecrate our lives to walk in His steps.

During our service, the prayers of the brethren were offered on behalf of God's people in every place; the hymns sung were numbers 42, 321, 437, 139 and 361 from the "Bible Students Hymnal"; and the Scripture readings were from Matt.

26:1753; John 18:12:40, and John 19:1-30. The address covered both the typical and antitypical features of the Jewish Passover and Memorial instituted by Jesus as a Remembrance of Himself for the “firstborns” of this Gospel Age, and showing also their union with Christ in His sufferings, in hope of their association with Him in the glory to follow,—”For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

Some of our elderly members were hindered from attending in person, but they were with us in spirit, as they also partook of the emblems in their homes, and experienced also the Lord’s blessing, with His assurance of comfort and support in every time of need. As we reflect upon all the Lord’s graciousness to us, on the basis of Christ’s sacrifice, the words of Paul come to us with vital importance—”Christ our passover is sacrificed for us; therefore let us keep the feast . . . with the unleavened bread of sincerity and truth,” which of course means for all our days and all our hours, by His grace.

Geelong

On the evening of April 3rd a few brethren met to observe the Memorial of our Lord’s death as He requested. Two previous class studies covering 1 Cor. 10:11-21, contributed helpfully towards attending the Memorial in the right spirit. We would accentuate “we” in verse 16—the cup and bread **we** partake of is singularly different from all rites and sacrifices and offerings connected with heathen gods. Indeed, it conveys more to the “we” class to whom the apostle was referring than it does to merely nominal Christians who keep the observance with varying degrees of sincerity and understanding. The “we” class recognise a partnership with Christ—a fellowship that begins during this life as we suffer with Him for righteousness sake, and extends into association with Him during the glory of His kingdom reign. Not only do we deeply appreciate the benefits accruing from justification, but also the privileges that are further extended through consecration.

There is no division of sectarianism amongst true Christians; all our benefits are drawn from the one source, the Head, Christ Jesus. If we are His disciples in truth, we are no more individual “grains” but are of the one bread or loaf; in other words, members of the One Body, of which Christ is the Head. Each one in proper fellowship with his Lord must automatically be in true fellowship with His brethren. We sought to thoroughly examine ourselves along this line.

Adelaide

The Adelaide Class met on Sunday evening April 3rd to observe the Memorial of our Saviour’s death. Our Lord had said, “Do this in remembrance of me.” We are glad and thankful that our Lord left us this simple service to be kept each year as a Remembrance of His great sacrifice for His Church, the members of His body. We realise that all our hopes of future life and blessing are dependent upon the ransom-sacrifice of our Lord Jesus Christ. “He is the satisfaction for our sins (the church’s sins) and not for ours only, but also for the sins of the whole world.” (1 John 2:2.)

We read Isaiah 53rd chapter and portions of Matt. 26th and 27th chapters. We sang hymns appropriate to the occasion, as—”Christ gave His life for me,” and “When I survey the wondrous cross,” etc. Then an explanation of the meaning of the Memorial in type and antitype was presented, and after prayers for God’s blessing upon the brethren assembled, and upon the Lord’s consecrated people in every place, not forgetting the isolated and lonely ones, we partook of the emblems which represent our Lord’s broken body and shed blood given for us, and for all mankind.

What an occasion is this for examining our hearts, and purging out all the evil tendencies of our deceitful hearts, and for re-dedicating our hearts and lives to Him who so loved us as to die for us, even while we were yet sinners. How thankful we are that we have felt the **cleansing power** of Jesus’ blood; and that “unto us it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” “If we be dead with Christ, we shall also live with him; if we suffer we shall also reign with Him.”

Perth

A small group of brethren gathered together here in Perth to solemnize our dear lord’s death, remembering His words—”This do in remembrance of me.” Our thoughts were drawn to our Lord’s willing sacrifice, with all the suffering, agony and reproach He endured on our behalf, to be man’s Redeemer. With thankfulness we accept our Lord’s offering for sin, as we recognise Him as the Bread from Heaven, for He said,—”Whoso eateth my flesh and drinketh my blood, hath eternal life.”

As we partook of the emblems our hearts were raised in thankfulness for such a loving Saviour, and for the further fact that He has invited us to follow in His footsteps, and take up our cross and follow Him. The occasion re-emphasized the need for us to have great sincerity of purpose to honor our Lord’s name and fulfil our own pledge of sacrifice unto death. We reaffirmed our heart intentions and gladly respond to be associates with our dear Lord and Saviour. “If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him.” (2 Tim. 2:11, 12.) Hallelujah. What a Saviour!

Sydney

It is with much gratitude that we place on record the fact that with an attendance of fourteen the Memorial was celebrated at West Ryde. The Brother in charge of the service gave a very helpful and instructive address dealing with the type and antitype. Our prayers and solicitude were emphasized on behalf of others world over who await the inauguration of the Kingdom when the Master will drink the wine anew with the over-corners. (Matt. 26:29.)

One of our isolated brethren writes—”On the Memorial night of Jesus’ last supper, about 11.30 p.m., when the rest of the house were asleep I held a little service by myself in memory of His wonderful sacrifice, and I wondered how many more such services would be kept before the setting up of His kingdom; not many I feel. I can’t tell you how much comfort the Berean teachings have brought to me, particularly God’s wonderful Plan of Salvation.”

Passover at First Advent

THE following short article has appeared in these ‘ columns twice before, but as this matter is important and continually exercises the minds of the brethren it is repeated again at this time.

From an article in the “Reprints” of 1901 the following is a quotation—”There can be no doubt from the account that our Lord and His disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John’s Gospel we read (John 18:28, 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after He had eaten the Passover, the Pharisees, His accusers, had not yet eaten it—nor would they eat it until the evening after His crucifixion.”

We may wonder why our Lord had eaten the Passover on that occasion a day earlier than the Jews in general, and while most Bible students have probably concluded that it was for the purpose that He could fulfil the antitype of the Passover lamb on the exact day—becoming the Lamb of God on the 14th of Nisan—yet the particular details how this could have been correctly accomplished have perhaps not been evident throughout the years.

In the year 1957 a series of articles appeared in a weekly publication from the pen of a Bible commentator, and these were brought to our attention by one of our friends. It is thought that the following extract offers a helpful and enlightening explanation of the celebration of the Passover in the year of our Lord’s sacrifice. The quotation is as follows:

“The Last Supper was taken on the Thursday evening and the first three Gospels say that it was a celebration of the Passover. On this point they appear to conflict with John’s Gospel, which says that Passover eve was on the Friday—the actual day of the crucifixion.

“There is, in fact no conflict. When, as it sometimes did, the festival coincided with the beginning of the Jewish Sabbath—and it did so this year—it became a question of which was to be given priority, the Passover or the Sabbath.

“Another school of thought regarded the Passover as a public sacrifice seeing that the festival was a national commemoration, and such sacrifices overruled the Sabbath law. So they would keep the Passover on its proper day, even if this was the eve of the Sabbath.

“Thus, at this fateful Passover, there was a slaying of the lambs and eating of the Passover Supper on both Thursday and Friday, according to which authority was followed.

“Again we see the careful planning of Jesus; so that He would both keep the Passover with His disciples and also suffer the next day in the character of the Lamb of God.”

Outward and Inward Sight

Yes, gone from me all earthly sight,
The forms and faces dear;
The eyes soft gleam or sparkle bright,
The answering smile or tear.

The rosy tints of opening day,
When soft lights come and go,
The wondrous ever changing clouds,
The sunsets golden glow.

The diamond flash of countless stars,
That gem the robe of night,
The moon’s clear radiance covering all
With softened silvery light.

The glories of the ocean vast,
The dancing, dashing waves,
The feathery foam the tangled weed,
The rocks, and shells and caves.

Yes, gone from me all earthly sight,
The charm of mount and dell,
The varied beauties of the earth,
The flowers I love so well.

I know it all, I feel it all,
Yet I do not rebel,
I’m resting in my Father’s love,
Who doeth all things well.

And, Oh, how much is left to me,
It is not dark within;
The light of hope and peace and trust,
That suffering cannot dim.

The tender love and thoughtful care,
That dear ones give to me,
The loving touch of lips and hands
I feel, but cannot see.

The power of memory and of thought,
The light and joy of prayer;
The love of Jesus, best of all
There is no darkness there.

The light of all the promises
To shine along the way;
The light of hope that points above
To everlasting day.

FANNY ROSE
(Written soon after losing sight).

REVELATION VOLUME 1 • As the Vol. 1 of "The Revelation of Jesus Christ" by R. E. Streeter is not now available from the publishers, should any of our friends have copies for disposal they are invited to contact this office, stating the price desired. We can place these volumes to good advantage, and would appreciate hearing from any of the friends with copies to offer.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at \$9.00. Same Bible with Concordance and Subject Index at \$10 .00.

Words of Wisdom

"Let not the sun go down upon your wrath." (Eph. 4:26.)

NO matter what provocation one may have had, he should see to it that the matter is settled as quickly as possible. Anger or wrath must not be harbored and cherished; for it is sure to lead to permanent bitterness and hatred. The word anger seems not to be so strong a word as wrath. Wrath in an imperfect, fallen being, seems to be deep, determined, and lasting anger, something that is resentful, retaliatory. Evil speaking is a more refined, a more subtle matter, more deceitful, more malicious. Many people become so weak in character, so unbalanced, that they do not realise the proper application of the Golden Rule in their daily lives. They say things of others that they would not wish others to say of them. They treat others in a way that they would not wish to be treated. All such conduct should be put far away from the! Lord's children, from those who have taken God's holy covenant upon themselves and who profess to be God's ambassadors.—(Z '16-312.)

CONVENTION NOTES

Notes on Adelaide Easter Convention are no* available free from this office.

BIBLE STUDENTS MANUAL

Copies of these Manuals, otherwise known as Boman Comments, have been published recently by brethren In Chicago, and are now in stock for the benefit of our friends. With nice appearance, bound in strong cloth, with gold lettering, the *prim* la \$4.00, plus 15 cents postage.

Books Available.

"Most Holy Faith"—\$2.20.

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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 favor with the nation of Israel, prefigured the first institution of Divine favor inaugurated by our Lord Jesus Christ in the Holy Communion. As the Apostle indicated in our text, the Jewish Passover was a foreshadowing, 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 antitype of this was distinctly pointed out by the Apostle Paul; namely, that the elect Church of this Gospel Age is "the Church of the First-borns, which are written in heaven." These are to be the "able ministers of the New (Law) Covenant."—Heb. 12:23; 2 Cor. 3:6.

These first-borns alone 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.

Jesus the Passover Lamb

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 firstborns was effected. The lamb is a peculiarly innocent animal, wholly unprepared for defense 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 them. 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.

"In That Night"

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 Day dawn and the day stars 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, "Thy Kingdom come; Thy will be done on earth, even as it is done in heaven."

Over nineteen 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!

Blood on the Doorposts all Night

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 Jesus 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. 12:1-13.) 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.

Eating the Lamb

As the blood of the Lamb marked the household of faith, not merely the first-borns of that house-hold, 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 through 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 favor through the merit of Christ’s sacrifice, even as we were debarred from Divine favor through the demerit of Adam’s sin. The eating of the lamb signifies the appreciation of these things and the appropriation 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 favor through the merit of our Passover Lamb.

The Blood of the New Covenant

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 some 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 favors 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 of the first month, the very night of the killing of the Passover lamb. The Master gathered about Him His twelve Apostles. They had their usual Passover supper of roast lamb; and after-wards our Lord introduced what we familiarly term “The Lord’s Supper”—a new symbolization of the antitypical 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 believers 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 any-thing 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 defense 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.

“As Ye are Unleavened”

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.

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"The Lord is Risen Indeed"

(Luke 24:34-53.)

ALTHOUGH the disciples had been informed concerning our Lord's resurrection, they seem to have but imperfectly comprehended His words. At all events, they evidently were not expecting Him to rise from the dead, and hence, when He appeared in their midst, they were greatly affrighted and troubled. Our Lord foreknew how they would regard the matter, and had chosen the most favorable manner for manifesting Himself, and communicating to them the wonderful fact of His resurrection. He could have appeared to them as the angel appeared to Moses in the burning bush. They would then have seen a flame, as Moses did, and could have heard His voice, and could have been impressed with the dignity of His presence by being commanded, as Moses was commanded, to take off their shoes because the ground was holy. This would have made a deep impression upon their minds, but it would not have made the kind of impression the Lord desired to make. It would not have convinced them that their Master, whom they had seen crucified and buried three days before, was no longer dead, but risen and alive.

Our Lord could have chosen another method. He could have appeared as a glorious angel and have manifested something of His spiritual glory, as He did later to the Apostle John on the Isle of Patmos (Rev. 1:13-18), and as He did to Saul of Tarsus on the way to Damascus. He was just as truly a glorious spirit being all this time as He was afterward, and as He will be to all eternity. He had been put to death in the flesh, but, as the Apostle assures us He had been quickened (made alive) in spirit. (1 Pet. 3:18.) This change had come to Him in His resurrection, just as it is promised that a similar change will come to His faithful church—"sown in dishonor, raised in glory, sown in weakness, raised in power; sown a natural body, raised a spiritual body." (1 Cor. 15:43, 44.) But had He appeared to the disciples a glorious, shining being, as He appeared to Saul, the effect upon them no doubt would have been similar to the effect upon Saul. They would have fallen before Him, and perhaps also have lost their sight as Saul lost his. This might have impressed them powerfully, but it would not have led their inexperienced judgments to accurately connect this glorious being with the man Christ Jesus whom they had followed for three years.

The manner chosen by our Lord for revealing Himself was much more favorable for the disciples. He wished to gain their attention, and to avoid anything that would unnecessarily excite them, and hinder them from learning the lessons which He wished to impart. Hence He appeared as a man on several occasions—once as a gardener to Mary, again as a stranger to the two who went to Emmaus, and on another occasion; and in each case, He revealed His identity by His conversation or by His manner so that they recognized Him as their crucified Master,—Jesus. But on the occasion mentioned in our text He appeared in a body of flesh and bones, similar to that which had been crucified. The body which they saw was not He for He had been "changed" in His resurrection and was now a spirit being with a glorious body such as John and Saul saw. But He appeared to them in a body of flesh and in ordinary garments specially prepared for the occasion, just as angels (using the same power) had appeared as men previously. He appeared as a man because this was the best means of communicating to the disciples the grand truths which He wished to communicate. Hence also He assured them, to allay their fears, that what they saw was not a spirit. He at that time was a spirit (1 Cor. 15:45; 1 Pet. 3:18; 2 Cor. 3:17), but they did not see Him, but merely the body of flesh which veiled yet represented Him; and which, as He intended, helped their imperfect faith and knowledge to grasp the important lesson that He was no longer dead but alive for evermore.

Then He reminded them of His own previous utterances on the subject of His resurrection; He quoted to them and expounded the prophecies which bore the same testimony, and showed them the necessity for the great transaction which He had accomplished, saying, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day." All of this discourse probably is not given, but we may presume reasonably, that He explained to them particularly the necessity for the ransom-sacrifice, and something concerning the wonderful results which must yet flow therefrom to all the families of the earth.

He was present with them for forty days before His ascension, yet was invisible to the "brethren," except during the few times of His manifestation; and these manifestations were brief; during all this period of forty days none except the "brethren" saw Him; and, as we have seen, they saw Him only by reason of the miracle which He performed, appearing in their sight as a man; because human beings cannot see spirit beings. In this our Lord fulfilled His statement made before His death—"Yet a little while and the world seeth me no more."

Those who hold the view that the flesh of our dear Redeemer given for us (John 6:51) was resumed by Him, and constitutes His resurrection body, miss the real lesson taught the disciples during those forty days preceding his ascension. The lesson of the occasional appearances, and then in different forms or bodily appearances, and of His vanishing after each manifestation was (1) that He was no longer dead but risen; (2) that His resurrection conditions

were totally different from those of the man Christ Jesus.

To imagine the care-worn, thorn-marked features and the wounded hands and feet, of “flesh and bone,” to be Christ’s resurrection body would be thoroughly inconsistent every way. If His marred, fleshly body is His resurrection body, why did the Apostle so carefully explain that “there is an animal body and there is a spiritual body”? (1 Cor. 15:44.) And why tell the saints that “it doth not appear what we shall be” in the resurrection? (1 John 3:2.) If we shall be like we are now, with all of our present blemishes and scars, then it doth appear and surely would be very disappointing to those who have believed the Lord’s word that flesh and blood (human nature) cannot inherit or enter the kingdom of God, and that therefore we, who are alive and remain unto the second coming of our Lord, must be “changed”—that we may “be like him and see him as he is.” Originally a spirit being, our Lord humbled Himself and was changed to our nature and was “made flesh” “for the suffering of death” as our ransom price. He then was “made like unto his brethren,” but now, having redeemed us, He has been glorified with the glory which He had with the Father before the world was created, and now His promise is that the “brethren” shall be “changed” and made like unto Him and share His glory.—1 John 3:2; 1 Cor. 15:41.

Eleven Appearances at Most

For forty days our Lord was with His disciples before his ascension, yet He revealed Himself to them, according to the records, not more than eleven times in all—and some of these instances are probably duplications. His interviews with the disciples lasted but for a few moments each, and were surrounded by circumstances and conditions which said to them very clearly that a great change had occurred to Him—that He was no longer the same being, although He evidently had the same loving interest in them as before. He was still their Lord and Master, this same Jesus, although no longer Jesus in the flesh. He was “the Lord, that spirit,” a “quickening spirit.” To bring the matter more clearly before our minds let us note the records covering these manifestations or appearances, as follows:

On the Day of Resurrection

- (1) Sunday morning early—to Mary Magdalene
- (2) Sunday morning—to the women returning from the sepulchre—near Jerusalem—Matt 28:9, 10.
- (3) Sunday—to Simon Peter alone—near Jerusalem—Luke 24:34.
- (4) Sunday afternoon—to the two disciples going to Emmaus—between Jerusalem and Emmaus—Luke 24:13-21.
- (5) Sunday evening—to the apostles excepting Thomas—at Jerusalem—John 20:19-25.

All five of these were on the first day, the resurrection day, the remaining six appearances being scattered through the remaining thirty-nine days of our Lord’s presence, as follows:

The Next Sunday—the Eighth Day

- (6) Sunday evening, a week after the resurrection—to the apostles, Thomas being present—at Jerusalem—John 20:26-29.

Following this was a long interval apparently in which there was no appearance whatever, and the disciples, discouraged, perplexed, resolved to go back to their homes in Galilee and there to re-engage in the fishing business, considering that the Lord and His mission had been a failure. Our Lord evidently expected just such a process of reasoning on their part, and His delay was undoubtedly to help them over the difficulty and to start them afresh as servants of the kingdom of God on a higher and still grander plane than their previous ministries had been—under the ministration of the holy spirit.

Appearances in Galilee

Quite probably three weeks intervened without the slightest communication. Meantime the apostles had reengaged in the fishing business, when our Lord appeared to them on the shores of Galilee.

- (7) As a stranger on the shore Jesus called to seven of His disciples who were fishing — John 21:1-13.
- (8) Shortly after the manifestation on the shores of Galilee Jesus appeared to the eleven disciples on a mountain in Galilee—Matt. 28:16-20.
- (9) Very shortly after this He again appeared to a general company of His followers gathered together by previous appointment, “above 500 brethren at once”—in Galilee—1 Cor. 15:6.

Last Appearances in Jerusalem

- (10) At the close of the forty days our Lord appeared to the Apostle James only, probably at Jerusalem—1 Cor. 15:7.
- (11) At the end of the forty days our Lord appeared to all of the apostles at the time of His ascension. This was at the Mount of Olives—Luke 24:50, 51; Acts 1:6-9.

It was years after this that Paul wrote, “Last of all he was seen by me also, as of one born before the time.” He was seen of the other apostles as the gardener, as a stranger, as the Crucified One, etc., but when Paul, the last of the apostles, saw Him it was not so, but as we shall see Him by and by when we are changed to His likeness—he saw Him as one of premature birth. The church of the first-born are at the resurrection changed to be like their Lord and see Him as He is. Any special revelation of the Lord might have been withheld from the Apostle Paul until the same time except that it was necessary that the apostles should be “witnesses,” testifiers to the fact that Christ had not only died but had also risen from the dead; and in order that Paul as an Apostle might thus testify he was granted the vision of the glorified one. He saw Him as we shall see Him in that he saw Him in the brightness of His excellent glory and not

as the others, veiled in the flesh. Thank God that the time is not far distant when, those who sleep in Jesus having been changed to His image, we who are alive and remain shall also be changed, in a moment, in the twinkling of an eye, to be made like Him, to see Him as He is, to share His glory. Not all in the same moment, but each of his own moment, changed instantly-until gradually, thus being changed by passing from death to life, the full number of the very elect shall be completed and the reign of glory shall begin.

Adelaide Easter Convention

This announcement is made to the effect that the Adelaide brethren are arranging to hold their Easter Convention this year from Good Friday to Easter Monday, April 8th, 9th, 10th and 11th, in the Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, Box 47 P.O., Lower Mitcham, South Australia.

Passover Memorial 1966

The anniversary of the Memorial of Christ's death falls this year on the evening of Sunday, 3rd April. It is the privilege of all appreciating our Lord's request—"This do in remembrance of me"—to keep the observance at the appropriate season of the year.

Memorial Services

Melbourne—Sunday, 3rd April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street).

Adelaide—Sunday, 3rd April, at 6.30 p.m., at Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Sunday, 3rd April, at 7 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Sunday, 3rd April, at 7 p.m., at 53 Bennett Street, West Ryde.

"Israel in History and Prophecy" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/8 post paid.

Wish always and pray that the will of God may be wholly fulfilled in thee. What is it to thee whether that man be such and such, or whether this man do or speak this or that. Thou shalt not need to answer for others, but shall give an account for thyself.—Thomas A. Kempis.

Cast Out the Beam

(Matt. 7:5)

THESE words are contained in Matthew's record of the Sermon on the Mount, in which the Lord seemed to give instructions concerning the principles which must operate in those who would be His disciples, and this matter of fault-finding and judging others is much emphasised. How well our Lord understood frail humanity and its weaknesses. He had been interested in man even prior to man's creation. He had superintended the work of the preparation of the earth and the production of such things as would supply every human necessity, and give scope for the pleasurable exercise of every faculty along the righteous lines. "His delight was with the sons of men." He had seen the fall through disobedience, the entry of sin and its consequence-death. He had seen how soon the image of God had been impaired, how selfishness instead of love became the ruling passion, and how quickly envy, jealousy, pride and ambition had developed and lust, theft, murder, and all the abominable deeds of the fallen flesh resulted. It was such a "world of sinners lost and ruined by the fall" that the Saviour undertook to come and rescue. It was from such a world that the Church was to be taken. He came not to call the righteous but sinners to repentance.

The Apostle has put it, "Christ Jesus came into the world to save sinners, of whom I am chief." It would be well if every one who professes consecration to "walk in His steps"- to be "dead with Christ,"- would as truly realise as did the Apostle how utterly unworthy we are of being favoured by the call of God to enter this race for the prize of the high calling in Christ Jesus. There seem to be many somewhat like the Pharisees. From a standpoint of respectable birth and good training they have been favoured more than others. They are outwardly the best living people, good, honest, moral, religious and perhaps liberal givers to the poor, interested in good works. They are well represented by the man that went to the temple to pray, "I thank Thee that I am not as other men are. . . . I fast twice in the week, I pay tithes of all I possess," etc. He was not like the poor sinner who was standing afar off behind him, saying, "God be merciful to me a sinner." Ah! is it not just there that this miserable "holier than thou" spirit gets possession of one; instead of looking unto Jesus the Captain of our salvation, the perfect One, the One we must copy-whose character likeness is the "Mark for the prize,"- the critical eye rests on one whose faults are more open to view, and self satisfaction grows by comparing outward appearances. Without just uttering the words, the attitude is assumed, I do not drink, I do not smoke, I do not attend theatres, I abstain from worldly pleasures, I give my time to religious work, I give to the church and to the poor, I read my Bible and am regular in prayer and in attendance at worship and study classes, and lead an honourable life, and so the Lord has called me to be a joint-heir with Christ. And there enters a spirit of judging, and, thinking of others, as, for example, that this one may possibly be of the "little flock" or that one of the great multitude, and another is not a consecrated Christian at all. There seems to be more pleasure for such people, in looking for faults in others, than in observing the brave fights that may be in course in their hearts and wills, battling against their inherited weaknesses and striving to reach the "mark."

The self-complacency and pride reminds one of the Laodicean Church condition. Sad, miserable condition, to think themselves so rich, in need of nothing when, in reality, they lack everything that matters most; and though the Laodicean Church of the present-day have seemed to think that they were the very gate of heaven they have been cast off by the Lord, who looks not on the outward appearance but on the heart. "Thou knowest not that thou art miserable

and blind and naked.”

It was the Pharisees, the best living—the holiness people, the self-righteous, — who despised the Lord because He went and did eat with publicans and sinners, who were so denounced by Christ that He said that the publicans and sinners would go into the Kingdom before them. It was these Pharisees who were the fault finders. They made long prayers to be seen and heard of men, but they made the Word of God void by their own traditions and by-laws.

There appears to be a similar class to-day who are well satisfied with their own attainment. They glory in their respectability; their outward appearances command the respect of others, and they seem to think that they can shine the brighter by holding up to view the deficiencies of others. Some glory in their sense of good order, and surely all should endeavour to have all done “decently and in order.” All should try and so observe order, do the right thing at the right time in glad obedience to the arrangements of either the church, home, office or workshop. Those, however, who are the better balanced along this line should not expect others to find it so easy to comply. They must exercise patience and make allowances for such, and rejoice if they can observe any attempt to overcome the natural weakness; while at the same time trying to assist all towards a proper conduct. If, on the other hand, they should become impatient and by word or gesture they should wound or offend one of the Lord’s little ones theirs would surely be the greater sin. They would be those represented as saying, “Let me take the mote out of your eye,” while they had a beam (or splinter, as the word might be better translated) in their own. The Lord, who looks less upon the outer man than on the heart, may see the greater effort towards perfection in the one from a natural sense, the less perfect.

The fault-finding, judging spirit, is a mean, abominable thing. It is conceived in pride, selfishness, ambition, jealousy, envy and strife, and when the little “unruly member,” the tongue, is once set going in the service of such a spirit, who can tell where it will end? It leads to destruction; as James says, “It is set on fire of Gehenna.” How often is envy at the root of the matter, and the works of the flesh so quickly press the tongue into their service.

Some one aspires to a position for which he or she has little or no qualification, while another is seen to possess the required talent. Envy quickly seeks to defame by exposing some weakness, or seeming wrong transactions or connections; or anything to discredit the person who stands in envy’s way. How small, how foolish, how wicked must such a course appear in the sight of Him who seeth not as man seeth, for the Lord looketh not on the outward appearance of a man but upon the heart. “Take out the beam,” take away these abominable defects—the works of the flesh—jealousy, envy, malice, bitterness, etc.; cleanse the heart from secret faults, make the inside of the platter clean, and out of the good treasure of the pure heart will proceed, not jealousies, envies, thefts, murders, fault-findings, slanders, imputations, evil surmisings and evil speaking, but words of grace, of sympathy, encouragement and helpfulness to all fellow travellers in the straight and narrow way, beset by so many foes. The obstacles are so great, the standard of the mark for the prize is so high, that the most nearly perfect of all in the race would utterly fail if they depended only on their own ability. All need the office of our great Advocate, for all are so weak and sinful by nature, so that none can glory in his strength above others. Some who appear so strong and are looked up to as so respectable and good and zealous are, maybe, very weak on points not discernible to human eye, but manifest to Him with whom we have to do.

The Lord Jesus knew what was in man, and, therefore, how much there is, in His words, warning us against this evil of wanting to take out the mote from a brother’s eye—“Take out the beam.” That is, attend to your own faults, look to your own conduct, purify your own vision.

Do we find ourselves apt to think evilly of others —do we find that we seem to look more for their faults than for their virtues—are we paying more attention to the outward man than to the heart’s intentions—the new creature in Christ? Then let us pray with the Psalmist, “Create in me a clean heart, Oh God, and renew a right spirit within me.”

We should be happy to put the best possible construction on the conduct of others. We should be anxious to find excuse and to defend each fellow member in Christ, or indeed any one even of the world. We should be glad that we are not required to judge others. The Lord is the Judge and He is a kinder Judge than man, so that David was wise when he said, “Let me fall into the hands of the Lord, but not into the hands of man.”

How solemn are the repeated words of Christ, “With what judgment ye judge ye shall be judged. With whatsoever measure ye mete, it shall be measured to you again.”

What sympathy and tenderness was expressed by the Master in all His contact with fallen humanity, even in their sins and weaknesses. The one thing more than another that called forth His indignation was hypocrisy and hard heartedness. “If ye from the heart forgive not those who grieve or hurt you, yes even your enemies, neither will your heavenly Father forgive you.” Such instruction seems to run throughout His teaching in parable and example, as well as in plain language. How miserable does the prodigal’s brother appear in his complaint regarding the welcome given his returned penitent brother, beside the father’s pitying heart which took him along the way to meet the erring son.

What indignation is pictured in the parable of the two debtors. The one who had been forgiven the great debt sought out a man who owed him a small sum. He pressed him and had him put in jail until he should receive his value. So if we will remember how much we owed, the debt of sin, the penalty, death, and how God willingly forgave us all, on account of Christ’s sacrifice, can we be hard on any even in the world who may have injured us, and could we withhold a free glad forgiveness from any who showed sorrow or regret for wrongs done? How often, says Peter, shall I forgive an offender in a day, “seven times?” Nay, saith the Master, I say not seven times, but if one shall offend seventy times seven and seventy times seven shall repent, thou shalt forgive.

How far is all this from the fault finding, busy-bodilying, defaming disposition. The very fact of trying to belittle another by slander, evil speaking, evil imputations, or of holding up to view another’s weakness for correction,

generally indicates that the fault-finder has a similar fault himself, just as in the parable it was not the man with the small mote in his eye who wanted to take out the splinter from the other. It was the one with the greater defect who wanted to put the other right.

It would seem, then, that when we see faults in others, it would be the wisest thing to examine our own hearts and minds, words and actions, and see whether or not we are in a position to “cast the first stone.” In most cases such a personal examination will reveal the fact that we have enough to do to mind our own concerns, to make straight paths for our feet, and cleanse our hearts and minds, that we may be vessels prepared and sanctified and made meet for the Master’s use.

We may depend upon it that the Master will not require a service of us other than to encourage every fellow member in the Body, and to carry the glad tidings of peace and salvation, bringing comfort to the sorrowing, binding up the broken hearted, bringing strength to the weak and weary, for “A broken and a contrite heart, Oh God, Thou wilt not despise.” Let us see that we have no beam in our own eye, before we begin to complain respecting another’s fault or weakness.

The great Head of the Body will seek to assist each and all toward perfection, and we all need His advocacy, for if any man say he is without sin he deceiveth himself, but if any one sin we have an Advocate with the Father who does not hold up our weaknesses before the great white throne, but, on the other hand, He pleads with His own blood in the presence of God for us. Surely, then, every member in Christ, immersed into His spirit, will also seek not to criticise and judge one another, but to have an overflowing love that will cover a multitude of sins. It is the great enemy of the Church, the “accuser,” who would find fault and accuse and discourage, but “How happy are we who in Jesus agree,” and rejoice in the glorious hope of being one day able to encourage the whole race of mankind to walk up the highway of holiness step by step, overcoming all inherited weakness. What patience will be needed, then, and it is needed now. Let patience have her perfect work that ye may be perfect and entire and wanting in nothing. The first essential is our personal progress towards the mark for the prize of the high calling of God in Christ Jesus. This is the will of God concerning you, even your sanctification—Cast out first the Beam.

“How shall we gauge the whole, who can only guess a part?
How can we read the life when we cannot spell the heart?
How can we measure another, we who can never know
From the juttings above the surface the depth of the vein below?

“Even our present way is known to ourselves alone—
Height and abyss and torrent, flower and thorn and stone;
But we gaze on another’s path as a far off mountain scene,
Scanning the outlined hills, but never the vales between.

“How shall we judge their present, we who have never seen
That which is past for ever, that which might have been?
Measuring by ourselves, unwise indeed are we;
Measuring what we know, by what we can hardly see.”

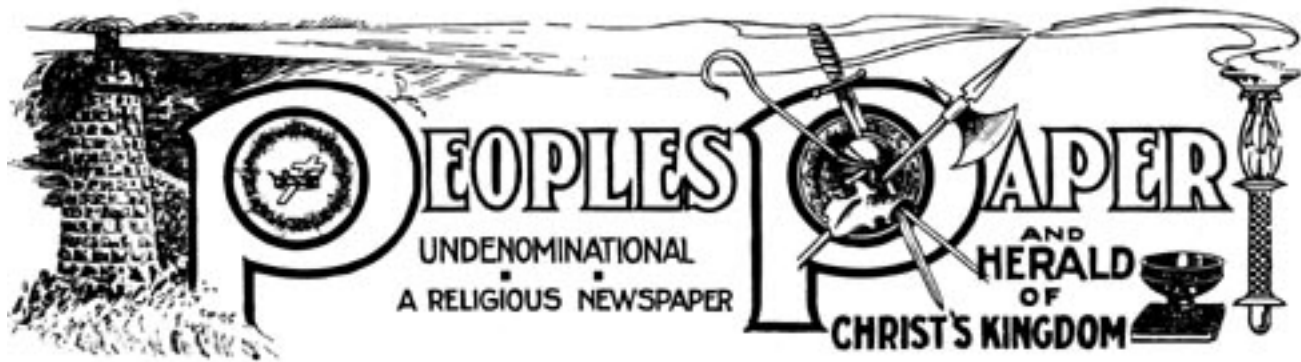
“Divine Plan of the Ages”

Added costs in the publication of this important study overseas has increased the price for the cloth bound edition to 8/-, and the paper covered to 5/6, post paid in each case. Slightly less prices for more than one copy.

FRANK & ERNEST TALKS

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Continuing Instant in Prayer

(Rom. 12:12)

(Convention Address)

PRAYER is considered of great importance in all religions. Thousands, in fact millions of people, pray to stone, the sun, the moon, to all kinds of images, and we think, how foolish, what a waste of time and energy. However, unbelievers view the prayers of Christians likewise. Prayer is a big subject. The results gained from prayer to the true God of the Bible are governed largely by the manner and spirit in which it is offered. There is enough reference in the Bible to prayer to convince one that it should play an important part in a Christian's life, and Christians often enquire how they might learn more about prayer, apparently feeling that they have not tapped this source of energy and comfort as they would like.

There is nothing derogatory in admitting a feeling of need for a more satisfactory prayer life, for the disciples themselves desired it,—“Lord, teach us to pray.” The request was uttered after hearing our Lord pray to His Father in heaven. Just what an experience that must have been we must leave it to each individual to conjecture for himself. How earnest such a prayer would be; what desire to learn the Father's will, and what evident readiness to obey would be manifest. What complete rest of faith in the Father's wisdom must the disciples have noted; and they realised how poor by comparison was their own communion.

Sometimes our Saviour continued all night in prayer to God—we might wonder what He would pray about all that time, but it is not unlikely that there was some repetition. His faith was tested to an extreme degree—with strong crying and tears He prayed to be delivered out of death. In the garden of Gethsemane He prayed in an agony, then a little later, “he prayed again, uttering the **same words**”. Words often fail in times of extreme trial. Reflection upon our Lord's prayer life might well be a profitable exercise for our spiritual well being.

In the sixth chapter of Matthew we find some instruction given by our Lord in respect of our prayers. In verse 5 we are told, when we pray, not to do as the hypocrites who like to make a show of their prayers. The synagogue is mentioned as well as the street corner—apparently our Lord had heard some hypocritical prayers in both places. If our Lord were about today in our modern synagogues, or if He were to pass by some of the street corner meetings held in His name, would He find the same kind of prayer that he warned against—pretense and show?

The sixth verse tells us how to pray if we would receive blessing—to pray in secret. The word translated “closet” here, is elsewhere translated “secret chamber”, and “storehouse”. The meaning undoubtedly is, that in our private prayers to God we should seek a place secluded from others; Christians of experience will testify that such seems to be necessary. Our Lord, of whom it is written that “he had not where to lay his head”, having no room often where He could pray unmolested in His darkest hours, sometimes chose the high mountain slopes for His seclusion.

Verse seven tells us not to use vain repetition when we pray like the heathen do. It is not repetition in itself that our Lord warns against, for as stated earlier, He repeated Himself in prayer. Earnest agonizing prayer sometimes knows but the fewest of words, oft repeated. The self-righteous Pharisee prayed fluently enough, thanking God he was not as other men, but all the poor publican could utter was—“Lord be merciful to me a sinner.” Our Lord told us which was the most efficacious prayer. The point to observe in this verse is that our Lord said, “Use not **vain** repetition.” The phrase occurs only this once in the Bible, and Young's Concordance gives the meaning “to speak emptily”. Weymouth renders this,—“When praying, do not use **needless** repetition as the heathen do, for they expect to be listened to because of their multitude of words.” From this we could conclude that we have not to spend a certain **time** in prayer. How long we pray, or how much we say, is not the essential thing. We should be sincere, earnest in rendering our praise and thanksgiving, and in making our petitions; then going our way leaving all with the Lord, watching for His leading in answer to our requests.

One wonders regarding prayer book prayers used in church services. Are they often but “vain repetition”? Where erroneous doctrine does not invade, some of these prayers are exceedingly nice in their expression; but where prayers

are recited again and again, they seem to have little power and surely **tend towards** “vain repetition”. The prayer that comes from the heart requires no embellishment of language to wing its way to Him who regards not words alone, but looketh upon the heart.

From verse nine we have recorded what we have come to know as, The Lord’s Prayer. It is much to be regretted, but seems true, that this prayer is often uttered in a manner described as “vain repetition”; thus we find how this finest of prayers, merely recited again and again, tends to lose its real value. The Lord’s prayer is just what He intended it should be—a **guide** in framing our prayers. First, a due and proper reverence for our Father in heaven. Next, a complete readiness and desire to have His will done in all things upon earth, a patient looking forward to, and waiting for His Kingdom. Next, a request for our daily provisions, both temporal and spiritual.

How many of us really consider verse twelve, and realize the limitation of forgiveness we can expect unless we enter into the **full spirit** of the prayer. How freely do we forgive those whom we believe trespass against us? It is a searching question which we should always ponder when we ask our Heavenly Father’s forgiveness for our own erring ways. Verses fourteen and fifteen are definite, showing that this injunction cannot be explained away. Till seventy times seven it is to be complied with; read also the simple but powerful parable in Matthew 18:23-33.

The closing request of the prayer in verse thirteen is well explained by another. For the sake of space we quote in part only,—“The one who is responsible for the temptations referred to, is Satan . . . In the petition which immediately preceded this one, the Christian has just finished asking the Father to forgive him his trespasses . . . , now he looks **forward**, and in his mind realises how weak he is and the danger of further stumblings . . . so he petitions for guidance and protection so as to **avoid sins in the future** . . . and is equivalent to asking Him not to abandon us, and thus leave us to resist the snares of the Evil One **in our own unaided strength**. . . . As the Apostle Peter said, ‘The Lord knoweth how to deliver the godly out of temptation’, and He will do so if we ask him . . .”

EVERY experience in a Christian’s life calls for ‘prayer. Every time we are in trouble or faced with perplexity, it seems natural to go to God in prayer, and there is no better place to go. But what about the times when all is well, when we are “sitting on top of the world”—a Christian is not always in dire trouble. This is the time when we are in real danger of becoming heady, high minded and puffed up; this is the time for earnest prayer for the Lord’s sustaining power to keep us in the proper spirit of humility, and to be reminded that of **ourselves** we are **nothing**.

If we have been tested and tried, and have **failed** to gain the victory, it is an occasion for prayer for forgiveness, and also that the Lord might bless the experience by impressing upon us our weakness along that line, so that in future we might lay hold more quickly upon the promised grace in time of need. If we should have won the victory in the test, our prayer should be of thankfulness, and that we may be watchful for the next attack of the Adversary, perhaps along some other line—to catch us off guard. He presses along lines where the natural being has least resistance; we once heard a phrase used in a prayer that we can all voice—Lord give us grace to control our tempers when we are tired.

It is the deep realization of our **constant** need of divine help wherein lies our safety—every day, every hour, every moment. In our text in Romans we find three other translations of “continuing instant”; and all three might well be used together—Let us be constant, persistent, persevering in prayer.

Is your prayer life your spare wheel or your steering wheel in the Christian way? The only time the spare wheel invites attention is when we are in trouble; the prayers of many are just like that. Let us not fail to continue in prayer in every circumstance. “Draw nigh to Me, saith the Lord.” The first step is ours; the Lord never fails to keep His part of the promise, . . .” and I will draw nigh to thee.”

Passover Memorial, 1966

The anniversary of the Memorial of Christ’s death falls this year on the evening of Sunday, 3rd April. It is the privilege of all appreciating our Lord’s request—“This do in remembrance of me”—to keep the observance at the appropriate season of the year.

Memorial Services

Melbourne—Sunday, 3rd April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street).

Adelaide—Sunday, 3rd April, at 6.30 p.m., at Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Sunday, 3rd April, at 7 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Sunday, 3rd April, at 7 p.m., at 53 Bennett Street, West Ryde.

If thou desire to reap profit, read with humility, simplicity and faithfulness. Thomas A. Kempis.

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Another Year of Opportunity

THE main work of the Christian is certainly the work of transformation of character, of disposition, to attain the conformation to Christ our Lord. It may be likened to the painting of a picture. How carefully every colour must be applied, how important every tint or shading; how wonderfully these features affect the whole. We have a copy which we must ever keep in view in order that we may be brought into the likeness of God's dear Son. The Apostle expresses a similar thought, saying, "We with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

As each tinting or shading of a picture may change the whole view or likeness, so each act, each word, each thought, each impulse or the way in which we are affected by the day by day trials, joys or sorrows, affects our characters. It is the small things of every day concerns that really mould our lives. It is how we are affected by the incidents of life as we come in contact with others, in the home circle, in the Church or in the world. The Lord does not protect us from very severe trials, indeed it is because we are Christians that we must have the "fiery trials which shall try you." The object is to develop character. It is because "God is working in us to will and to do His good pleasure;" it is because we desire to be made like Christ, that we must be tempted in all points as He was. We must like Him prove our loyalty and faithfulness to God so that we may be "overcomers" and strong to resist every foe, every temptation, and stand any trial.

We can never complete the picture by our own unaided ability. The great Artist must guide our hands in all the coloring, tinting or shading; and the opening of another year is an appropriate time to review the past work and resolve that in the days ahead, whatever the circumstances and conditions may be, we shall strive even more earnestly than ever before to work with God to will and to do of His good pleasure. By His grace, in due time, the likeness will be complete, "for He is able to complete that which He hath begun in us." Only let us day by day seek to be guided by His hand, gladly co-operating with Him in this wonderful work. Then when we may be with our Lord where He is, "we know that we shall be like Him and see Him as He is." -1 John 3: 1, 2.

Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace,
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning
Dear Master, let it be,
Just as Thyself would have it,
Another year for Thee!

Convention News

THE Annual Convention arranged by the Melbourne Class and held over the Christmas period was a very helpful season of spiritual refreshing, enjoyed, we feel sure, by all able to attend the gatherings. Our gratitude is rendered to the Lord for His blessings and benefits bestowed throughout the four days of the assembly. It was a pleasure to welcome visiting brethren from other states as well as from Victorian centres, and their contributions to the good things provided from God's Word added much to the enjoyment and encouragement received by the Lord's overruling providence.

Three very helpful Bible studies were conducted during the Convention days, the selected passages of Scripture

being—Phil. 4:4-9; 1 Cor. 15:48-54; and Psalm 46. Eighteen brethren addressed the gatherings with helpful and encouraging messages, and three Fellowship Meetings and a Baptism Service added much to the full programme enjoyed by all present. The attendance was also very good on each day of the Convention.

The study in Phil. 4:4-9 provided very good instruction for our present time of world distress and perplexity. The main lesson from the passage was to learn complete dependence upon the Lord, realising that His Plan of the Ages was going majestically on, and so the Christian's mind and heart should be at rest in Him, rejoicing in his privileges, and manifesting moderation, (reasonableness), while free from all anxiety, assured of the Lord's ability to answer all prayers in accord with His will and in the highest interest of each of His children. Thus would the gracious "peace of God" which is unknown to all but the Lord's true people "stand guard over your hearts and thoughts, through your union with Christ Jesus." The directing and keeping of the thoughts on the things that are true, honest, just, pure, lovely, of virtue and praise was seen to be of the most vital importance, even as the Apostle was a splendid example of this, "and then God, the giver of peace, will be with you."

Thoughts on the study in 1 Cor. 15:48-54, compiled by the chairman of this study, appear elsewhere in this issue of "Peoples Paper" as well as in the Notes on the Convention generally, as the value of the meaning of this passage seemed to warrant this double printing, for the benefit of all readers.

The study of Psalm 46 was most timely, being a message of comfort and assurance to all the Lord's people, especially in the last days of the age, and revealing God's Plan of the Ages to inaugurate His Kingdom following the disintegration of all earthly kingdoms, in the highest interest of His whole human family. The Lord's people truly find God to be their "refuge and strength, a very present help in trouble." Knowing that His Plan calls for the removal of all earthly kingdoms (mountains) they are encouraged not to fear during whatever part of this process may be accomplished prior to their deliverance from the earthly scenes "at the dawning of her morning." In the meantime there is much comfort derived from "a river (of truth) the streams whereof make glad the city of God"—the Church, in whom God dwells as an habitation through the spirit. (Eph. 2:22.)

The wording of verses 6 and 8 were seen to be most dramatic—"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." His will decrees that this must be, to make a clean foundation for the establishment of Christ's Kingdom. Hence, "He maketh wars to cease unto the end of the earth. . . . Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

The addresses by the brethren were very helpful on the variety of subjects as follows:—"What is Truth?"; "Remember Lot's Wife"; "The Power of Little Things"; "Continuing Instant in Prayer"; "By Searching"; "The Parables"; "Keep Yourselves in the Love of God"; "The Lord's Message to the Seven Churches"; "As a Man Thinketh in His Heart"; "God is Faithful"; "I Found Jesus"; "Preaching the Gospel"; "Let Your light So Shine"; "Take Heed Lest No Man Deceive You"; "The Church of the Living God"; "The Soul"; "The Unity of the Spirit"; and "In the Strength of God." A brief outline of all these addresses appears in the Convention

Notes expected to be available for distribution with this issue of "Peoples Paper."

On the morning of the third day of Convention, a Baptism Service was conducted at which a Polish brother from Brisbane symbolized his consecration to the Lord. This proved a very inspiring service, and we rejoice with our dear Brother who has been in Australia for some years, that he has experienced the Lord's drawing power to yield his life in glad and full sacrifice to be dead with Christ, that by His grace he may live and reign with Him in the heavenly kingdom. The service was conducted in both English and Polish, the addresses and prayers being in both languages and the hymns in English. The good talent of one Brother who speaks fluently in both languages enabled the addresses in English and Polish to be interpreted beautifully and which added much to the blessing of the occasion for our Australian and Polish friends. This was the first occasion a service of this kind has been conducted in Australia, and it was evident that the Lord's spirit was present in a marked degree.

At the first Fellowship Meeting, messages of greeting were gladly received from various Classes and individual brethren throughout Australia, from a Brother and Sister in Germany and also a cable from Brother and Sister Pollock of U.S.A., who visited Australia in October last. All these messages were warmly appreciated. The Convention message with our warm Christian love to all our dear brethren who had remembered the gatherings and to all who love the Lord is the Scripture passage studied on the first day of Convention—Phil. 4:4-9. There was opportunity for Praise and Testimony also at two of the fellowship sessions, and a goodly number expressed their sincere thankfulness to the Lord for all His favors and mercies enjoyed throughout the past year in particular. The Hymn Session also proved beneficial as a number of hymns were sung in grateful praise to the Giver of every good thing.

The closing feature was the usual Love Feast when all present shook hands with each other in farewell to the strains of the lovely hymn—"Blest be the tie that binds." The closing hymn—"God be with you till we meet again"—and the prayer of thankfulness to the Lord, and asking His continued blessing and guidance over all His children in the days ahead was a fitting conclusion to this refreshing season at the Melbourne Convention 1965.

CONVENTION NOTES

Notes covering the Melbourne Christmas Convention are now available free upon application to this office.

Adelaide Easter Convention

This announcement is made to the effect that the Adelaide brethren are arranging to hold their Easter Convention this year from Good Friday to Easter Monday, April 8th, 9th, 10th and 11th, in the Manchester Unity Building, (2nd

Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, Box 47 P.O., Lower Mitcham, South Australia.

Convention Study 1 Cor. 15:48-54.

IN verse 48 the Apostle shows the difference between the resurrection reward of the Church and that of the world of mankind. The willing and obedient of mankind will be rewarded with the perfection of human nature, while the overcoming Church of the Gospel Age will be rewarded with the heavenly nature. (1 John 3:2.)

The Apostle says in verse 49, “we” (the Church) in the present life have borne the image of the earthly (the first Adam), but in the resurrection the overcomers will bear the image of the heavenly. (Rom. 8:29; 2 Cor. 5:2; Rev. 3:21.)

In verse 50 the Apostle further explains the great change of nature which takes place in regard to the Church. He explains that “flesh and blood” (human nature) “cannot inherit the kingdom of God,” (John 3:4-8), “neither doth corruption inherit in corruption.” The word “corruption” means “that which may perish or decay,” while the word “in corruption” means “that which is incapable of decay—that which is imperishable.” The inheritance to which the Church is called is an incorruptible inheritance. (1 Pet. 1:4.)

The Apostle tells of a mystery (secret) in verses 51, 52 concerning the change of the last members of the Body of Christ. He says, “We shall not all sleep, but we shall all be changed, in a moment . . . at the last trump.” It will not be necessary that the Lord’s people who remain over until His second presence shall sleep in unconscious death; the moment of dying will be the moment of “change,” or “clothing upon with the house from heaven,”—the spiritual body. (2 Cor. 5:1, 2. See also S.S. Volume 6, page 724.)

The Apostle declares that the “change” of the last members of the Body of Christ takes place at “the last trump.” The last trump mentioned here would seem to refer to the seventh trump of Rev. 11:15. It is the last of a series of seven symbolic trumpets. In 1 Thes. 4:15-17 the Apostle refers to this same trump calling it “the trump of God.” Its sounding heralds the second presence of our Lord, and marks the time for the resurrection of the sleeping saints—“the dead in Christ shall rise first” (1 Thes. 4:16). As stated in verse 52 of our study “the dead shall be raised incorruptible and we shall be changed.” As the members of Christ’s body still in the flesh (the “we” class) finish their course in death, there is no longer the necessity for their remaining in the sleep of death. They pass immediately to their reward to be with the Lord and the risen saints. This is also the teaching of Rev. 14:13,—“Blessed are the dead which die in the Lord from henceforth (from the time of Christ’s second presence) that they may rest from their labours, and their works do follow them.”

Verse 53. “This corruptible” (frail earthly organism) “must put on incorruption,” (a character and organism that is permanent and cannot decay) “and this mortal” (dying nature) “must put on immortality” (the death-proof divine nature). The word rendered “incorruption” means incapable of decay, and is used to describe the character or organism of intelligent beings. It is also used to describe the Christian’s crown (see 1 Cor. 9:25) and his inheritance (1 Pet. 1:4; also 1 Pet. 3:4; Eph. 6:24; Rom. 2:7.)

The word rendered “immortality” signifies “deathlessness”; and is applied only to intelligent beings, and refers to the quality of the principle of life which animates them rather than to their organism.

Immortality, or inherent life is possessed only by Jehovah and Christ, and is to be the reward of the overcoming Church, so that they will be both immortal in nature, and incorruptible in character and organism. All who attain a character in harmony with God whether on the angelic or human plane of life may be said to have obtained a condition of incorruption; namely, an incorruptible character, but not of immortality which refers only to the Heavenly Father, and to Christ, and to the joint-heirs of Christ—His Church.

Verse 54. “When this corruptible” (this human organism compassed with infirmity) “shall have put on incorruption” (an organism holy, perfect, pure and incapable of decay) “and this mortal” (this life principle which is one sustained by food, water, air, etc.,) “shall have put on immortality” (a life principle that has inherent life—the divine nature) “then shall be brought to pass the saying that is written, death is swallowed up in victory.” (Quoted Isa. 25:8.) When the full deliverance and glorification of the Church takes place, then the complete destruction of sin and death will quickly follow during the thousand years of Christ’s Kingdom. Christ and His glorified Church will be the Heavenly Father’s instruments in wiping away all the effects of the curse of sin and death. (Rom. 8:19, 21; Rev. 21:4.)

“As a Man Thinketh in his Heart”

“Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties; for as he reckoneth within himself, so is he.” (Prov. 23:6, 7, Revised Version.)

IT may well be asked, How is it possible for any-one to think in his heart, to think within himself? Is it not with our heads that all our thinking is done? The answer is yes, in the first instance—all our thinking is done in our heads, in our minds. But when our thinking on any subject becomes established, or consolidated in the mind, when retained so that any conclusions become part of our being, then it can be truly said, “As a man thinketh in his heart, so is he,” because the heart is the centre of the affections, the very person himself. Does this not, then, impress upon us the great importance which the Scriptures place upon our established thinking—thinking that has become part of us—thinking which has reached to the heart, and determines what kind of a person one may be?

This matter is clearly and helpfully explained by our Lord in speaking to the Pharisees after they had accused Him

of casting out devils by Beelzebub, the prince of devils, in Matt. 12:31-37. The Lord was revealing the heart condition of the Pharisees, but we can see a very important lesson here also for ourselves. From verse 31 our Lord says, "All manner of sin and blasphemy (that is, every sin and slander which has not reached to the heart and become established there) shall be forgiven men; but the blasphemy (slander) against the holy spirit shall not be forgiven unto men," because such blasphemy against the light of God's spirit would imply wilful intention. Verse 32 explains the matter fully,—"Whosoever speaketh a word against the Son of man, it shall be forgiven him." This implies loose words spoken in ignorance against the Lord, and not reflecting the heart condition; very often a person does not realise what is being said against the Lord's name. "But whosoever speaketh against the holy spirit, it shall not be forgiven him, neither in this world (age) neither in the world (age) to come." These words indicate that what is said had become part of the person. In this Gospel Age, when the Lord's people are really on trial after the begetting of the holy spirit, how important it is that their hearts be in tune with Him; if they speak against the holy spirit, full light, it will not be forgiven them. This would mean second death. Likewise in the age to come, when God pours out His spirit upon all flesh, those then fully enlightened by the holy spirit will not be forgiven if they speak against that spirit. So we have it in the Scriptures that "all the wicked will God destroy."

Verse 33 of Matthew 12 from the Twentieth Century translation reads — "You must assume either that both tree and fruit are good, or that both tree and fruit are worthless; since it is by its fruit that a tree is known." As previously noted, this passage in Matthew 12 was spoken to the Pharisees, the Lord's accusers, but the Master had also warned His disciples along this same line in Matt. 7:15-20. By those fruits that come out of the heart, from the very being of one, is a person known—surely "By their fruits ye shall know them."

Then, in Matt. 12:34, knowing the heart condition of the Pharisees, our Lord had to reprove their conduct,—"How can ye, being evil, (thinking such evil of the very Son of God), speak good things?" Then a message for all of us as well,—"For out of the **abundance of the heart** the mouth speaketh." The Twentieth Century translates this,—"For what fills the heart will rise to the lips." When evil words rise from within, it is a very serious condition for any of us.

Of our Lord it is recorded in Luke 4:22,—"And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." How lovely it must have been to listen to the Lord's words of grace as He went about doing good, giving the message of blessing, favor and peace to those in right heart condition. "Of his fulness have all we received, and grace for grace." (John 1:16, 17.) We do well to ask ourselves how much of his fulness have we received; have we received it gladly and joyfully; has it touched our hearts as it did to the few in our Lord's day? It is surely a challenge to us, as to how much of His fulness has flowed into our hearts and is overflowing, being reflected in our lives to others.

It is the privilege of God's people to pass on to others this fulness of grace. In Rom. 10:15 Paul speaks of those who go forth with the lovely message of the gospel,—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." These are the "feet" that run with the message of peace, gladness and joy to refresh hearts with the same message as the gracious words that proceeded out of the mouth of the Lord—good tidings of great joy. This is the message of Christmas time—good tidings of great joy to all people. How beautiful! We are to carry this message out of the abundance or fulness of our hearts. Our thinking must always be of the right kind and influence the heart accordingly; then, what a privilege for the mouth to speak forth gracious words, from the fulness of the heart, words which the Lord has given to us!

From Matt. 12:35 we see how the Lord follows on, teaching us that by the infilling of His spirit in our hearts we are able to reflect some of His gracious words, His teachings, to those with whom we come in contact. "A good man out of the good treasure of the heart bringeth forth good things." How lovely it is to dwell in the unity of the spirit in the bond of peace, bringing forth the good things. Then, our Lord had reason to impress those of His day, and also ourselves, that "an evil man out of the evil treasure bringeth forth *evil* things."

Verses 36 and 37 are important to us also,—"I say unto you that every idle (pernicious, injurious) word that men shall speak, they shall give an account thereof in the day of judgment." Not that the Lord will bring to mind the actual words spoken, but the character developed by the use of malicious words will be required to be corrected. If the world of mankind are building up wrong characters, true repentance and correction will be necessary before lasting life is obtained in the Millennial Kingdom. How much more important is it for the Lord's people now, when they are being judged in this Gospel Age, to have their hearts pure and fully devoted to the Lord and His spirit. Thus they will be enabled to speak forth words in tune with the purity of heart, reflecting the lovely graciousness which the Lord implants in all worthy of such,—"Of his fulness have we received, and grace for grace."

Verse 37 reads—"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The Lord here indicates that the very inner being is declared by the words constantly spoken. So one can be justified by their words. So also is the contrary position revealed,—"By thy words thou shalt be condemned."

May it be dear friends that we shall seek to speak forth the praises of the Lord at all times. The checking of wrong thoughts is an absolute requirement of every disciple of Christ. Such thoughts do not belong to the Lord's people, but are from outside. The Adversary supplies the ammunition, so to speak, and if we use it we are building up a wrong disposition, filling the heart with that which will bring about the undoing of the whole Christian life. As the Apostle exhorts us—"Grieve not the holy spirit of God, whereby ye are sealed unto the day of deliverance."

Prov. 4:23 is most important,—"Keep thy heart with all diligence; for out of it are the issues of life." We build up in our hearts what we continually think upon. If *we reject* all wrong thoughts they will not gain entrance and remain in our hearts. Whatever thoughts are consolidated in the heart build up our character accordingly,—"Out of the overflowing of the heart the mouth speaketh." "As a man thinketh in his heart, so is he." May it be that the lovely

lesson Paul gave to the Philippians abides with us, enabling the retaining in our minds of whatsoever things are true, honest, just, pure, lovely and of good report. "If there be any virtue and if there be any praise think on these things." (Phil. 4:8.) Let us adopt this essential advice of the Apostle's, by the Lord's grace, throughout the new year before us, to build up ourselves and all with whom we come in contact, to the praise of God.

He Cometh with Clouds

THE Scripture in Rev. 1:7 is generally quoted as a proof that our Lord Jesus at His Second Coming will be visible to the whole human family; that they will all have great mourning when they see Him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures is different from this. In the first place, the Lord Himself said, "Yet a little while, and the world seeth Me no more, but ye shall see Me." Only the Lord's faithful followers were to see Him. The Apostle Paul explains that Jesus' followers will see Him because they are to be changed in the First Resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the Heavenly, the spirit condition, not only as high a condition as before He came into the world, but still higher.

The Lord prayed to the Father that He would glorify Him with the glory that He had with Him before He came into the world—"before the world was." The Father assured Him that He had glorified Him and would glorify Him again. (John 17:5; 12:28. Vatican MS.) The Scriptures also assure us that our Lord in His glorified condition is far above angels, principalities and powers. (Phil. 2:9, 10). When He was a man, He was "a little lower than the angels." (Heb. 2:6-9). The Scriptures declare that the Lord is now the express image of the Father's person (Heb. 1:3), and also declare of Him, "Whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of His coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of restitution of all things, which God hath spoken by the mouth of ALL his holy prophets since the world began."—Acts 3:20, 21

How shall we harmonise this last statement with that of our text, which says that He shall come with clouds; that every eye shall see Him; and that all mankind "shall wail because of Him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word "clouds" being used to signify trouble—in the dark Day. He is coming in clouds, in that the time in which He will first manifest Himself to the world will be a very dark Day to the world—"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21). That will be a dark, cloudy Day.

In that Day, ultimately all eyes shall be opened; and all mankind shall see Him with the eyes of their understanding—see Him in the sense that we see Him now, and have knowledge of Him and of the Father. A blind man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Cor. 4:4). There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why He comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's Kingdom is for the blessing of "all the families of the earth" according to God's promise made to Abraham and all the prophets after his day.

The Jews will come to recognise Him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved" (Rom. 11: 25, 26) from their blindness, from their ignorance, from their misunderstanding at His presentation of Himself at His First Advent. Another Scripture says that when they see Him, recognise the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24:30). The prophet says that those that "pierced Him" shall mourn for Him as a man mourns for his only son. (Zech. 12:10). Thus they will appreciate Christ, and their eyes will be the first that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all to be a parousia, or presence, of Christ, which is known only to His Church, His Bride class. The culmination of His work in the parousia will be the gathering of the Church to Himself in the First Resurrection. The Scriptures go on to say that He shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of His presence. But gradually they will come to know that they are in the time of trouble, the Day of wrath, in which this Age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious Kingdom of Messiah, through which are to come all the blessings which God has promised.

Jesus and the Resurrection

Acts 17:18

"Concerning the hope and resurrection of the dead I am called in question."—Paul, Acts 23:6; 24:21.

AND when they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again of this matter.—Acts 17:32.

If our wayward loved ones who died out of Christ are already in "the lake which burneth with fire and brimstone,"

and the righteous dead are already in bliss, why do the Scriptures say, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished," and "If there be no resurrection of the dead, then they which are fallen asleep in Christ are perished"?—Rev. 20:15; 2 Pet. 2:9; 1 Cor. 15:13-18.

If those who have "fallen asleep" have already "gone to their reward," why did the Master Himself say that they should be "recompensed at the resurrection of the just," when the Son of Man shall come in His glory, when every man shall be rewarded according to his works?—Luke 14:14; Matt. 16:27; Rev. 11:18.

If God's faithful are to be crowned at death, why did the apostles say that their own crowns were "laid up" for them until "the Chief Shepherd shall appear"? -2 Tim. 4:1, 8; 1 Pet. 5:4.

If they are already in the presence of God and singing His praises, why does "The Sweet Singer of Israel" say that "In death there is no remembrance" of God, and "The dead praise not the Lord"?- Psa. 6:4, 5; 115:17.

If the prophets and other ancient worthies were taken to heaven at death, why did Jesus say during His ministry, "No man hath ascended up to heaven," and Peter at a still later date declare, "David is not ascended into the heavens"?—John 3:13; Acts 2:34.

If the apostles were to go to heaven immediately at death, why did Jesus say to them before His ascension, "Whither I go ye cannot come," but "If I go I will come again and (then) receive you unto Myself"?—John 13:33; 14:3.

Our message like that of the apostles is Jesus the only Redeemer, and the resurrection the blessed hope, to be obtained through faith and obedience.

Is there not danger of getting mixed up by taking the "say so" of men? and is it not our duty to demand and seek a "Thus saith the Lord" for all that we accept as truth on religious subjects? And will not the reader resolve to do this hereafter?

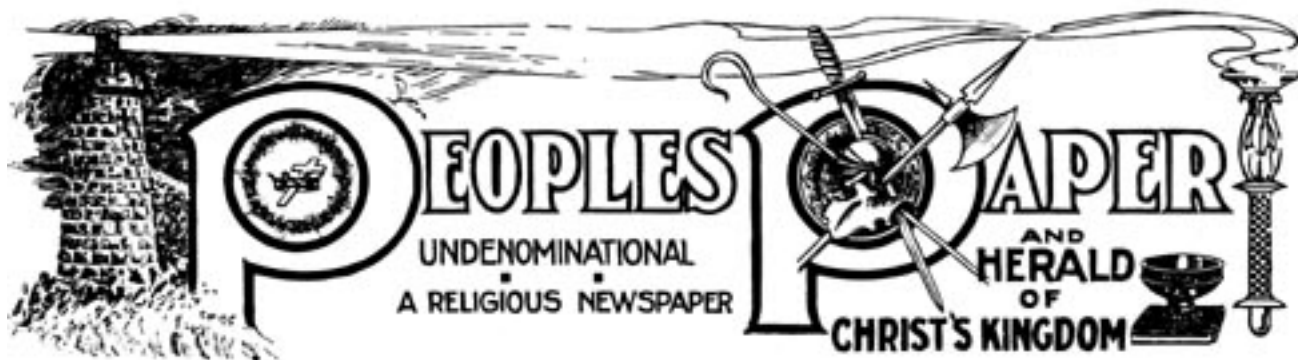
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Evolution in the Light of the Bible.

THE part of the evolution theory which concerns us mostly as Christians is the claim that man was not created by God a perfect human being, but rather that the human creature reached the stage recorded in the Bible as being able to commune with the heavenly Creator by a long process of development, commencing with a low form of life and taking many thousands of years to attain to human intelligence. In other words, the thought is expressed quite often that Adam and Eve in the Garden of Eden were merely symbolic of the human race, and were not the first human pair. People who speak in this way are not taking the Bible as their guide at all, but accepting man's wisdom as being superior to the plain statements of Scripture.

The Bible record respecting the creation of man is very clear and understandable for everyone of average intelligence, as found in the well-known text in Gen. 2: 7. Here we have the statement that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here we see that

God created the human body, with all the elements required to live ; a perfect body but without life. Every organ was perfect, and then God breathed into that body the breath of life, and the body began to live ; the lungs began to breathe, the heart began to pump the blood, and all the senses came to life. Man *became* “a living soul” by the union of the body with the breath of life. But how few, comparatively, of mankind understand that simple creation of our first parents.

In this connection we have an interesting verse in Eccles. 12: 7, which reads—”Then shall the dust return to the earth as it was ; and the spirit shall return unto God who gave it.” This spirit refers to the breath of life that God gave to man to create him a living soul by union with the perfect though lifeless body. Many people think of the spirit returning to God as the soul returning to God. It is nothing of the kind. It takes the breath of life and the body to create a living soul, and when the breath returns to God, at death, there is no living soul. The union of two things creates the soul; if there is only one left, there is no soul until in the resurrection the two are united again.

In 1 Cor. 15: 45, we have the Apostle Paul quoting from Gen. 2: 7, when he says, “So it is written, The first man Adam was made a living soul.” The fact that the inspired Apostle refers to Adam as the *first man* certainly confirms the record of Genesis. Who that esteems the Bible as God’s Word would contradict the Apostle Paul and claim that he was wrong in his plain declaration that Adam was *made* a living soul? Adam did not reach that stage of development over hundreds or thousands of years. He was made a living soul in the first instance, and also “in the image of God.” (Gen. 1: 27.)

The Psalmist’s inspired account of man’s creation is also of much interest and help to Bible students, as found in Psa. 8: 3-9. “When I consider thy heavens . . . which thou hast ordained; what is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels, and hast crowned him with glory and honour,”—of perfect human life. We note particularly the wording of verse 5,—”Thou hast MADE him a little lower than the angels,” and NOT that it took thousands of years of evolutionary processes to reach that state. Some people interpret it that man was made a little while lower than the angels. This was not the case ! He was made a little lower in degree, is the thought in the text, not that man would evolve to something higher in course of time.

Further, when we have the Apostle Paul in Heb. 2: 6-8 quoting the very words of the Psalmist respecting man’s creation, we see how important it is for us to accept the Bible’s testimony on this subject. After quoting the words from Psa. 8, Paul adds—”But now we see not yet all things put under him”—under man. No, fallen man is unworthy to control firth’s affairs. If he had continued faithful in the Garden of Eden he would have been an obedient human king of the earth, and would have had all things under his control for all time. While then “we see not yet all things put under him,” verse 9 of Heb. 2 contains a lovely assurance to Christians of the wonderful plan of God, and eventually what could have been in the Garden of Eden will really come to pass in the kingdom of Christ. We read—”We see Jesus, who was made a little lower than the angels (the same nature as perfect Adam) for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.” Paul was looking back on our Lord’s sacrifice, knowing that He was willing to be made a “little lower than the angels”. He was a corresponding-price to pay the sacrifice on behalf of Adam and all mankind condemned in him. Our Lord was crowned with glory and honour as a perfect man, as Adam had been in the Garden of Eden. This equality of Christ’s sacrifice for the fallen Adam is the secret of the doctrine of the ransom.

What Paul tells us in 1 Cor. 15: 21, 22 reveals the beauty and simplicity of God’s plan; how it reflects the love and mercy of God in providing our Saviour to be the Redeemer of all mankind—”For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”

In full agreement are the words in 1 Tim. 2: 4-6. “God will have all men to be saved (from Adamic death in the resurrection, and then) come unto the knowledge of the truth . . . that the man Christ Jesus gave himself a ransom (corresponding-price) for all, to be testified in due time.” But if the evolutionary theory was correct, man has been and is evolving to higher and higher attainments, and needs no salvation. In other words, evolution denies the fall of man, and has no place in its teachings for a Saviour. So we see how erroneous and deceptive a teaching evolution really is, being based on man’s exalted idea of his own wisdom.

How clearly did the Apostle Paul describe the wisdom of the worldly wise, in 1 Cor. 1: 18-24. “. . . Hath not God made foolish the wisdom of this world.... But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks (Gentiles) foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” This is a lovely presentation, to show the difference between the simplicity of the appealing message of the gospel of the cross of Christ, in comparison with the exalted ideas of the wisdom of the wise men of this world.

It is very evident that in the theory of evolution there is no place for the cross of Christ; but the Gospel message of hope for humanity because “Christ died for our sins” is the main theme of the Bible from beginning to end. (See 1 Cor. 15: 1-4.)

How important also that we understand and appreciate the Bible’s teachings on restitution for the majority of the human family, as declared in Acts 3: 20, 21. The teaching of restitution was lost and hidden over the greater part of the Gospel Age, but God through His servants made it known again following the Reformation period, and when understood it is seen that this part of the Plan of God is just as important for the majority of humanity as is the High Calling of God in Christ Jesus for the Church. “And he (God) shall send Jesus Christ, which before was preached unto you ; whom the heaven 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.” This must be a very important message for God to have put it into the mouths of all His holy prophets, every one of them, that there were to be times of restitution of all things at our Lord’s

second advent. The word translated “restitution” in the Greek carries the thought of “reconstitution, or restoration.” The question naturally arises, Restitution to what? Our friends believing in evolution must answer, Restoring to a very low state of intelligence, even the very lowest form of life. Can we imagine that to be part of God’s plan for His human family created in His own image? How poor and weak, how unscriptural, how unlike God, is the theory of evolution! But how lovely is the thought of mankind being restored to that perfection enjoyed by Adam and Eve in the Garden of Eden, as our Lord declared—“For the Son of Man is come to seek and to save that which was lost.” (Luke 19: 10.)

We call to mind the promise of our Lord to the thief on the cross, as recorded in Luke 23: 42, 43. Our Lord was crucified between two thieves. One apparently had a wrong spirit in respect of our Lord, and the other one appealed for help when he saw, perhaps, the notice on the Lord’s cross, “This is the king of the Jews.” He felt there would be no harm in asking the Lord to remember him when He came into His kingdom. “Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee today (this very day I am on the cross, and it seems I will never have a kingdom, humanly speaking), shalt thou be with me in paradise.” That is the very paradise to which all mankind are to be restored in the “times of restitution”. It is a lovely picture of the Garden of Eden conditions which will exist throughout the lengths and breadths of the whole earth. That thief will be resurrected and come forth when the other millions of humanity return from the “land of the enemy” to paradise conditions. That *is* what “restitution” really means.

Paul quotes from the Old Testament records in Gal. 3: 8 with reference to the blessings of restitution. “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” This is the message of the glad tidings of great joy to all people, when they are able to receive it into their hearts in the Millennial Age.

In Acts 3: 21 we read that the “times of restitution” have been proclaimed by “all God’s holy prophets since the world began.” If any prophets did not proclaim the “times of restitution” it would prove they were not God’s true prophets. To realise that all true prophets of God have proclaimed the restitution of mankind, a restoration of what was lost in Adam, strengthens our faith in the Word of God. It is clear also that the restitution message was not the prophets’ own idea of what God’s plan for mankind should be, but rather it was that “*which God hath spoken*”. The prophets were merely His servants. Paul tells us in Heb. 1: 2 that “God hath spoken unto us by his Son,” and just as truly God has spoken through the ancient prophets.

As an example of the many prophecies revealing the wonderful message of restitution back to the perfection lost in Adam and redeemed through Christ, Ezekiel 36: 6-38 is most enlightening. (Please read.) Who, that reads these verses would not be convinced respecting the “times of restitution”. Israel, the nations, all mankind, rejoice in the wonderful restoring time—back to that which was lost. It even mentions the Garden of Eden. “This land which was desolate is become like the Garden of Eden. . . . Then the heathen that are left round about you (Israel) shall know that I the Lord build the ruined places ... I the Lord have spoken it, and I will do it.” (Verses 35, 36.)

Let us not be misunderstood, however. While restitution is a wonderful provision for mankind generally in the Kingdom of Christ during the Kingdom age, it is not God’s plan for the followers of Christ during this Gospel Age—between our Lord’s first and second advent. The Apostle’s statement in Heb. 11: 39, 40 shows a clear distinction between the people of God prior to our Lord’s first advent, and those who become His followers since,—“And these all (having lived before the Gospel Age) having obtained a good report through faith, received not (the fulfilment of) the promise; God having provided some better thing for us, that they without us should not be made perfect.” The “us” class refers to Christians since our Lord’s first advent, and the “better thing” for Christ’s followers is well described as “so great salvation,” even the “heavenly calling of God in Christ Jesus.” (See Heb. 2: 3; 3: 1.) Of much importance is the fact that this heavenly inheritance is not gained through any evolutionary process; in other words, no one after accepting Christ as their Saviour can become a Christian by progressive steps of an evolutionary nature. The only way to enter the real Christian way is to commit one’s life fully and completely to God, after being justified by faith in Christ’s sacrifice, and then, and then only, being begotten by God’s holy spirit, as a member of the New Creation. No one becomes a true Christian by a sincere desire to live a good life and become better and better and please the Lord that way. No, but only by full consecration to God, and His spirit beginning a new spiritual life within. See 2 Cor. 1: 21, 22; James 1: 17, 18; 1 Pet. 1: 3-5. “Of his own will (God’s will) begat he us with the word of truth, that we should be a kind of first fruits of his creatures.” “God hath begotten us again unto a lively hope.”

It will be seen that the illustration sometimes used to prove the theory of evolution respecting mankind; namely, the process of the grub or caterpillar entering its cocoon and coming out a moth or butterfly is totally out of place. That process is quite normal in the development of the butterfly, but we do not find the butterfly continuing a further process to become a bird- or anything else. So, mankind in general in going into death are not transformed into angels by any process of evolution, but will be raised human beings to inherit the restored earth in the “times of restitution”. True Christians, on the other hand, begotten of God’s holy spirit in this life, and proving faithful unto death in sacrifice, are given spirit bodies in the first resurrection. That is why Paul spoke as he did, when he stated—“We have this treasure (of the new mind, the new creature) in earthen vessels, that the power may be of God, and not of us.” (2 Cor. 4: 6, 7.) Further, in 2 Cor. 5: 1, we read respecting the spiritual resurrection for true Christians—“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” A clear explanation of the earthly and heavenly resurrections is also found in the Apostle’s masterly presentation in **1 Cor. 15: 37, 38**,—“That which thou sowest (in death) thou sowest not that body that shall be. . . . But God giveth it (the being to be restored) a body as it hath pleased him, and to every seed his own body.” To

those begotten of the holy spirit, on their proving faithful unto death God gives a spirit body. For all others, “of the earth, earthy,” human, fleshly bodies will be given in the resurrection, that they may inhabit the earth. (See 1 Cor. 15: 45-50.)

How clear it is that evolution viewed in the light of the Bible is an erroneous and deceptive teaching and is absolutely opposed to the salvation of mankind through the sacrifice of Christ. Paul’s words to Timothy seem very applicable as a warning to us today against the errors of evolution and other anti-ransom doctrines.—”O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing have erred concerning the faith.” (2 Tim. 6: 20, 21.)

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Christmas Hopes and Joys

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” (Luke 2: 11.)

CHRISTMAS (or Christ’s festival) by general usage is celebrated on December 25th ; and since its commemoration is not enjoined in the Scriptures, but is merely a voluntary commemoration of a great fact rather than of a particular date, we do well to celebrate it decorously at the usual time—notwithstanding the fact that we disagree with the date, and hold, according to the evidences, that our Lord was born about October 1st, and that December 25th, nine months previous, was probably the date of the annunciation.—Luke 1: 30, 31.

Our confidence in Jesus that He was the sent of God, the Redeemer, the Messiah, the Deliverer of His people, rests not merely upon the testimony of the apostles in the New Testament records, wonderful and convincing as these testimonies are; they gain nine-tenths of their weight and importance from the fact that they evidence the fulfilment of promises, types and prophecies given by the Lord with more or less explicitness from time to time throughout the preceding 4,000 years. He who does not discern something, at least, of the divine plan of the ages in connection with our Saviour, His birth, His three and one-half years’ ministry, His sacrificial death, His resurrection, His ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for His people’s confidence in Him and in all the glorious things which He has promised He would yet accomplish through this great Saviour.

Note the original promise of the Saviour shortly after sin had wounded our first parents and brought them under divine sentence (Gen. 3: 15). Note the promise made to Abraham respecting Messiah that He should be of his posterity (Gen. 22: 18). Notice the same to Jacob (Gen. 28: 14) and to David (2 Sam. 7: 12-16). Through Isaiah the prophet, His coming and His greatness are foretold (9: 6, 7; 11: 1-9). Daniel the prophet, also **refers to** the importance of His work of making an end of sin and bringing in everlasting righteousness, and thus sealing the visions and prophecies which the Lord had just given respecting Him and the favor to come through Him (Dan. 9: 24). We recall also how He was typified by Isaac, who was not only the heir of the promises made to Abraham, but who was also in a figure put to death and received again from the dead. We remember also the types and figures of the Mosaic arrangement, and how Moses himself was declared to be like unto the greater one to come after him.

According to the flesh, Jesus Christ took hold of the seed of Abraham, as the Apostle explains; but He was indirectly related also to the outside world through His mother. All of this is interesting to us, but nothing to be compared to our still greater interest in the fact that our Lord Jesus, although born a Jew under the law, and redeeming those who were under the law, did more than this, in that His death as planned and accepted by the Father was a propitiation “for the sins of the whole world.” He died as the ransom price for Adam and his sin, and thus purchased from condemnation not only Adam, but his entire posterity involved through his transgression; hence, as the Apostle points out, “He is able to save (deliver) unto the uttermost all who come unto God through him,” (Heb. 7: 25). Not only so, but our Lord’s circumstances of birth and early experiences in comparative poverty as a working man, impress us with the thought that He is indeed able to sympathise with mankind in every station of life; having passed from the glory of the Father to the lowest condition of humanity and back again, He is surely able to appreciate and to sympathize with all conditions and classes.

The narrative of our lesson is so simple as to require few comments ; our chief interest centres in the message which our Heavenly Father sent us through the angels at the time they announced the birth of Jesus; “Fear not” —the angel understood well that through sin and degradation a fearful apprehension comes over man when he finds himself in contact with spirit beings; he is apprehensive of certain further condemnation or punishment ; his acquaintance with men in influence, authority and power, leads him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. Only the true Christian, having the eyes of his understanding opened to appreciate the length and breadth and height and depth of the love of God, can have that perfect love toward the Heavenly Father, which is built upon an intimate knowledge of His Word, and which casteth out all fear. We are reminded of the prophet’s words respecting the Lord’s people of today. “Their fear toward me is taught by the precept of men,” (Isa.

29: 13). The Lord would have His people free from this fear, though not free from a proper reverence toward Him.

The message continues, "I bring you good tidings of great joy, which shall be to all people." How slow the Lord's people have been to believe this message and to accept the Saviour at His full worth! How prone they seem to be to suppose first of all that He was to be a Saviour merely for the Jews; or secondly, a Saviour merely for a special elect class; or thirdly, a Saviour only for those who under present darkness, ignorance, prejudice, superstition and devilish influences, manifest a special love for righteousness! But how broad is the statement—great joy—for all people! Our faith is not broader than the positive declaration of the Scriptures, when we hold firmly that our God graciously has arranged that every member of our poor fallen race shall yet be blessed with a clear understanding not only of his own weaknesses and imperfections through the fall, but also by a clear understanding of the great redemption price paid by the Saviour, and a share in the glorious opportunities thus secured to return, if he will, back to full harmony with God and to full blessings and everlasting life.

The angels did not declare that our Lord came to bring universal and everlasting salvation to all people; but they did declare that the good message of joy, of privilege, love and hope shall extend to all people. The explanation of this is that a Saviour had been born, a Deliverer of the weak, the helpless, the dying, able to succor to the utmost all who would come to the Father through Him; able to open the blind eyes and to unstop the deaf ears that all may come to an appreciation of the goodness of God shining toward them in the face of the Lord Jesus.

No wonder after this message had been delivered, the Lord permitted an angel host to serenade the proclamation, and incidentally to prophesy also of the grand results yet to flow from the great work of redemption, which was then only beginning in the birth of the Redeemer! Properly the anthem begins with praise to Him that sitteth upon the throne, to Him who devised the great and wonderful plan of redemption and who sent His son, our willing Redeemer; glory to Him in the highest—in the highest strain of heart and voice, with fullest appreciation of Him as a Saviour! Next came the consequences on earth; namely, peace—not such a peace as men might patch up between themselves and between nations and parties, and that under present conditions would be sure very soon to be scattered to the winds; but a peace with God, a peace which comes from a restoration to the race **of the** divine good will. It was because divine justice could not spare the guilty that the sentence of death, the "curse," has borne down upon our race for now six thousand years. Under that divine sentence of death the dying race has become impoverished, not only physically, but mentally and morally, and selfishness has become the rule, and in its wake have come all our selfish ambitions and pride and strife and vain-glory and money love which have caused so much of the trouble that mankind has experienced.

But now, glory to God in the highest! because peace has been established upon a firm foundation—the lifting of the curse through the payment of our penalty by the Lord's own arrangement! As soon as the body of Christ has suffered with the Head, the great anti-typical day of atonement will be complete, and peace between God and man will be established, will be renewed, and as a consequence the Redeemer shall take to Himself His great power and reign for the purpose of blessing and uplifting those whom He purchased with His own precious blood. In their interest it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new kingdom, as the vessel of a potter they shall be crushed as henceforth useless; that in their stead may come the grander and perfect institutions of the Lord's kingdom. He will wound to heal, to bless, to bring in peace on the basis of everlasting righteousness; for ultimately He will destroy all those who, after being brought to a knowledge of the truth, will still love unrighteousness and tend to the corruption of the earth. He will destroy them, not in anger but in justice, in love, that an everlasting peace in full accord with that which is in heaven may prevail upon earth.

Wherever the story of God's redeeming love has gone, even though confused by various falsities, it has carried more or less of blessing with it;—even to the neglectful hearers and not doers of the Word it has brought blessing; and still more blessing to others who hear partly and obey partly; but its greatest blessing has been to the little flock, the royal priesthood who, entering into the spirit of the divine arrangement, have realised themselves justified through faith in the precious blood, and in harmony with the invitation of the Lord have gone forward, presenting themselves living sacrifices that they might have fellowship in the sufferings of this present time, and also, by and by, in the kingdom glories that shall follow. It is this class chiefly that is now rejoicing in a still fuller opening up of the divine Word so long beclouded by the falsities coming down from the dark ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will eventually recover from present degradation all who under the favorable conditions of the Millennial kingdom will develop the character which God demands of all who shall have eternal life—a love of righteousness and hatred of iniquity.

Pilgrim Way Ended.

INFORMATION respecting the passing of our elderly Brother Middleton, of Maryborough, Queensland, was received some time ago, but details of his Christian life were not available for the last issue of "Peoples Paper". Now it is known that our dear Brother Middleton came into the truth in 1909, and with Sister Middleton engaged in the colporteur work for about eight years, then being required to leave it for health reasons, but no doubt had the privilege of passing on the glad message of the kingdom to many in those early years of the harvest work in Australia.

While Brother Middleton had been in touch with the office in Melbourne from time to time, it was in more recent years that he and Sister Middleton attended Conventions in Melbourne and Adelaide and became acquainted with the brethren at these gatherings. His love and zeal for the Lord and His truth was most apparent at the studies and fellowship. It was also no easy task to undertake such long journeys at his advanced age, and this was a good witness

in the sacrifice of strength and means to associate with the Lord's people.

The close of our dear Brother's earthly life was very peaceful and really unexpected, and sincere sympathy is extended to Sister Middleton in the great loss of her life's partner. However the assurance of the heavenly Home for all the faithful followers of the Master is a great comfort, and we give thanks to the Lord that our dear Brother Middleton shall have entered into the joys of the heavenly kingdom, by His grace and strength.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at 70/-. Same Bible with Concordance and Subject Index at 80/-.

Revised Standard Version Bible.-1952. Copies of these Revised Bibles are available in strong paperback binding for 15/6 post paid. These Bibles are very useful for comparison in Bible study.

Hymns of Dawn Music Book.—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, and priced at 11/- post paid.

The Gift of Wisdom.

(Convention Address)

(Continued from last issue)

WHAT a priceless *gem* is wisdom. Do we value its excellency ; see our need and the unspeakable advantages it carries? It cannot be purchased with all the wealth of the world; it cannot be willed in an inheritance for another. It is written of a well-known Bible commentator. He was near the end of his earthly course and recorded: "I have now disposed of all my property to my family ; there is one thing more I wish I could give them, and that is the Christian religion. If they had that and I had not given them one shilling, they would be rich ; and if they had not had that and I had given them all the world, they would be poor." Nor does wisdom pass to us through the traits of heredity. It is a gift of God, and excels folly as much as light excels darkness. (See Prov. 3: 13-24.)

History records many men travelling great distances in search of wisdom. They crossed the seas, deserts, mountains to visit seats of learning in quest of what Paul describes—the hidden mystery of God. (1 Cor. 2: 6, 7.) One outstanding figure was the Queen of Sheba. She had heard from others of the great wisdom and fame of Solomon. "There came of all people to hear the wisdom of Solomon, from all the kings of the earth which had heard of his wisdom." It is commonly known how in the telling of strange and wonderful things there is a tendency, especially where fame is concerned, to exaggerate. The queen decided to discover for herself. She was so confounded and amazed at such wisdom and skill that "there was no more spirit in her." Solomon "*gave her of his royal bounty.*" He instructed a diligent pupil concerning this gift of wisdom, which was so appreciated she in return gave out of her treasures gold, precious stones, and of spices a very great store. There came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon. (1 Kings 10: 1-9.)

Jesus alluded to her. "The Queen of the south came from the uttermost parts of the earth to hear the wisdom of Solomon," and no doubt He was saddened by the disregard of the princes of this world for the Greater than Solomon. However, as He imparts to those with the ears to hear something of God's wisdom, does it not also leave us floundering, amazed, "with no more spirit in us"? Do we not applaud Paul who says, "the thousandth part was not told." The Queen said of what she thought was an exaggerated report, that not only was it true, but the half was never told. She expressed her appreciation in gifts. We may lack the silver and gold she was able to give, but what about the spices? The Wise Men of the East gave of such to our Lord. Have we any spices to give in gratitude?

We know from the Parable of the Talents that when anything good *is* buried it profits no one. On the other hand, when some good thing, wisdom for example, is possessed and put to good use, many people benefit. In this connection let us read Eccles. 9: 13-18. Briefly the facts are: A poor wise man in a little city, or a poor man in a poor city. He was, one could say, buried alive in poverty and obscurity. Despite this, when opportunity came, he employed his wisdom to good account; he rendered valuable service in a time of public distress and danger. All his friends and neighbours benefited.

Embodied in this story must be some peculiar features for the wise man to conclude that to him this type of wisdom seemed great. Scanning it more particularly we find a few abnormal, unrealistic features: Since the city is so insignificant and so few in it, why did such a great king send such a great army and so many armaments against it? Surely he could have no reason to fear it, containing as it did, so few and they being so poor. We know that those who intimidate go out of their way and to great lengths to crush the timid and the weak, but the circumstances in this instance seem out of proportion. The city is besieged and the inhabitants examine their citizens for military strength. This poor man had nothing to contribute except his wisdom. They discovered his wisdom; we uncover his unnatural quality—selflessness. This poor wise man might have hidden his wisdom and no one be the wiser as to this selfish act. He might well have reasoned, "What have I to lose except my poverty? What does it matter to me who governs this place? With a change of administration, I may even be rewarded for my services." Putting aside his private, personal interests, he served the public good. The moral is, "Wisdom is better than strength and better than weapons of war." Now we understand why he was soon forgotten. Where do we find this brand of selflessness being rewarded, acknowledged, respected?

In substance we could find many applications where this great wisdom and selflessness were employed for general benefit. For instance, when the Philistines encamped against Israel and the poor wise man (the shepherd boy, David)

delivered the weak Israelites from the mighty hand of the oppressors with Goliath at their head. In fact it could be applied to all the prophets, including Moses and all those poor wise men of their time who did so much and received so little—soon forgotten, “of whom the world was not worthy.” Another application, the best of all, suggests itself, although it may not be found similarly applied by known writers.

“A poor wise man”—He who was so rich became so poor, having not where to lay His head, that we through His poverty might become rich. “In a little city”—Nazareth; so poor, so mean and despised that people questioned whether any good thing could come out of Nazareth. “There came a great king against it, besieged it and built great bulwarks against it”—the prince of this evil world; he feared this poor man and his great wisdom; the evil one’s dominion was threatened. Hence the bulwark of armaments: all the machinery of the Roman army and empire being brought into the assault. “A poor wise man was found”—He taught them in their synagogues, warned them and prepared them for the oncoming assault. They were astonished, amazed; “whence hath this man this wisdom and these mighty works?” Never man spake as He, and all wondered at the gracious words He spake. He rendered invaluable service in a time of public distress and danger. A crisis had come to Israel; long outstanding accounts from Abel to that time were close to settlement date. Public distress was acute; poverty, sickness, doubt, fear and death filled the ranks of the fifth column in the city whilst outside were the evil hordes of Satan. The siege lasted three and a half years. The little city of Zion was delivered; the prince of this world was defeated, for through death this poor wise man is to destroy him who had the power of death. Christ, the power of God, the Wisdom of God, triumphed. Those few men in the little city, the despised sect of the Nazarenes, delivered, now enjoyed a peculiar type of immunity; the consolation for this little flock was not to fear, the Heavenly Father had much also in store for them. “And the poor wise man was soon forgotten”—He left them temporarily, promising to return, but “When the Son of Man cometh will he find faith in the earth?”

It is interesting to contrast earthly wisdom with heavenly wisdom. Both these influences present claims to our affections. Their methods and what they have to offer are set out comparatively in Prov. 9. The heavenly has a *sac-rifice*, bread and wine, and from the highest places invited the simple (those seeking instruction) to eat and drink bread and wine, and at the same time to forsake the foolish and live anew, in the paths of understanding.

The earthly wisdom, pictured as a foolish woman, also occupies a prominent and respectable high place of esteem in the city of men. She *also* calls to the simple—passengers out of their way; seeking, seeking, something . . . the advice these unfortunate people are given is that “stolen waters are sweet and bread eaten in secret is pleasant.” This so-called wisdom is earthly, sensual; that is, appealing to natural appetites, to a sense of pleasure and desire of gratification. If gratified, conscience and love (with all its wonderful attributes) are slowly but surely strangled by envy, strife, hatred, confusion, and every evil device. The heavenly wisdom is satisfying and entire for all the understanding; it glows with a light and purity; is a guidance for will, cleansing for the conscience and still more, strength for a practical expression of a Christian life. “Her ways are ways of pleasantness and her paths are peace” (with God). “Happy is the man that findeth wisdom—wisdom is the principal thing,” because a “man of understanding hath wisdom.”

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Melbourne Christmas Convention.

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 25th, 26th, 27th and 28th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

Adelaide Easter Convention.

This early announcement is made for the benefit of friends wishing to make their bookings for travel to the Easter Convention in Adelaide to be held (D.V.) April 16th to 19th next. A cordial invitation is extended to all able to assemble with the brethren in Adelaide, and further information is obtainable from the secretary—Mr. J. Jordan, 14 Newark Road, Torrens Park, South Australia,

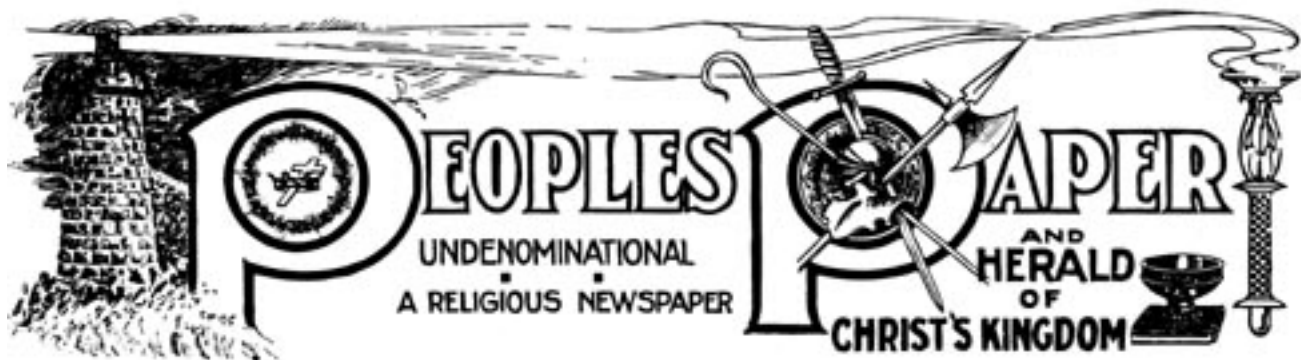
WATCH AND PRAY!

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

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

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

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



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The Friendship That Is Begotten From Above

(Convention Address)

"A friend loveth at all times, and a brother is born for adversity." (Prov. 17: 17.)

FRIENDSHIP-LOVE is not a miracle, but results from certain combinations. The one we love need not necessarily be just like ourselves, but rather would appeal to us more *as a* counterpart possessing qualities which we admire, but do not so strongly possess. Darkness, however, never loved the light ; the light never loves darkness. Hence for friend-

ship-love on a noble plane both friends must have high ideals, noble aspirations, even though they may have these in different measure. Each should see in the other something to esteem and to look up to; although in the case of our Heavenly Father this cannot be true; His love for us is of a parental character and chiefly along the lines of sympathy for us and appreciation of our endeavours to attain to His standard of character.

Reverence for the Lord and a recognition of the righteousness of His ways and precepts, and an appreciation of the Divine will and providences, are most essential to all true friendship, a hindrance to all spirit of rivalry and in general constitute a most valuable uplifting influence in every Christian character. How much it means to us in the way of contentment to know that our Heavenly Father is at the helm as respects all the affairs of His people! How much rest it permits in our hearts! How much meekness, gentleness, kindness, and love it prompts toward others, both to realise that they as well as ourselves are subjects of Divine care, and to have a heart so fully submitted to the Lord as to desire that His will shall be done irrespective of our own temporal interests or those of others.

This undoubtedly is the fruitful soil out of which all proper love amongst the Lord's people will be developed. We must love the Lord with all our heart, mind, soul, and strength before we shall be prepared to love our neighbour as ourselves, and to sincerely wish for him the same riches of grace that we desire for ourselves under the Lord's providences. Still more is it necessary to have this supreme love for God before we could in any measure approximate the degree of love which the Lord set before His followers as a new commandment, saying, "A new commandment I give unto you, that ye love one another as I have loved you."

Jonathan's love approximated this Christian love, this self-sacrificing love which so loved his neighbour as to delight to see that neighbour have the Lord's blessing upon him, even while this meant his own loss of honor, prestige, and kingly power. Oh, that such love as this might more and more prevail in the hearts of the New Creation! It is to such that the Apostle says, "Let the brother of high degree rejoice in that he is abased, and the brother of low degree rejoice in that he is exalted"—under the Lord's providences.

At times friendships spring up based upon mutual admiration, and often with a measure of selfishness in co-operation. But this is not the result where the love and reverence of the Lord properly enter in. As for instance in the case of Jonathan and David, selfishness would have operated against the friendship; it is, therefore, a sample of disinterested love. Every success and honor that came to David raised him as a popular idol to the place which Jonathan to a considerable extent had held. Every advancement of David meant the preparation of the people to receive him instead of Jonathan as Saul's successor. The king saw this, so did Jonathan; but they were reversely affected by it. The king was made jealous, angry; Jonathan, reversely, loved his rival, and that from the time of their first meeting, on which occasion he gave to David his armour and court robes. (1 Sam. 18: 4.) We read, "The soul of Jonathan was knit unto the soul of David"; their natures interwove, intermixed—a beautiful description of the purest and truest of love.

Alexander White says, "Had I read, 'Jonathan loved David as his own soul,' for once only I should have passed it by as hyperbole, . . . but as I read again the rest of the story, I found myself saying to the sacred writer, 'Lo, in all this speakest no hyperbole'."

David and Jonathan have had their forerunners and successors throughout all the generations of men; but the story of their devotion, one to the other, continues to exert its influence upon the minds of the children of God as they ponder over this exhibition of fidelity. Such contemplation reveals the power of an unselfish love to crush out of the heart every ignoble, selfish thought, and to elevate the mind and character up to that grand ideal so beautifully described by the Apostle where "love seeketh not her own," "suffereth long and is kind," "is not provoked," "thinketh no evil"; "beareth all things, believeth all things, hopeth all things, endureth all things"—where love reaches its clearest expression in actual demonstration.

So often the thought is held that real, true, brotherly love may be defined as the test of our patience, forbearance, and sympathy, or a reciprocative response to the love bestowed upon us by others. But these things have more to do with the passive side of love's operation, while the more positive action of love seems to have to do with its power to achieve results—where love controls, where the soul triumphs over hindrances that otherwise would be insurmountable, and exhibits strength, vitality, and beauty. These in turn stand out as an attractive force drawing to itself kindred spirits, uniting them to itself and imparting to such its own invigorating influence until fully reflected in the oneness of true brotherhood.

Thus we see that in the purposes of God our highest spiritual interests are served by our being so constituted as to require the mutual friendship of kindred minds—brethren controlled by similar aspirations and holy desires. Not only because the exercise of their true love upon us will react to our highest good, encouraging and stimulating our minds to reciprocate their love by seeking to be lovable, attractive, and pleasing to them, but also because we in turn require such companionship in Jesus in order that our love may be exercised upon others in assisting, strengthening, and beautifying their lives by its sanctifying power.

Now in all this, as well as in other matters, Jesus seems to fulfil rather than to destroy. He sent His disciples out two by two, as we believe, on a recognition of this great necessity in human life; and to this time in all Christian service and Christian living, the strength and joy of a strong personal Christian friendship is almost beyond computation. Another has beautifully observed that "The love of God never disturbs the order of things He has established. We never love our neighbour so truly, as when our love for him is prompted by the love of God. All other foundations for our affections have reference to self. It is ourselves that we love in our friends, and this is an imperfect love. It is more like self-love than real friendship. How, then, must we love our friends? We must love them in the way that God has ordained. We must love God in them. We must love the good things with which God has endowed them, and

we must, for His sake, submit to the privation of those things which He has denied them. When we love them with reference to self, our self-love makes us impatient, sensitive, and jealous, demanding much and deserving little; ever distrusting ourselves and our friends. It soon becomes wearied and disgusted; it very soon sees the termination of what it believed was inexhaustable; it meets everywhere with disappointment; it looks for what is perfect, and finds it nowhere; it becomes dissatisfied, changes, and has no repose; while the friendship that is regulated by the love of God is patient with defects, and does not insist upon finding in our friends what God has not placed there. It thinks of God and of what He has given; it thinks that all is good, provided it is from Him, and it can support that which God suffers to be, and to which it is His will that we should submit, by conforming ourselves to His designs. . . . It is all things to all men, not in a forced appearance and in cold demonstrations, but from a full and overflowing heart, in which the love of God is a living spring of the tenderest, the deepest, and the truest feelings."

Surely this represents the thought of our blessed Lord as He sets before us the requirements of true brotherhood. What language can express the delight, comfort, and strength experienced by those whose hearts are blended together in the spirit of this deep, unselfish friendship! But facing the disciple in this matter of friendship, there is a great limitation. He cannot enter into any close bond save with those who are, like himself, entirely consecrated and devoted to the Lord Jesus Christ. This is the highest law of all to him, and nothing that could possibly interfere with his relation to the Lord must be tolerated for a moment.

The claim itself looks hard and arbitrary, but the infinite wisdom and love thereof has been evidenced by the sad results accruing to those who have disregarded it, and have formed friendships with the worldly, or with those who walk disorderly, "after the flesh and not after the spirit," which friendships have proved to be "enmity against God".

The reason is perfectly clear to those who have a true conception of what discipleship really is, and how radically it differs from all other associations. It is intended to be a relationship centered in Jesus, a union of hearts touched deeply by His love, purity, and greatness, with each individual earnestly seeking continuance in His friendship by remembering His definite statement, "Ye are My friends if ye do whatsoever I command you." Behind all this stands the great desire of this One we mutually love, namely that our association centered in Him might represent to us a high spiritual vision of His loveliness, begetting in our hearts that spirit of oneness, helpfulness, and faithfulness so grandly exemplified in His friendship to us.

Additionally, how evident it is that these restrictions are necessary, since Jesus has repeatedly taught us that it is His will that His friends should in their relationship to Him, and to one another, bear testimony to the world as "the salt of the earth"; that there is a power in His friendship to constitute us a witness to the practical results of union with Him, producing characters and relationships that demonstrate the power of His gospel to purify and the power of His love to bring together the high and the low, the rich and poor, the learned and unlearned, mature and immature, binding all together in a fellowship like to that above—"that the world may believe that Thou hast sent Me."

Remembering this, let us now consider how this discipleship in Jesus is, in itself, a perfect qualification for the highest form of friendship. The disciples of Jesus drawn toward each other by the law of spiritual affinity will find His work in them fitting them for a friendship of the strongest and most enduring kind. There is the self-denial which He has enjoined upon them as the way of entrance upon discipleship, and the condition of its continuity. If self be smitten to death, and the one most prolific source of dissension, resulting in the breaking up of friendship, has gone, with what strength we can love and serve—if we have given up our hold on self with all its increasing demands. Then the common consecration of the life to the Kingship of Jesus, His people loving each other, and each able to say, "That life which I now live in the flesh, I live by the faith of the Son of God," (Gal. 2: 20), have the will and the impulse of One, and that One in His way and work is love.

Still further, there is a communion of interests. It is written of the hosts that gathered to "Hebron" that they were of "one heart to make David king." That common cause made a people, a nation, solid and strong. So with friendship in Jesus. Each disciple has nothing to live for but by word and deed to emulate Him and to be the fullest expression of His mind and character.

When two or more of these are brought into comradeship through the love and grace of God, and their friendship becomes fervent with a great desire and purpose such as this, how strong and lasting must that friendship be. Each will cherish for the other a very high ideal of life, character, and service, no less than the will of God in each. The prayer of Epaphras for the Colossian brethren, "That ye may all stand perfect and fully assured in all the will of God" (Col. 4: 12), is a delightful statement of the desire that disciples, comrades, ever cherish for each other, and that friendship is ever looked upon as a means to that end. Thus the very heart of the Golden Rule is reached in that friendship, for each does to the other what he would the other should do to him. Yea, more—each catches the spirit of Jesus, who went beyond the requirements of the Golden Rule, even to loving others better than Himself. Such a love is rarely known, except among the saints; and, alas, we fear not often experienced even among these. When, however, we do find a friend who sticketh closer than a brother, we properly appreciate him all the more because of the rarity of his kind. And to Jonathan the depth of David's affection was shown when they were forced to part. "And they kissed one another, and wept one with another, until David exceeded." (1 Sam. 20: 41.) This love found expression in David's lament at the death of his friend; "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."—2 Sam. 1: 26.

When this mutual love becomes established amongst brethren in Jesus, then comes that delightful sense of rest and naturalness in each other's company, which is the very essence of friendship. A writer has most beautifully expressed this thought thus: "O, the comfort, the inexpressible comfort of feeling safe with a person, having neither to weigh thoughts nor measure words, but pour them all right out just as they are, chaff and grain together, knowing that a

faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness blow the rest away.”

That is the abiding condition of friends of Jesus. All necessity for reserve and hiding is gone, in the absolute confidence born of the certainty of high unselfish love. This laying bare of each to each produces the true vision of each to each. I shall thus be able to recognise quickly all the excellencies in the character of my friend, which perchance other persons may be slow to discover. He will see with clearest vision the points of my shortcoming and failure. Intelligent love is never blind. We shall know each other more deeply and truly in that life of mutual love than it is possible for man to know man by careful calculation or closest critical observation. It has been said that “love will stand at the door and knock long after self-conscious dignity has fallen asleep,” which is only another way of expressing the beloved Apostle Paul’s great words, “Love suffereth long and is kind,” and because this is true, the clear vision of friendship ever makes demands on eager consecrated service. The good recognised will be developed by fellowship, by encouragement and fidelity—even when that good is costing my friend much sacrifice and suffering. As sharers in common of the friendship of Jesus, the shortcomings of each will be a matter concerning which the true disciple-friend will mourn and pray in secret, and of which he will speak in such tones of tender love that his brother will be won to the highest surrender, which ever means victory and advancement. So, together, and by the reciprocity of holy comradeship there will be a building of each other up and a several growth in grace.

There is no higher or more wonderful description of possibilities of true friendship in Jesus than that contained in St. Paul’s words to the Romans (12: 15)—“Rejoice with them that do rejoice, and weep with them that weep.” That is true sympathy, and perfect sympathy between two is friendship. The word “sympathy” has too long been robbed of its glory by the narrowing interpretation which has considered it only as power to “weep with them that weep”. That is the smaller and easier part of true sympathy. Sympathy we would say, is the power that projects life outside the circle of personality, and shares the life of another, feeling the thrill of the other’s joy, and the pains of the other’s woe. “There is such a thing as making my brother’s sin my own, and bearing it in the spirit before God, as though it were my own. We need to be very near to Christ in order to enter into the spiritual meaning and application of all this. It is a wonderfully blessed and holy exercise, and it can be known only in the immediate presence of God. How little we really know of this the heart can testify. Our tendency is, when a brother has sinned, to sit in judgment upon him; to take the place of a severe censor, to look upon his sin as a something with which we have nothing whatever to do. This is to fail sadly in our priestly functions. It is a most precious fruit of grace to be able so to identify oneself with an erring brother as to make his sin one’s own—to bear it in spirit before God. This truly is a very high order of priestly service, and demands a large measure of the spirit and mind of Christ. It is only the spiritual who really enter into this ; and alas! how few of us are truly spiritual! ‘Brethren, if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ’ (Gal. 6: 1, 2). May the Lord give us grace to fulfil this blessed ‘law’! How unlike it is to everything in us! How it rebukes our ‘harshness and selfishness! Oh! to be more like Christ in this as in all beside!’”

This attitude can be realised only when the friendship is in Jesus. There it can be, and is my brother in trouble, in difficulty, in temptation? I am his companion still, and the sorrow, the perplexity, the anguish, are mine also. Leave him now that he is fallen? **Impossible!** When he fell, I fell; not in the sense of manifesting his weakness, but in sympathy with him in his failure, and I shall not feel erect again until he has made even that fall a stepping-stone to higher things.

Is my brother in joy, in prosperity, in victory? I am yet with him, and the rapture, the success, the triumph are mine because they are his. Be jealous of his promotion? Again, impossible! If he rises, so do I, and all his advancement is my greatest progress, for we are one.

Blessed is the man that hath such a friend, and himself becomes such a friend, in the brotherhood of Jesus! It may be impossible to have many. It is questionable whether any person apart from the higher realm of relationship can ever have many. Such friendship cannot be separated. Oceans and continents may divide, but mutual love laughs at these, and in daily service, prayer, and meditation, each is still with the other, and thinks and plans and works under the old influences.

Friendship is always beautiful, but the friendship of disciples of Jesus, based upon the law of spiritual affinity, and conditioned and consummated in Christ, is Peerless.

“Blessed be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.”

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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.

Distress of Nations

EVENTS in the world today impress more “and more the sad inability of mankind to order their affairs in anything like the way expected of intelligent humans enjoying the favors and privileges of this day of enlightenment in this 20th century.

It is surely appalling to find in countries where starvation is so widespread, the majority of people not having enough to eat, that the leaders in these nations, knowing of all the circumstances, should engage in war and multiply the miseries of millions of their people.

What a sad picture today's events must present to the Lord above, as He beholds His human creation seeking to destroy one another for the paltry gain of a little territory on the earth. The Psalmist describes the Lord's knowledge of world events and also the outcome, in due time, in Psa. 102: 19, 20—”The Lord hath 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.”

The Apostle Paul well described world conditions during “this present evil world” when he stated—”For we know that the whole creation groaneth and travaileth in pain together until now,” adding, “For the earnest expectation of the creation waiteth (unknowingly at present) for the manifestation of the sons of God,”—the revealing of Christ and His Church for the deliverance of mankind from sin and death. (Rom. 8:22, 19.)

How we thank God that He has a Plan whereby the groaning prisoners of humanity are to be loosed from the appointment to death. The majority of mankind have been and are now going down the “broadway to destruction”—condemned to death on account of Adam's disobedience. Nevertheless, God's plan provides for a resurrection of the dead through the sacrifice of Christ. (1 Cor. 15: 21, 22.) How futile it would be, however, to resurrect or loose those that are appointed to death back to world conditions as existing today. What a **clean-up** this world needs, and this is what God determines shall be accomplished in the end of this age now at hand, in preparation for the setting up of Christ's Kingdom.

In the language of the Psalmist we read,—”Come, behold the works of the Lord, what desolations he hath made in the earth,”—through the great time of trouble, humanity being thoroughly subdued by their own awful conduct, permitted of the Lord for their lasting good. Thus we read—”He maketh wars to cease unto the end 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: 8-10.) “Weeping may endure for a night, but joy cometh in the morning.” (Psa. 30: 5.)

When Christ is King

THE HOPE OF HUMANITY

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

As we view the world in comparison with even fifty years ago, we have to confess that it is less Christian today than then. Not only is there a larger percentage of heathen and avowed agnostics and atheists, but we have to deplore the fact that there is less real earnestness among professing Christians. There are fewer real, consecrated Christians understanding what it means to take up the cross and to follow Christ in the churches today 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 still need 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. 2: 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)?"

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; 5-9; 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.”

Pilgrim Ways Ended

ON the morning of the 10th of August, our dear Sister Callow, of Melbourne, finished the earthly way after a serious illness of some months’ duration. Having been devoted to the Lord from an early age our dear Sister became well interested in the truth with some other friends in Tasmania early in 1932. About 1936 Sister Callow came with her family to Melbourne, and has been closely and devotedly associated with the Melbourne Class ever since.

Of a most lovable disposition, the truths of the Bible were gladly embraced and appreciated so fully, and the teachings thus gained our dear Sister put into her daily life in a very marked manner, and thus was a glowing witness for the Lord and His truth to all with whom she came in contact.

It was always a pleasure to have our Sister Callow with us at the gatherings in Melbourne, her help at the studies and fellowship always being of an uplifting nature. The Lord’s spirit had brought about a maturity and kindness in thought, word and deed ; by His grace her presence added materially to the benefits gained in the assemblies.

To our dear Sister’s children and their children she was a tower of strength and stability, being able to advise and guide by the Lord’s wisdom in her heart. Very sincere sympathy is extended to all loved ones in the family circle who miss so keenly one who was able to comfort and support in all of life’s affairs. Their attachment to such a dear Christian mother was lovely to behold, and a short time prior to her death our dear Sister left a special message of love and comfort to her family which included Psa. 23 and hymns 195 and 394 in the “Bible Students Hymnal.”

The truths of God’s Word and His spirit in her heart were a means of much comfort and consolation to our dear Sister in her trying and painful hours. How lovely it is to realise that those who devote their lives to the Lord, and ever seek to please Him in their Christian walk are promised a heavenly inheritance with Christ, as they prove faithful unto death. We have every confidence in our dear Sister Callow being counted worthy of the Lord’s commendation—“Well done, good and faithful servant, enter thou into the joy of thy Lord.”

Another of our dear friends, Brother E. J. Dowling, of Condobolin, N.S. Wales, finished the pilgrim way early in August. Our Brother Dowling was known mainly by the Sydney brethren, being much appreciated by them as he paid visits from time to time, joining the meetings whenever possible and rejoicing in the Lord’s truth very sincerely.

Our dear Brother Dowling had been in touch with us here in Melbourne for over 30 years, and took pleasure in supporting the work as well as witnessing as he had opportunity in his area. The periodicals were a means of much help to him in his isolation for the greater part of his Christian life.

How good it is to know that the Lord knows those who are His in every part of the world. While our dear Brother was most of his time far removed from the fellowship of kindred minds, yet the Lord's grace and strength was no doubt his portion, and by His grace he shall have entered into the reward of the heavenly kingdom, by proving faithful unto death. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Melbourne Christmas Convention.

This early announcement is made to the effect that the Annual Convention in Melbourne is expected to be held over the Christmas season again this year (D.V.). Further information will appear in our next issue, and in the meantime may be obtained from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

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Does the Bible Prohibit Blood Transfusions?

(This article is published by request).

FROM God's message to Noah and his family after they had been delivered from the flood of waters, we read—"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9: 3, 4.) From this definite instruction to Noah and his sons we see that God forbade His ancient people to drink the blood of the lower animals.

As the science of transferring blood from one human being to another in order to save life was not known in ancient times, it is understandable that there is no direct reference to it in the Word of God. Our conclusions as to whether blood transfusions can be properly placed in the same category, from God's standpoint, as the assimilation of the blood of beasts through the digestive organs must be based wholly upon the principles involved, rather than direct statements of the Bible.

There are generally to be found in the Scriptures certain principles for guidance as to what would be correct or incorrect, even though so often we cannot expect the exact wording of the Bible on the particular matter.

It will be clearly realised that in contrast to God forbidding His ancient people to drink the blood of lower animals, it is human blood that is used in the science of blood transfusions. Another important contrast is that drinking the blood of lower animals necessitates their death, while blood transfusions do not require the death of those who donate their blood. Very often, it is said, it is quite helpful for people to donate blood; those particularly full-blooded or strong do not find it in the least detrimental. Further, benefits from drinking the blood of animals reach the system through the digestive organs, while in transfusions the blood of the donor is channelled directly into the bloodstream of the patient. It is a completely different process altogether. Apparently, then, there is no similarity between the ancient custom of drinking blood, which was forbidden by the Lord, and the modern science of blood transfusions.

Turning to God's instructions to Israel in Leviticus 17, given some considerable time after the days of Noah, we find the same strict prohibition against eating blood in verses 10 and 11. It is good that we see the importance of this matter

that God gave to ancient Israel, because the same laws given to Israel are certainly most appropriate for us to observe today. "Whatsoever man of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood ; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 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 ; for it is the blood that maketh an atonement for the soul."

Again in Lev. 19: 26 we read—"Ye shall not eat anything with the blood," meaning that it must be properly drained of blood. Deut. 12: 16, 23, gives us further information,— "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh."

There could be no excuse for the Israelites to be misinformed in regard to this important instruction from the Lord to abstain from eating blood of the animals which God gave them for food, and which was also used to make atonement. As we read in Lev. 17: 11 that the blood was given upon the altar to make an atonement for their souls, we realise that such "atonement" made by the blood of animals was of a typical nature only, and pointed forward to the atonement which would be made for Adam and his race by Jesus' blood. Even though it was typical, it was most important that animal sacrifices be carried out strictly to the letter—that the blood of animals be not used for any other purpose than that which God determined it should be, and laid down in these laws for His intelligent people.

Hebrews 9: 22 tells us, "And almost all things are by the Law purged with blood; and without the shedding of blood there is no remission." We remember the important incident of the offerings of Cain and Abel, recorded in Gen. 4: 3-5. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." Cain was a worker of the soil, and he thought he was bringing to the Lord his best fruits, his best production of the soil. But Abel brought of the firstlings of his flock. "And the Lord had respect unto Abel and his offering ; but unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth ? and why is thy countenance fallen ? If thou doest well, shalt thou not be accepted ? And if thou doest not well, sin lieth at the door." Abel was in touch with the Lord, his mind was in tune, and he knew what the Lord would desire. It was not for Cain to offer what he thought the Lord would accept; it is not for us today to offer what we think would be acceptable to the Lord. We need to find out God's will from His Word. Abel brought the firstlings of the flock for sacrifice. God accepted that because it was pointing forward to the sacrifice of Christ. Cain's offering was not a type, and God did not appreciate such offerings at all. We see the point, that God accepted the typical offerings of those in harmony with His will, and the same principle applies to us today.

Continuing with Paul's words in Heb. 9: 23, we read—"It was therefore necessary that the patterns of things in the heavens should be purified with these,"—It was necessary, because God arranged that types should be made of the animal sacrifices. That is why Paul is saying, "the patterns (or pictures) of things in the heavens should be purified with these"—these animal sacrifices and the sprinkling of their blood. "But the heavenly things themselves with better sacrifices than these." Yes, even with the blood of Christ.

We see, then, that as the blood of bulls and goats pointed forward to the shedding of Jesus' blood, God attached great sacredness to animal blood, and for this reason did not want the Israelites to consider it common or for use as an ordinary food. Holding the blood of animals as sacred would impress the great value of the atonement of Jesus upon the minds of all Israelites who were God's covenant people.

It may be asked, What relationship is there between God's prohibition on eating the blood of animals and the matter of refusing blood transfusions ? As previously stated, God's command had to do with the blood of animals only, and the prohibition was against receiving blood into the digestive organs. In the case of blood transfusions, no animal blood is used, and the human blood is not taken into the digestive organs, but transferred to the bloodstream of the patient. We feel that is a great distinction which should always be kept in mind. Therefore there is no similarity between eating blood of animals and receiving transfusions of human blood into the bloodstream. Further, we know of no Scriptures which could give the slightest indication that blood transfusions should be rejected by Christians or anyone else.

In New Testament times a problem was presented to Jewish Christians in the early church when Gentile converts began to associate with them. These Gentiles were sincere in their acceptance of Christ, but seemingly in many cases their Christian faith was merely superimposed upon their forms of heathen worship, many of which were abhorrent to Jewish believers. Certain Jewish teachers in the church thought to discipline their Gentile brethren by insisting that they obey the ordinances of the Law, such as circumcision. The Apostles, and others more mature in the faith, met in conference at Jerusalem to decide what should be done about this problem. In view of the circumstances, they agreed on a minimum requirement for Gentile converts, and the decision was given first of all by James, and later from all the Apostles as found in Acts 15. It is most interesting to read this whole chapter, from which quotations are made now. "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about this question." (verses 1 and 2.) The Apostles, who were inspired of God, would support Paul and Barnabas who also had the Lord's mind on the matter. But to have the authority of the Council at Jerusalem would carry more weight.

Reading through this 15th chapter of Acts, we find that Peter tells about the wonderful occasion of the Gentiles receiving the hope of the Christian calling, down to verse 12. From verse 13 we see that James, after hearing Peter's declaration, sums up the same truth, stating that "God at the first (for the first time) did visit the Gentiles, to take out

of them a people for his name,”—for the Bride of Christ. James here gives us the whole sweep of the Gospel Age, and with the reference to the “tabernacle of David” and “the residue of men seeking after the Lord” covers the work of the Millennial Age in God’s wonderful Plan of the Ages, to verse 18.

Returning to the important subject of what was required of Gentile converts, the Apostle James continues in verses 19 and 20. “Therefore my sentence is, that we trouble not them, which from the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.” In other words, Gentile Christians were on the same basis as Israel in respect of eating blood. It was abhorrent in the sight of God, and was therefore banned. From verse 22 a rather detailed account is given of the decision of the apostles and elders, with emphasis on verses 28 and 29. “For it seemed good to the holy spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.”

Notice the point, “It seemed good to the holy spirit and to us.” God’s spirit was so guiding and directing them that they could speak for God in this matter. And of course, the inference here is that they abstain from eating or drinking blood, just as Israel had been definitely instructed in the days of Moses. The idolatrous worship of the heathen in the time of the early church included feasting on the meats which had been offered to idols, and fornication. Partaking of blood could easily have been associated with these revelries. The immature Gentile Christians may not see any wrong in this, but to bring such practices into the church would have been disastrous. So the apostles insisted that they abstain from them.

However, these instructions to the Gentile believers in the early church have no bearing on the present-day medical science of blood transfusions. Each of the restrictions listed in Acts 15 would be clearly understood in the Apostles’ day, and abstaining from blood, of course, meant to abstain from eating blood. How any Christian could interpret this to include blood transfusions is very difficult to understand, because there seems no connection between the two.

The matter of children under the care of parents or guardians is most important. It would surely be a grave responsibility to deny any child a blood transfusion if it were likely to save its life. All parents and guardians need to remember that children under their care are first of all God’s little ones, and would need to be sustained by every reasonable means at their disposal, even if such adults reject blood transfusions for themselves because of conscience.

Then, the necessity for conscience to be regulated by God’s Word is most essential. Paul’s words in Acts 24: 16 are of great help. He says, “Herein do I exercise myself, to have always a conscience void of offence toward God and men.” The same apostle informs us of some whose conscience would not be a true guide in 1 Tim. 4: 1, 2, “. . . having their consciences seared with a hot iron.” Paul’s words here reveal the possibility of the conscience becoming disarranged, not interpreting correctly. So we see it is not sufficient to say, “My conscience tells me so and so is correct and proper, and it must be true.” Our consciences must be regulated by the Word of God. The “Daily Manna” comment on Acts 24: 16, for November 24th, puts this matter helpfully,—“Our consciences require regulating, as do all the other features of our fallen nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a time-keeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully ; so our consciences are ready to indicate right and wrong to us, but they can only be relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God.”

Another matter of great importance for all Christians is to see that they do not agree with and obey any injunction of any church or organization simply because it is proclaimed from such organization. The regimentation of beliefs has been a great failing all down the Gospel Age, and the rejection of blood transfusions, through the misuse of Scripture. In our time, has been formulated at the headquarters of an organization, and is strictly followed by all adherents without any individual decision or appreciation in the matter. The Lord’s people need to realise that they gain God’s approval for their decisions on any matter only by being individual Christians, being exercised in their own minds from the Bible as to the truth or otherwise in respect of any teaching proclaimed by any church or organization. In Prov. 29: 25 we read, “The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.” The fear of man or organizations of men often hinders people from progressing and rejoicing in the wonderful truths of God’s Word.

While some know the meaning of the Bible “hell”, that it is the condition of death, they hold the fear of “second death” over their followers to influence them, which, of course, is very wrong. There is a second death mentioned in the Bible, but this will be the penalty only for those who are 100 per cent. wilful. For any person or group of people in an organization to determine who is worthy of second death is out of all reason. Some people feel if they take a blood transfusion they will be condemned by the Scriptures God *gave* to Israel, and suffer the second death. This interpretation comes from a particular organization, not from the Word of God. Those who belong to this organization and feel its teachings must be correct are more or less intimidated. That is why we find people who would rather die than take a transfusion, feeling that they will have a resurrection anyway, but if they had a blood transfusion they would die the second death. It is pathetic to find that people are so misguided and misdirected by what is proclaimed from the headquarters of a particular organization.

How important it is for all the Lord’s people to be individual Christians, and be not intimidated by teachings not supported by the Word of God. We need to stand fast in the liberty wherewith Christ has made us free—free from the errors of the Dark Ages as well as those of modern times, seeking always to “prove all things” and hold fast that which is good. It is the privilege of Christians to rejoice and encourage one another in the pilgrim way, looking forward to

the glorious inheritance with Christ, and the wonderful hope of assisting in the blessing of all mankind who will obey the laws of Christ's Kingdom and gain lasting life on the restored earth.

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The Apostolic Council

(Acts 15: 12-19)

"Through the grace of the Lord Jesus Christ we shall be saved, even as they."—Acts 15: 11.

AS the envy of the Jews on account of the progress of the doctrines of Christ hindered them as a class from receiving the truth, so we see that a measure of that same spirit among some who accepted the truth was bringing them again into bondage to the Law, and depriving them of their liberty in Christ. And not only so, but some of these were determined to put this yoke upon the whole church by insisting that all Gentile converts must be circumcised and thus become Jewish proselytes before becoming Christians ; and that otherwise they could not be saved.

These Judaizing teachers interfered with the work of Paul and Barnabas at Antioch, and a great controversy ensued. The question was a vital one, and one which involved the whole structure of Christianity ; for the error struck right at the foundation doctrine—the efficacy of the precious blood of Christ for salvation to all them that believe, whether Jews or Gentiles. These false teachers were claiming that faith in Christ as the Redeemer was not sufficient for salvation, but that this was only an appendage to the Law, which still held dominion over the Jewish converts, and to which the Gentile converts must also submit.

The church at Antioch was greatly exercised on this question, and Paul and Barnabas were zealous in proclaiming the full value of the precious blood of Christ, as completely abrogating the former covenant of works, which had been proven powerless to save. But the Gentile converts were anxious to know what would be the consensus of opinion on this important subject among the other apostles in Jerusalem. Consequently they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, a distance of about three hundred miles, and have a conference with the apostles and elders there about this question, which they did, probably at the expense of the church at Antioch.

This was the visit mentioned by the Apostle in Gal. 2: 1, 2, about fourteen years after his conversion. The course of the church at Antioch in this matter, as well as its former course in sending them out as missionaries to other cities, whence they had returned to minister to it again (Acts 14: 28), gives evidence of its zeal and faithfulness, not only to serve the Lord, but also to come to an exact knowledge of the truth.

The early church, composed first of Jewish converts, was not in opposition to the salvation of the Gentiles, but having been so long under the Law, it is not at all surprising that even the apostles were slow to follow the leading of the spirit in turning to the Gentiles, and that all were naturally inclined to trust in some measure to the old Law covenant of works, not realising that in so doing they were nullifying the covenant of grace in Christ. Paul seems to have been the first to grasp the situation, and his clear declaration in his letter to the Galatians (Chap. 5: 2-6) of the all-sufficiency of the atonement leaves no room for doubt as to his position on this subject. He says: "Behold I, Paul, say unto you, that if ye be circumcised Christ shall profit you nothing; for I testify again to every man that is circumcised that he is a debtor to the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. . . . For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love."

While God could have quickly made the truth plain to all the church in various ways, He chose to do it gradually and through agencies. Hence through a vision to Peter He first gave indication of His purpose to begin the blessing of the Gentiles with the Gospel. But to Paul God made known the particulars of His plan, and through him comes the clearer understanding to the whole church, including the other apostles. To him came visions and revelations more than to others.—2 Cor. 12: 1-7.

Verses 7-11. When the apostles and elders were assembled together at Jerusalem, there was first a difference of opinion on this subject and much apparently informal disputing, some urging one way and some the other. Then Peter rose up and called the attention of all to the fact of how God had taught him through the vision of clean and unclean beasts that he was not henceforth to call the Gentiles common or unclean, and that He had put no difference between them and the Jews. And so he urged that no yoke of the law be put upon the neck of these disciples, which neither they nor their fathers were able to bear; for, said he, "We believe that through the grace of the Lord Jesus Christ we (Jews) shall be saved, even as they" (the Gentiles).

Verse 12. Then Barnabas and Paul were heard; and they declared what great things the Lord had been doing among the Gentiles, and how He had been working with them by miracles and signs.

Verses 13-18. When these brethren had related their experiences among the Gentiles, and after Peter had called attention to his vision and his subsequent experiences, all of which is only briefly stated here, then James, who seems to have been the presiding apostle, gave the decision which had been forming in his mind and the Scriptural reasons upon which he based it. He said, "Men and brethren, hearken unto me: Simon (Simon Peter—verse 7) has declared

how God at first did visit the Gentiles to take out of them a people for his name.” Then he shows how this blessing of the Gentiles agrees with the teaching of the prophets, to the effect that the blessing of Israel first is only that through them as a channel it may flow to the Gentiles also. And so they as Jewish converts to Christ were merely the channels through whom God would send His blessed gospel to the Gentiles also. Yes, he said, this was evidently God’s plan from the beginning—verse 18.

Verses 19, 20. “Wherefore,” said he, “my judgment is that we should not trouble them which from among the Gentiles are turned to God”—they are justified by faith in Christ, and have already received the spirit of sonship, in uncircumcision, thus showing that faith in Christ the Redeemer is the only requisite to salvation. He further suggested writing to them merely that they abstain from pollution of idols ; that is, from meats offered to idols (verse 29), and from things strangled and from blood—as by eating such things they might become stumbling blocks to their Jewish brethren (see 1 Cor. 8: 4-13)—and from fornication. The eating of blood was forbidden, not only by the Jewish Law, but also before the Law was given. The same command was given to Noah. See Deut. 12: 23; Gen. 9: 4.

Verse 21. The Apostle’s intimation is that Judaism and the Law Covenant were very generally known throughout the world at that time. And this harmonizes with our Lord’s words—”Ye compass sea and land to make one proselyte.” Nevertheless these means had not done much to convert the world to God; while the preaching of the gospel by Paul and Barnabas had been signally blessed to the Gentiles—the chief opponents being the Jews. These facts, taken in connection with the words of the prophets which the Lord had just brought to their attention, convinced James that a new dispensation had dawned, of which not the Law Covenant but the Abrahamic Covenant was the basis.

Verses 22-29. This advice of James found favor among all the apostles and elders, and they decided to act upon it. So Paul and Barnabas were returned to Antioch with a letter of affectionate commendation, and accompanied by two of the brethren from Jerusalem—Judas and Silas—who bore the same testimony to the church at Antioch.

The opening and closing words of this letter are noteworthy—verses 23, 28, 29. The apostles are represented as a class apart from others of the church, indicating the distinctness of their office. The elder brethren or elders signify those of largest experience and development. Note also that those addressed —namely, Gentiles—are called brethren, thus indicating Christian fellowship. The statement: “It seems good to the holy spirit and to us,” etc., indicates that they judged the mind of the spirit by the special providences manifested in the cases of Peter, Paul and Barnabas, as well as by the expressions of the prophets.

It will be noticed that nothing is said about keeping the ten commandments, nor any part of the Jewish law. It was evidently taken for granted that having received the spirit of Christ the new law of love would be a general regulation for them. The things mentioned were merely to guard against stumbling themselves or becoming stumbling blocks to others.

HOPE

“What though the blossom fall and die?
The flower is not the root;
The Sun of love may ripen yet
The Master’s pleasant fruit.”

“What though by many a wayward fall
Thy garment is defiled?
A Saviour’s blood can cleanse them all;
Fear not! thou art His child.”

“Arise! and leaning on His strength,
Thy weakness shall be strong;
And He will teach thy heart at length
A new perpetual song.”

“Arise! to follow in His track
Each holy footprint clear,
And on an upward course look back
With every brightening year.”

“Arise! and on thy future way
His blessing with thee be!
His presence be thy staff and stay
Till thou His glory see.”

—F. R. Havergal.

“Divine Plan of the Ages”

Added costs in the publication of this important study overseas has increased the price for the cloth bound edition to

8/-, and the paper covered to 5/6, post paid in each case. Slightly less prices for more than one copy.

Pilgrim Ways Ended

AFTER a period of ill health our elderly Sister Helen Horn finished the pilgrim way in Tasmania early in June. For about fifty years this dear Sister had rejoiced in the message of present truth, and gave evidence to all who met her of a deeply spiritual life, developed by much patient study of the Bible and waiting upon the Lord in prayer and meditation.

One Sister who studied regularly with our dear Sister Horn, and who now misses the fellowship very much, relates that in her early life Sister Horn was concerned about Christ's return and came across a book of that title at her mother's house. This led to obtaining other volumes of the Scripture Studies and the message they contained was eagerly devoured. Later she met Brother Brown (who finished his pilgrimage years ago) and found that he had the same volumes; thus commenced a close fellowship that continued from that time onward. Sister Horn gained a wonderful grasp of the truth and spent all spare time in studying, not caring for any worldly things. It was "this one thing I do" with this dear Sister, which it is felt has gained her the Lord's approval and commendation—"Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Sincere sympathy is extended to the members of our Sister Horn's family, who, while missing their mother keenly, will be encouraged by her life of devotion to the Lord. No doubt they have been impressed by the true and loving spirit manifested, the result of Christ's indwelling spirit sanctifying the heart and mind over many years of sitting at His feet, and learning of Him from His Word of truth. "Blessed are the dead who die in the Lord from henceforth (during the harvest of this Gospel Age in which we now live), that they may rest from their labours; and their works do follow them." (Rev. 14: 13.)

Another of our brethren, Brother Robinson, of Geelong, Victoria, finished the earthly way towards the close of June after a severe and painful illness. Having heard the broadcasts through 3GL Geelong over 18 years ago, our dear Brother Robinson quickly grasped the importance and value of the truths of God's Word, and had continued to rejoice in the glad message.

Of a very retiring and almost shy disposition, Brother Robinson did not associate as easily as others in fellowship, but whenever this was possible it was evident that he appreciated very deeply the gospel message and was alert to its importance in life. It has been mentioned that in conversation our dear Brother gave evidence of being well developed in the spiritual life, having the treasures of the truth very fully in heart and mind. In his work as a builder consideration for others was a mark of his Christian life, and his self-sacrifice in trying to maintain his family when often very ill spoke volumes for his courage and strength of character, by the Lord's grace. Trusting in the Lord's sufficiency to make up for all shortcomings, our Brother Robinson shall have gained an entrance into the kingdom of Christ.

The loss of a dear husband and father of two sons is felt severely no doubt, and sincere sympathy is extended to the bereaved, trusting that the glad message of the kingdom, which no doubt was often mentioned in the home may lighten the sorrow and give assurance that "earth hath no sorrow that heaven cannot heal"—in due time. "Weeping may endure for a night, but joy cometh in the morning."

A SURE FUTURE

How blessed in these times of stress and uncertainty, and of fear of what the future may hold, to be assured of all things "by the eternal purpose of our God." What a foundation for trust.

"Father, I will, that they also whom Thou hast given me be with me where I am" (John 17: 24).

Could the soul conceive a greater hope? Assured, eternal, if we be but faithful.

"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14: 27).

What a legacy! What comfort on our way to the sure haven! Why should we fear though the earth be removed, while underneath are the Everlasting Arms. Truly, most blessed are we.

Search me, O God, and know my heart; try me and know my thoughts—Psa. 139: 23.

Wrong thoughts are most assuredly sin, to be instantly confessed, not to be excused, or indulged in for an instant. If you have the least wince of conscience, let there be instant confession, which will surely result in instant cleansing. Recollect the glorious word "cleanseth," i.e., "goes on cleansing"; claim it and be willing to be kept under the cleansing power of the blood, leaving no place and giving no quarter to even the shadow of a sinful thought.—

F. R. Havergal.

Correspondence.

Dear Brothers in Christ,—I received your parcel of most interesting literature last week, and have read all of it twice, so that its full meaning could be absorbed. I do indeed thank you very much for this reading material ; I have learned so much from it during this past twelve months. Spiritual truths that were mysterious to me once are now plain and understandable. The more one reads God's Word, the clearer becomes His Plan and Purpose for mankind. It is really amazing how Scripturally ignorant many people are concerning God's plan, even folks who have been going to church for years, and they are still very hazy and *foggy* about the real truth of God's plan.

That book the "Divine Plan of the Ages" really opened my eyes, and the events that are shortly to happen to this world will no doubt come as a shock and surprise to many millions of people.

My wife and I attend a small fellowship group of 12 to 15 folk who meet once fortnightly to discuss God's Word together, without any minister of religion being present with us, and when my turn comes to conduct the meeting I use the material you have sent me, and, believe me, we have some very lively discussions on the Millennium, Where are the Dead ?, The immortality of the soul, Does God want to save all souls now? Are we predestined to be saved or lost? So far God's Word has convinced all of them that the beliefs they have held for many years are not facts from the Bible, and it is really inspiring to see their reactions when the Gospel truth is presented to them. One man argued with me about the coming kingdom of God and His rule on this earth, and set out to show that the kingdom of God was within you here and now on this earth ; but he only ended up by God's Word revealing to him that the age of God's rule is yet to come, and he had the grace to admit it after his unsuccessful effort to prove otherwise.

I had been very puzzled in my own mind on the subject—Have we a soul or spirit and what happens to it at death ?—but at last I can see from the mistranslations of the Bible and the wrong meanings they have conveyed that at death we are in an unconscious state till the resurrection. Can you explain to me the difference between the body of those who die without the love a Christ and those who are caught up to meet Him in the clouds at His coming again; in other words, What sort of a body will the unsaved be resurrected with, as John 5: 28, 29 states, "all that are in the graves shall come forth"?

Would you please send me the following literature — "God and Reason" • "Manner of Christ's Return"; "Our Lord's Great Prophecy" ; "Christ the Foundation"; "The Keys of Heaven". Please find enclosed as cost of the above and you can use the remainder for the extension of Bible truths. Yours in Christ.

(The booklet—"How are the Dead Raised Up—With What Body do They come ?"—explains the resurrection of Christians and the world of mankind, and is gladly supplied free to all interested readers.—B.B. Institute.)

Dear Christian Friend,—Thank you sincerely for papers and letter just received; it is always a real pleasure and enlightenment to read your books, papers and radio dialogues. They truly make the Bible live as no other church can possibly do. I belong to the Evangelical Lutheran Church, and have been to Bible study classes in many denominations, even the Exclusive Brethren, but none make the Bible come alive like your church does. The Exclusive Brethren class themselves as knowing the Bible; I have been to their lectures and discussion groups, but came away just as empty as I went in.

The very first time I read your books and papers I realised you had something that no other Christians had got; your ministry seems a living ministry; you make the Bible really come alive. I will never be able to thank you for what you have opened up to me from the Bible. I never realised the truth of the Bible before I came in contact with you ; now I rejoice and praise God that what I have been seeking for all my life I have at last found through you. May God richly bless you all to continue proclaiming His truth until He comes again.

The Bible takes on an entirely different meaning when we see it in its true light ; it is only those who have ears to hear and eyes to enlighten their understanding that will ever fully know the true interpretation of God's Word as revealed by His holy spirit. Once again thank you sincerely for all you have done for me. I thank God that I ever listened to the Frank and Ernest Broadcast which was the means through you of coming to know the true meaning of the Bible; like so many people I just listened out of curiosity and then got really interested. The teaching was totally different to what I had been brought up to believe, but gradually I accepted the explanation of Frank and Ernest, till finally I realised it was the truth, and now praise God I know for a fact, comparing your teaching with the Bible, that what you say is the whole truth.

I must admit it took a long while to accept it, as it was not easy to brush aside the teaching I had been brought up to believe from childhood for 53 years, but gradually my eyes were opened, and I could see you were right and the other churches wrong. Now praise God I rejoice in the truth of God's Word to whom be glory for evermore. May God richly bless you all; please give my Christian greetings and love to Frank and Ernest, who have played a big part in helping me to see the truth. Yours in all sincerity.

Building a Disposition

"Well, I do hope that when I reach the age when I have to be taken care of, I shall be willing to let other people have their way instead of insisting upon my own and making it hard for everybody else," said a clear, decided voice as three women parted at the street corner.

They had been discussing the troubles of an acquaintance. As the speaker departed, the other two looked at each other with a significant smile. This friend of theirs was one who had great faith in her own wisdom.

"I am afraid that virtue does not develop suddenly," remarked one. "I suspect that the person who is to be gentle and

unselfishly considerate in old age has to begin to cultivate that spirit much further back.”

That is the story of so many of our failures to attain our ideals. We do not begin to practise their graces early enough. The strong, self-controlled, useful manhood or womanhood does not grow naturally from a careless, self-indulged youth, and the beautiful old age that is a benediction is not likely to spring from the hasty, domineering spirit that has been allowed to rule middle life.

Character is a garden whose gracious flowering calls for early planting.

Books Available.

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“Some of the Parables”-1/6.

“Hope Beyond the Grave”-1/6 “God and Reason”-1/6

“Where Are the Dead”-1/-.



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Price—Sixpence

“All Things Are Yours”

(1 Cor. 3:21-23.)

(Convention Address)

MANKIND is always grasping after something—never satisfied. Even those who from a worldly standpoint reach the highest attainments are rarely satisfied. A prominent successful business man in England died during the year; he was a noted titled politician and statesman. One of his public utterances when addressing a public function, as reported by the press, said that although to all appearances he looked in reasonable health, he felt that he would pass away before very long, and somewhere, somehow, he did not know where, or how, exactly, he would face life anew, and would be starting another apprenticeship. Actually, this man died a few short weeks later. From the report the religious beliefs, if any, of this man, could not be ascertained, but he seemed to conclude that he would live *again*, and that the present life’s attainments would not avail much in the next life; he felt convinced he would be starting another apprenticeship. One’s heart warms toward such a great man of the world, humble enough to make such a candid confession. How many like him have wealth, title, esteem in this life, only to find at its close the hollowness of it all.

We are extremely glad to know that this man will live again through a resurrection of the dead, and we hope he makes good in the apprenticeship of the new world which will be right back here upon earth, under the Millennial reign of Christ.

To viewers from this world’s standpoint such are successful men; they have had the world at their feet; all things were theirs. But it was vanity and availed little.

How different is the life of a good Christian like the Apostle Paul, who, led by the holy spirit of God, had a right sense of values, and at his journey’s end had no thought of a further apprenticeship, but the consummating of the one great apprenticeship he had served here below. “I have finished my course,”—he was about to take his degrees,—“henceforth there is laid up for me a crown of righteousness (glory).” (2 Tim. 4:7, 8.) All things truly his, and to abide forever.

It was this apostle who wrote to the Corinthian church saying, “Therefore let no man glory in men, for all things are yours.” How truly do all things really worth while belong to the Christian. We should count our blessings and carefully

note what God has done for us, what He is doing for us now, and what He has promised to do for us in the future. When the apostle wrote, "Let no man glory in men," it was somewhat general for both Jews and Greeks to boast themselves of certain leaders ; and the same kind of thing was manifesting itself in the Christian church, and Paul is here rebuking it. (Read 1 Cor. 3:4-7, then continue to verse 21 of our text.)

Yes, all things are yours, whether Paul, Apollos or Cephas. He is showing that it does not matter who the preacher or teacher is: there should be no partiality. The services of each teacher were for the whole church—all are yours, to benefit thereby. Is Christ divided? Did any of the apostles preach to cause division among true Christians? It is just as wrong in our day to line up behind certain leaders and discard the ministries of others. We could apply the lesson to the ministry of Christian journals. Since there is no general, vital difference of doctrine put forward by the "Peoples Paper" in our own land, the "Dawn" and "Herald" in America, and the "Bible Study Monthly" in England, we should not widely differentiate between them. All are yours to profit thereby ; we should thank God that we have access to such publications. Some do not seem to appreciate the things that are theirs for the taking.

"Or the world, or life." These are the next things listed by the apostle as being yours. Yes, even this life, and the world of the present time is ours. Do we appreciate the good things we enjoy—health, homes, food, clothing? God's wonderful provision for mankind even now is bountiful in the arrangement of the seasons, rain from heaven and beautiful sunshine. Do we appreciate the beauties of nature? But you say, I have many sorrows. Who has not? How do even the sorrows influence us? Has not God promised to work all things together for good to those that love Him? What Christian who has gone some distance along the way can say that God does not keep His promise? Do not the dark days and the clouds ultimately shed many blessings upon our heads? Verily all things are yours (ours), to profit thereby. Life is even now ours to live to the full; not in an endless round of gaiety, sport, night club activities, etc., which the worldly call "enjoying life"; but life to us is a wonderful gift and blessing, a means of rejoicing in serving the Lord and His truth, even in the daily round of common tasks. (See 1 Tim. 6:6-8.)

Not for ease or worldly pleasure,

Not for fame my prayer shall be,

Gladly would I toil and suffer,

Only let me walk with Thee.

Close to Thee. . . . All along my pilgrim journey,

Saviour let me walk with Thee.

"Or death." Death is one of the "all things" that is ours. It may not be easy to determine truly what was in the apostle's mind here, but it would seem to be used in conjunction with the immediate foregoing life; or life or death, BOTH are yours. 1 Thes. 5:9, 10 is another Scripture bearing out this thought. (Read). Those who are privileged to be "in Christ" rejoice in Him now in the present life ; the Apostle intimates that we often live below our privileges if we do not rejoice as Christians. "Rejoice in the Lord, and again I say, rejoice." But even if we die and sleep the sleep of death, it is in sure and certain hope that we will live again, live with Him. Death, the greatest of all calamities to mankind has surrendered its sting to the Christian. Only true believers in Christ can yet say, "O death where is thy sting? O grave where is thy victory?" (1 Cor. 15:55.) Yes, and as 2 Tim. 1:10 tells us, our Saviour Jesus Christ has abolished death and brought life and immortality to light—made them available. If we are truly the Lord's it does not matter whether we "wake or sleep" we will live with Him. "Upon this rock I will build my church, and the gates of hell (hades) will not prevail against it."

Further, not for ourselves only do we rejoice in the deliverance from death. We are to be associated with Christ in delivering all mankind from its woe. The Psalmist assures us that God has noted the plight of ALL the prisoners of death. (See Psa. 102:19, 20.) So we hear the voice from John's Gospel, "Marvel not at this, for ALL that are in their graves shall come forth. . . ." The assurance of this victory over death and the grave is one of the "ALL" things that is ours ; the deliverance is not for ourselves alone, but for all mankind in due time. Is it not something to rejoice over?

"Or things present or things to come." All things that have to do with life about us now, as well as what shall come to us in the future; all tend and shall tend to promote our highest welfare, whether they be trials, hardships or prosperity; that is, of course, if we wait continually upon the Lord. All things in our possession are to be enjoyed, both present and future; they are ours—to prove our stewardship. Come trial or sorrow in the execution of that stewardship we can lose nothing if we keep close to the Lord. (Read Rom. 8:38, 39, emphasizing "nor things present nor things to come"). Everything necessary is ours ; we lack nothing. Godliness with contentment is great gain.

"And ye are Christ's." Christ is the only Head or leader whom the true Christian acknowledges. Those of whom it can truly be said that they are Christ's can never be split apart by warring factions. No one can exclude another from belonging to Christ. Is Christ divided? It is said of the Apostle John that when a very old man he had to be carried to the assemblies of the brethren, being too feeble to walk. He was so weak that he could utter only the shortest of sentences at a time, and was heard often to say just, "little children, love one another." Queried as to why he so often said this, he replied, "because it is the Master's command, and if we do that it is sufficient." And what a hope lies before this select company. (See Gal. 3:29.) Heirs of the promised kingdom that is to bring blessing to all mankind during the times of restitution spoken by ALL God's holy prophets.

"And Christ is God's." Can we take in the magnitude of this thought? We are Christ's and Christ is GOD'S,—we become then of the very family of God. Some verses in John's Gospel show this relationship between God and Christ and ourselves. (See John 17:8-10, 22, 23.) How foolish, indeed, to glory in men when such wonderful things are ours.

No wonder when some came bowing to Peter he said, "Stand up on thy feet, for I also am a man." Who is Paul, who is Apollos, who is Peter, who is Luther, who is Wesley, who is Mr. Barnes, who is Pastor Russell? All are only ministers who assisted us to believe. It is no fault of these men that sectarian bondage exists. They helped to make the truth clearer in their time; it was those who followed after who built the shackles of sectarianism round their names. Why should we glory in men? We can appreciate the assistance we have received from one and another. Some have sown and some have watered, helping to make the truth more luminous for us ; but it is God and our Saviour who have brought us into the "heavenly places" wherein we rejoice. What a heritage we possess.

*O, the rich depths of love divine,
Of grace a boundless store;
Dear Saviour, since I'm owned as Thine,
I cannot wish for more.*

Zion Heard—and was Glad.

BUT in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient so that the whole earth reels and staggers as a drunken man (Psalms 107:27), are the saints in dismay and distress? Ah, no; for it is written, "Zion heard, and was glad, and the daughters of Judah rejoiced, because of Thy judgments, O Lord." It is the "sinners in Zion" that are "afraid." Psalms 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they "dwell in the secret place of the Most High (represented by the Holy of the typical Tabernacle), and abide under the shadow of the Almighty" (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their "Refuge and Strength." "The secret of the Lord is with them that reverence Him and He will show them His Covenant." Psalm 25:14.

These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine Plan, with its times and seasons, which enables them to see both the necessity for the present method of Divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great Day of the Lord, they hear the commanding voice of the Lord of Armies, and their hearts rejoice ; for they have full confidence in His ability to bring order out of all the confusion. They realise that in the judgment of this day it is the Lord that speaks from Heaven—from the high place of authority and control; therefore they give thanks at the remembrance of His holiness (Psalm 30:4)—of His Justice, Wisdom, Love and Power, which ensure His doing all things well.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM. (Bi-Monthly) 6/- (60 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.

The Institute's Work

AS another year's work for the Berean Bible Institute has been concluded it is with thankfulness to the Lord for all His blessings in connection with the efforts that a brief review is presented covering the past year to the close of April. It has been esteemed a great privilege to have the opportunity to serve the Lord's cause in co-operation with our brethren throughout Australia and overseas again over the past twelve months.

The pattern for the work each year is of a similar nature. Most of our readers realise that our Institute here in Melbourne is conducted mainly as a centre for correspondence and the supplying of literature for the encouragement and progress of our brethren in the knowledge of the truths of God's Word. Also reading matter is provided which will guide and instruct the earnest truth seeker to appreciate the Lord's great plan of salvation.

Our bi-monthly periodical "Peoples Paper" provides a regular contact with our brethren throughout this land and in some overseas countries. There has been encouragement again in hearing of the appreciation of the contents of the "Paper" from various quarters, and the opportunity is taken to express thanks and appreciation for the contributed messages from various brethren which have appeared in our journal.

Though printing costs continue to increase, the subscriptions to the "Peoples Paper" are covering most of the publishing expenses. There is some deficiency, however, being met by the General Tract Fund, but as mentioned on previous occasions, the "Paper" is supplied free to many interested friends to encourage their interest, and so any expenses covered by the General Tract Fund in connection with the "Peoples Paper" is considered well used in the service of the Lord. Some of our friends in Melbourne have continued their good assistance with the proof reading and other work with the "P. Paper" and their service in this way is much appreciated, as unto the Lord. Readers who can use extra copies of the "Paper" to good advantage are gladly supplied, while others who forward subscriptions for their friends are also assisting considerably.

Subscriptions are also received for larger truth periodicals ; namely, the "Dawn" and "Herald" published in U.S.A., and the "Bible Study Monthly" published in England; these subscriptions are gladly transmitted for the benefit of brethren desiring this service. Also truth literature supplied mainly from U.S.A., is made available to our friends generally, in addition to our own supply of literature. Tracts are also supplied from the General Tract Fund

for distribution where good may be done. Consolation Cards for the bereaved are provided for those able to make appropriate use of them. Used stamps have also been received to assist the work, and one Sister in particular has spent much time in preparing the stamps for sale, which is greatly appreciated. Attention is drawn to an announcement about used stamps in this issue of the "Paper."

As a witness to the public, lectures have been conducted from time to time in co-operation with the Melbourne Class, and some new friends have appreciated the messages, and our brethren find the presentations on the "Plan of God" encouraging also. The radio is used to announce the invitations to the public, as well as advertising through the press and by hand slips.

Throughout the year the Frank and Ernest broadcasts have continued week by week through 3GL Geelong and a steady response has been received from interested listeners over a fairly wide area. It is well known that many receive help and encouragement from these short programmes over the air, and we are glad that the Lord will use His message of truth and bless all true hearts to further progress as He sees good. Friends within hearing range of 3GL are especially invited to make these broadcasts known in their localities to the best of their ability. They can be announced as truly undenominational to encourage people to listen.

The balance sheets below reveal the financial position of the General Tract Fund and the Radio Fund. By the Lord's overruling providence the voluntary contributions of our friends generally have enabled the work to continue steadily as in past years, and the sacrifices made of the good things of the present time to assist the work in this way is encouraging indeed and greatly appreciated, as unto the Lord Himself. Entering upon another year's service we continue to look to the Lord and seek His guidance and blessing upon all the efforts to honor His name and cause. The prayers of our brethren are also requested that all may be done in humble and faithful service in the days before us.

World conditions continue to fulfil prophecy in the "distress of nations with perplexity, "but how glad we are to know that God's timetable of events is working out His good pleasure and will ultimately bring about the establishment of Christ's Kingdom, to His praise. May all our dear friends realise the Lord's loving care and blessing as they continue to rejoice in His truths and receive of His spirit in all the days ahead. "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." "The Lord is my light and my salvation. Wait on the Lord; be of good courage, and he shall strengthen thine heart ; wait, I say, on the Lord."

GENERAL TRACT FUND. To Credit Balance 1/5/64

To Sale of Used Stamps

To Donations £791 15 2

By Free Tracts & Deficiency "Peoples Paper" £53 13 3

By Hall Rents, Advertising Circulars, etc. 38 15 0

By General Expenses (Office, etc.)..... 67 16 5

By Towards Personal & House Expenses 395 0 0

By Postage 72 13 0

By Travel & Sundries 98 15 0

By Credit Balance 1/5/65 65 2 6

£791 15 2

RADIO FUND.

To Credit Balance 1/5/64 £45 7 6

To Donations 278 11 3

£323 18 9

By Radio Station 3GL Geelong £260 0 0

By Printing Dialogues 4 17 6

By Travel & Sundries 13 2 6

By Bank Charges 2 10 0

By Credit Balance 1/5/65 43 8 9

£323 18 9

USED STAMPS

Would all our friends who have been kindly supplying us with used stamps please note that all the series of the 5d., Queen Elizabeth stamps are now unsaleable, so it is not worth working on these in preparation for sale. All other varieties can still be sold, usually in lots of 100, or less quantity for the larger denominations.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at 80/-. Same Bible with Concordance and Subject Index at 90/-.

Revised Standard Version Bible.-1952. Copies of these Revised Bibles are available in strong paperback binding for 15/6 post paid. These Bibles are very useful for comparison in Bible study.

Convention News

"Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation."—Psa. 111:1.

THE Easter Convention at Adelaide, by the Lord's grace, was a very blessed and helpful season of spiritual fellowship. The Lord's blessing was bestowed richly upon the gatherings of His people in His name. Expressions of praise and thanksgiving to God were heard on every hand, testifying to the realisation of God's blessings and loving care over His people as they seek His grace to assist them to walk the narrow way of self-denial in the footsteps of the Master.

It was a pleasure to welcome such a large number of visiting brethren from the Melbourne and Geelong Classes ; also a brother from New Zealand and three sisters who had travelled from far away in Queensland to be present at the Convention.

It is very encouraging to see the faith and loving zeal of the various members as they seek by word and act to serve one another in loving Christ-like manner. It is our sincere prayer that the many good lessons and helpful exhortations from the Lord's Word may sink deeply into our hearts, and long remain with us, assisting each one to become more fully and richly developed in all the graces of the Christ-like character, by being more completely filled with the holy spirit of the truth, the spirit of God. This is the main objective in all our endeavours and exercises as the Apostle Paul reminded Timothy. (See 1 Tim. 1:5.)

Much help and blessing was derived from the three Bible Studies which occupied our thoughts and meditations during three of the Convention days. The portions of Scripture chosen for the studies were John 15:7-14; Micah 4 :1- 7 ; and Romans 8:19-23.

The topics of the addresses given by various brethren were—"Three Negatives of Love"; "The Necessity of Prayer"; "The Vine and the Branches"; "The Friendship that is Begotten from Above"; "Thoughts on the Christian Walk"; "Keep My Commandments"; "The Lamb of God"; "Spiritual Fitness"; "Some Thoughts on Chronology"; "Jesus Christ, Foundation of Our Faith"; "The Basis of Our Hope" ; "Some Thoughts on 2 Cor. 5:1-6"; "Is the Lord My Shepherd, and the Shepherd My Lord ?" "Christ in You, the Hope of Glory"; and "Judge Not, That ye be not Judged."

The Praise and Testimony Meetings, and the singing session, "Hymns we like and why," gave opportunity for all to tell of the goodness and mercy of God experienced along the way ; and to offer to the Lord the sacrifice of praise—"the fruit of our lips, giving thanks to His name."

Messages of Christian love and greetings were received from various Classes and brethren, and to those who thus kindly remembered us, as also to all the Lord's dear people everywhere, the Christian love of the brethren in Convention is sent, together with the words of our Lord found in John 15:7-10. The Convention closed with the Love Feast, and singing the lovely hymns "Blest be the tie that binds our hearts in Christian love," and "God be with you till we meet again," and the final prayer of thanksgiving to God for the special blessings and privileges received. "How excellent is thy loving-kindness O God! . . . with Thee is the fountain of life ; in Thy light shall we see light. O continue Thy loving-kindness unto them that know Thee, and Thy righteousness to the upright in heart." (Psa. 36:7-10.)

Memorial Observances

MELBOURNE

THE Memorial of our Saviour's death was gladly observed by the Melbourne brethren with solemn and yet joyous and thankful hearts; with solemnity in realising the cruel death of the cross which our Lord so bravely endured as the "Lamb of God which taketh away the sins of the world." Knowing it was the Father's will for Him to "taste death for every man," it was then "for the joy set before him that he endured the cross, despising the shame, and is set down at the right hand of the throne of God." How thankful we are to our Heavenly Father and our Lord Jesus for His great condescension to pay the sacrifice for our sins. "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.)

Previous Bible studies on the great sacrifice of Christ as outlined by the prophet Isaiah, chapter 53, impressed the graciousness of our Lord's willingness to endure the "contradiction of sinners against himself," as He was "despised and rejected of men ; a man of sorrows and acquainted with grief." It was realised that His sacrifice embraced the whole 34 years of His ministry—from Jordan to Calvary He "poured out his soul unto death." We praise God, however, that our Lord shall yet "see of the travail of his soul, and shall be satisfied," —yes, indeed, fully satisfied when His Bride is with Him, having been fully redeemed from the world, and later all the willing and obedient of mankind are blessed with lasting life when paradise is restored throughout the earth.

During our service prayers of thankfulness and petition were offered to God on behalf of all the Lord's dear people in every place who love to "keep the feast", including some isolated members, and others hindered by physical weaknesses from joining the gathering personally. Suitable hymns were sung, and appropriate Bible readings from the Gospels were meditated upon, and an address impressed the great privilege we enjoy to be invited to celebrate our Lord's Memorial, thus confirming our consecration vows to walk in the steps of Christ's sacrifice, that by His grace we may also reign with Him. Asking God's blessing upon the unleavened bread and wine, the brethren partook with full and grateful hearts uplifted to our Heavenly Father in thankfulness for the special Gift of Christ, our Lord and Head.

Geelong

Once again we were privileged to meet in this city to sincerely and quietly “do this in remembrance of Me.” Very helpful pre-studies were taken in our regular Bible Class, the passage chosen being Matt. 26:17-30. Several brethren participated during the service with Bible readings and an address and the singing of hymns prior to the observance in the taking of the emblems. It was fully realised that the emblems represented our Lord’s sufferings and sacrifice which were instrumental in redeeming us, and affording us the privilege of becoming “able ministers of the new covenant” (2 Cor. 3:6), in preparation for the blessing of mankind when that covenant is operative in the Millennial Age. Whilst it is a “little flock” that appreciates more deeply the significance of this Memorial, the whole household of faith surely rejoices in the altogether lovely One.

Adelaide

It was with thankful hearts that the Adelaide Class met to keep the Memorial of our Saviour’s death. We realise that all our hopes of life are dependent upon the ransom-sacrifice of our Lord and Saviour Jesus Christ. We do praise and thank our Heavenly Father for the “unspeakable gift” of His only-begotten Son, whose sacrificial death provides the means by which we (and all mankind in due time) are redeemed from the curse of sin and death. We thank God too, for the privilege of living in this “acceptable day”, during which the Lord is calling out of the world “a people for His name,”—a “little flock,” to whom it is “the Father’s good pleasure to give the kingdom.” We thank God for helping us to see that “we are not our own,” that “we are bought with a price”—the precious blood of Christ.

The Memorial Service reminds us all once again of the great love of God that prompted

Him to send His Son to rescue us from the curse of sin and death ; and of the additional privilege given to the Church “not only to believe on Him, but also to suffer for His sake,” to share with Christ in His cup, His sufferings, that we may also share with Him in the grand future work of assisting “whosoever will” of all mankind back into harmony with God during the glorious kingdom age, the “times of restitution of all things.”

We sang hymns of praise and thanksgiving to God appropriate to the occasion ; we also read portions of Scripture which brought to our minds the significance of the Memorial service. After prayers for God’s blessing upon all present, and upon the Israel of God in every place, we partook of the emblems, asking the Lord’s grace to help us to be faithful to our consecration vows to follow the footsteps of our Saviour even unto death. Only if we “suffer with Christ” can we hope to “reign with Him” ; only if we be “dead with Him,” may we hope “to live with Him.”

Perth

We celebrated our dear Lord’s Memorial as our Lord desired of His followers, fourteen brethren partaking of the emblem. We remembered our Lord’s supreme sacrifice for us, and on behalf of the whole world. For the great joy set before Him He endured the cross, and thus He died for our sins and was raised for our justification. Gladly we accept our Lord as the “bread from heaven,” and as He taught His disciples, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” (John 6:53.)

We were reminded again of our sincere consecration to the Lord; that He is not only our Saviour, but is our Forerunner, and we are invited to follow in His steps and be dead with Him. We are invited to lay down our lives with our Lord. The partaking of the emblems reminded us of our dedication to do the Father’s will and help to “fill up that which is behind of the afflictions of Christ.” Praise God that we can be associates of Christ our Saviour.

Sydney

Although the celebrants numbered only twelve, still the occasion was blessed and one to be remembered and greatly appreciated. The brother who officiated as chairman gave a very lucid and instructive address, emphasizing the value of our Lord’s sacrificial death as the Lamb of God which taketh away the sin of the world (John 1:29), also the privilege of the Church to share in the sufferings, followed by the blessings which would accrue. Thank God the desire of all nations shall come with the removal of the curse, following the completion of the Church’s sacrifice in the steps of Christ.

“We Have an Advocate with the Father”

(1 John 2:1.)

IN considering this important subject of the Lord’s people having an Advocate with the Father, we think of it from two main standpoints. The first is the doctrinal viewpoint, and the second the devotional viewpoint, both being very important. Indeed, we feel that the combining or balancing of both viewpoints is essential to the true development of Christian character in the pilgrim way.

Taking the doctrinal viewpoint, we find the Scriptural meaning of our Lord being an Advocate for consecrated Christians is, “One called alongside, to help.” In contrast, we find the meaning of our Lord being a Mediator is, “A middle man, a go-between.” The difference is that the Advocate stands alongside those who are in heart-harmony with the Father to make up for their deficiencies, while the Mediator will stand between mankind and God in the kingdom age, to reconcile two opposing parties.

It will be seen at once that there is a great difference in these two offices which our Lord Jesus Christ carries out to the glory of God. During the Gospel Age He is the Advocate for the Church, and in the Millennial Age He will be the Mediator between God and mankind generally.

Let us note some well-known Scriptures which help us to see the importance of Christ as the Advocate for true-hearted people who yearn and long to be in harmony with God. In John 6:44 Jesus declared,—“No man can come to

me, except the Father which hath sent me draw him.” Here we see there is no go-between ; God draws to Jesus those in the right heart condition. What a privilege to be drawn of the Father to Jesus, and then by accepting Him as our personal Saviour, to make full consecration to God, and become a member of God’s house of sons!

In 1 John 3:1 we read,—”Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” In this house of sons, during this Gospel Age, we *see* the relationship between the Father and the sons expressed so beautifully in John 16:27, —”For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.” It was a direct communication, this love of God for the disciples who accepted Jesus; they realised He was the one God had sent to be their Saviour and Deliverer.

“The Father himself loveth you.” No thought of a go-between here, but rather One who stands alongside to help with His mercy and support in every time of need. All the members of Christ’s body have Him as their

Advocate, as revealed in Heb. 2:16-18, Weymouth’s translation,—”For assuredly it is not to angels that he is continually reaching a helping hand, but it is to the descendants of Abraham. And for this purpose it was necessary that in all respects he should be made to resemble his brothers, so that he might become a compassionate and faithful High Priest in things relating to God, in order to atone for the sins of the people. For inasmuch as he has himself felt the pain of temptation and trial, he is also able instantly to help those who are tempted and tried.” What a lovely thought ; as a sympathetic High Priest He is stretching forth a helping hand to those who are of the faith of Abraham! They have their dear Lord as their Advocate to stand beside them all their pilgrim way.

Heb. 2:9-11 reveals the same truth respecting this relationship between God and Christ and the additional sons of this house of God. “We see Jesus, who was made a little lower than the angels . . . that he by the grace of God should taste death for every man. For it became him (God) . . . in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.” It was God’s good pleasure to make plans to bring many sons to glory, —not only the great Head, but the members of His body. “For both he that sanctifieth (Jesus) and they who are sanctified (His followers) are all of one: for which cause he is not ashamed to call them brethren.” Yes, He is not ashamed to call His body members brethren; He is standing alongside as the great Head or chief Son of God.

The great favor of having our Lord as our Advocate with the Father is further revealed in Rom. 8 :32-34,—”He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” “Freely give us all things,”—all things necessary—so we are enabled to overcome with this great Advocate supplying the deficiencies of our unintentional shortcomings. Yes, He is “even at the right hand of God, who also maketh intercession for us.”

How this gracious provision for progress in the Christian way is again impressed by the words of Rom. 5:6-10. “But God commendeth his love toward us, *in* that while we were yet sinners, Christ died for us. . . . For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled,”—now we have come into God’s family, will not God look more favourably upon us than when we were enemies ? Yes, indeed. “Being reconciled, we shall be saved by His life,”—”Christ in you, the hope of glory.” The very life of Christ in us will be the means of salvation to the full. This is a lovely, comforting thought; God will provide all things necessary, —”All things are yours, and ye are Christ’s, and Christ is God’s.”

Then the Apostle Paul, in contrasting our High Priest with the typical high priest, declared in Heb. 7 :23-25,—”And they were many priests, because they were not suffered to continue by reason of death ; but this One (Christ) because he continueth ever, hath an unchangeable priesthood.” Here we have an everlasting High Priest, and a lasting priesthood in which to be associated with Him. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” What a great privilege it is to realise the dear Lord is our Advocate, standing alongside us, reaching forth His outstretched hand to the children of Abraham,—”If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:29.)

May we appreciate at all times the dear Lord’s great assistance all along our journey; we need it day by day. He is very watchful and attentive, as indicated by the helpful reference to Him “in the midst of the seven candlesticks” (churches) in Revelation,—supervising, directing, reproofing and consoling His people all this Gospel Age, for their highest welfare, in His loving office as their “Advocate with the Father, Jesus Christ the righteous.”

The brethren of the Pastoral Bible Institute in U.S.A., who publish the “Herald of Christ’s Kingdom” have kindly sent us a supply of their booklets which are provided free to “Herald” subscribers who can use them to advantage. Single copies of these booklets will be gladly forwarded from this office as samples to “Herald” subscribers. Those so desiring may then order further supplies through us or direct to U.S.A. The booklets available are:

The Place of Israel in the Plan of God
The ABC of Bible Prophecy
After Death the Judgment
Parables of the Kingdom
What Say the Scriptures About Hell?
Is Israel Emerging from Hell?
Has Judgment Day Begun?
Are Wars to Cease
The Coming World Potentate
Beliefs that Matter

Elias Shall First Come
If a Man Die, Shall He Live Again?
Our Lord's Return
What is the Soul?
Why Does God Permit Evil?
Great World Changes Long Foretold
Sixteen Scripture Truths
God's Fulfilling Purpose

"Israel in History and Prophecy" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/8 post paid.

Correspondence.

Dear Frank and Ernest—I wrote to you some weeks ago and you were so kind to send me some reading matter for which I am most grateful. I am most anxious to understand God's Word . . . and want you to know I am truly interested. As we are told to "despise not prophesyings and test all prophets" I want to know everything that is to be known. So I am enclosing a cheque, being 6/- subscription to "Peoples Paper" and the rest as an offering towards your work.

I have not been able to hear "Frank and Ernest" for a few weeks. I look after some elderly ladies and have given them the privilege of hearing the message per my little portable radio, but I hope to have another radio mended soon, and shall again be a "regular." Maranatha.

Frank and Ernest, Dear Friends—Thank you sincerely for literature and books just received ; they truly are a real blessing and enlightenment. I thoroughly enjoy every book and paper you so kindly have sent me, and feel sure in the light of the Bible that what you say is absolutely the truth.

It is only during the past two years I have been able to see the light, and having seen the light now, I want to walk in the light. It is the truth and only the truth that makes us free, and I feel sure you have the truth which 90% of Christians have not got. They just believe what has been taught them from a child, misquote the Scriptures and put their own interpretation on the Word of God. There is nowhere in the Bible which proves the things they believe and teach ; I realise that these Christians are very sincere, but they are sincerely wrong.

I have only you to thank that my eyes have been opened to see the truth, and it is the truth that God wants us to know. God does not expect us to put our own interpretation on His Word, but to be enlightened by His holy spirit which leads us into all truth. Once again thank you very sincerely.

Convention Notes

Notes on Adelaide Easter Convention are now available free from this office.

Slander, that worst of poisons, ever finds an easy entrance to ignoble minds.

—*John Hervey.*

FRANK & ERNEST TALKS

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

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What has God in Store for Earth's Great Statesmen?

IN considering this subject, no doubt most people will agree that there have been many outstanding statesmen who have greatly influenced earth's affairs throughout the six thousand years of human history. Some of these statesmen have been God-fearing men, some partially so, while others have given little thought to the Lord of the Universe. We wish to give attention to some God-fearing leaders in world history, and use these as examples of what God has in store for men in that category.

Let us take the case of Joseph in Egypt. He was a devoted servant of God, and became one of the greatest statesmen in Old Testament times, being raised up in honour as a ruler next to the Pharaoh himself on the throne. After Joseph had interpreted Pharaoh's dream regarding the seven years of plenty and the seven years of famine, we read the important outcome in Gen. 41. This is quite interesting, because it shows God's over-ruling respecting this one sent down to Egypt, sold as a slave, but who was used of God in such a miraculous way to prepare for the saving of God's own people, Israel, during that dreadful drought of over seven years. From verse 37 we read,—“Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none as discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.” What a wonderful privilege was given to this lad who had been sold as a slave into Egypt, because God was with him! We find him a statesman of the highest order, next to the ruling king on the throne.

Another outstanding God-fearing statesman of Old Testament times was Moses, who like Joseph also became a great leader of men, delivering the children of Israel from Egypt many years after Joseph had been used of God to save Israel as well as Egypt from the great famine. The words of Moses under God's direction in Exodus 14 show what a great leader he was, raised up by God and fully confident that what God had promised He was abundantly able and willing to perform. His clarion call to Israel—“Fear not, stand still and see the salvation of the Lord, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever; the Lord shall fight for you, and ye shall hold your peace,”—is a mighty example of complete faith and trust in God at all times. (See Exodus 14:10-14.) These surely are words of a very great leader! Of course, he was directed and inspired of God to bring about this great exodus from Egypt. These people were there for the allotted time according to God's plan, and He used them particularly as a type of the deliverance of all humanity from the thralldom of sin and death, and the overthrow of Satan who was pictured by Pharaoh.

The Apostle Paul gives us a glowing record of the life of Moses. In Heb. 11 from verse 24, we read—“By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land; which the Egyptians assaying to do were drowned.”

In this 11th chapter of Hebrews many other great leaders of men are mentioned, in addition to the two quoted. Some of these are mentioned in verse 32, which says, “And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets.” What a list of wonderful ancients who were really God-fearing men, devoted and faithful to God in those Old Testament times. Not all these come under the heading of statesmen, but they were outstanding for faith in God and leaders of the

people in their day. What God has in store for them when their earthly life closed, will be a good guide, no doubt, to our understanding of God's provision for great statesmen of our own time.

Before investigating God's provision for great men of past times, let us consider the life of a great statesman of our day, namely Sir Winston Churchill, whose death has had a profound effect on the world. As we are well aware, at the close of the life of this distinguished statesman, a State funeral was conducted in his honour. The following account appeared in the Press—"No civilian has been honored on such a scale of solemn pageantry in this century. Historians believe the arrangements are paralleled only by those made in 1852 for the great soldier hero of the 19th century, the Duke of Wellington." Of the lying-in-state over three days in Westminster Hall, the following was stated—"Hour after hour the people file past the coffin containing the first Englishman to lie in state in this historic hall since Gladstone did so in May, 1898." Kings, queens, presidents and prime ministers attended the funeral of this great statesman, and thousands of people visited the quiet churchyard where his body has been laid to rest.

The reason for all this honour being displayed is the wonderful leadership of this great statesman during the Second World War, when it is rightly claimed that he so rallied the cause of the British and other nations that the freedom of the world was saved.

Many of the sayings of this famous leader have been brought to mind recently. In a broadcast given in 1940, Sir Winston said, "The whole fury and might of the enemy must soon be turned upon us. . . . Let us, therefore, brace ourselves to our duties and so bear ourselves that, if the British Empire and Commonwealth last for a thousand years men will say, 'This was their finest hour.'" On another occasion, in a tribute to the fighter pilots of 1940, he declared, "Never in the field of human conflict was so much owed by so many to so few." There is no doubt that his words, uttered in a time of great national danger, had such a stirring and bracing effect that we must consider his course was overruled of the Lord. At that time God's plan was not to be frustrated by the dictators trying to conquer the world, and God undoubtedly used this man and other great men of the day to hinder the desire of the dictators to subjugate the whole world under their power.

Another reference is made to his words at Mansion House in London in November 1944. He declared, "Let me make this clear in case there should be any mistake about it in any quarter. We mean to hold our own. I have not become the King's First Minister in order to preside over the liquidation of the British Empire." No, his determination and his desire to save Britain and other nations was undoubtedly overruled of the Lord in those very trying years.

Again in a speech in 1955, ten years after the Second World War had ended, in a warning on the menace of nuclear warfare he said, "I find it poignant to look at youth in all its activity and ardor, and most of all to watch little children playing their merry games, and to wonder what would lie before them if God wearied of mankind." Of all that has been written of this great statesman of our day, this is the only reference wherein his thoughts turned to God (as far as we know), and it is very nice to have this record, that he did wonder what would lie before all people if God wearied of mankind. How thankful we are to feel one hundred percent assured that God has not wearied of mankind, as we are informed from His Word of truth from beginning to end!

The important question now is, What has God in store for earth's great statesmen, past, present and future ? As a result of the pageantry of the funeral ceremony being broadcast to the world, we heard of one Roman Catholic remarking—"All that ceremony will not help him down there"—the implication being, that this great leader, not being a Roman Catholic, was in the Roman Catholic's idea of hell, which means eternal torment.

On the subject of hell, we have the enlightening words of Job 3:17-19. Job was undoubtedly guided of God in giving us the truth on this very important subject, — "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there ; and the servant is free from his master." It is of much interest to note that the small and great are together in the Bible hell. Again, in the 14th chapter of Job we have his prayer to God that he might be hidden in hell, until God's due time for awakening. From verse 13, —"O that thou wouldest hide me in the grave (hell), that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me ! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." That surely gives a wonderful hope! This man must have realised that in God's great plan, there was an amazing future still in store for him, and for all who go down into death, to come again from the land of the enemy. This man had it in his heart that he was to be raised again to life in the Lord's due time. In the meantime, he desired to be hidden, to be at rest, where the wicked cease from troubling and the weary are at rest.

The Psalmist is also most helpful in revealing the truth of the death condition. In Ps. 6:5 we read, "In death there is no remembrance of thee; in the grave who shall give thee thanks ?" Again in Ps. 115:17 we have it, "The dead praise not the Lord, neither any that go down into silence." So we see here the true condition of all those who have died.

But surely there is something beyond death, more than going down into silence and forgetfulness, as Job seemed to feel assured. What of the case of Moses and other great statesmen of long ago? Moses acted as God's mediator in delivering Israel from Egypt, and surely God will have some reward in store for him. Some people maintain that Moses was taken to heaven because his body was not found at the time of his death, and they refer to our Lord's transfiguration in the mount, as recorded in Matt. 17:1-9. We find the Lord selected three apostles for this mission and ascended into the mount where He was transfigured before them. Verse 3 states—"And, behold, there appeared unto them Moses and Elias talking with him." On the surface it looks as if Moses and Elias were actually there. Peter was so thrilled with the experience that he wanted to stay there. We are not told what the conversation was about, but from verse 9 we read, "As they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." It seems very clear that Moses and Elias were shown there

as pictures, representing something that was to happen later on. It has been suggested that Moses typified the earthly phase of the kingdom, and Elias would typify the spiritual phase. This pictured the setting up of the kingdom of God. In Matt. 16:28, we read—"There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Then it seems He gave them the picture of the coming of the kingdom, with Moses and Elias in a vision, to illustrate this wonderful kingdom that will be established in due time. So we realise Moses is still in the death condition, also Elias ; they will receive their inheritance in due time along with all the other leaders God uses to work out His plans and purposes.

Taking the case of David also as a guide respecting his condition after death, we find a helpful reference in Acts 2. David is also listed in Hebrews 11, he being one of the great leaders of Old Testament times. We find a comparison between Christ and David in Acts 2:24-36. With reference to Christ we read, "Whom God hath raised up, having loosed the pains of death ; because it was not possible that he should be holden of it." Respecting David, it is stated—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried. . . . For David is not ascended into the heavens." There we see the helpful comparison between the resurrection of Christ to the right hand of God, and David being still in the death condition. David is not ascended into the heavens but Christ has. Our Lord's words confirm this very definitely in John 3 :13,—"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man," meaning that He was about to ascend Himself, where He had been before.

Notwithstanding the above plain Scriptures we find people still claiming that all the old prophets had gone to heaven at death. But by keeping the Scriptures before us, the plan of God appears so beautiful and reasonable to our hearts and minds ! We can see that God has a wonderful provision and blessing for all in their right sphere in due time. Let us see what God has in store for the great leaders of olden days, as well as prominent statesmen of more recent times.

Throughout the 11th chapter of Hebrews we have a list of the "cloud of witnesses" who were faithful in their devotion to God, "of whom the world was not worthy." In verses 39, 40 we read,—"These all having obtained a good report through faith received not the promise,"—the fulfilment of the promise to inherit the earth—"God having provided some better thing for us, that they without us should not be made perfect." The "us" class includes all faithful Christians of the Gospel Age, and the "better thing" for these is the heavenly inheritance, as shown by our Lord's words in Matt. 19:27, 28. "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This would be a wonderful inspiration to the Apostles, to know that they would have a part with the Lord in His heavenly kingdom, in the time when He was "regenerating" or resurrecting all the remainder of mankind, including the great statesmen of all times—bringing them back from the death condition to inhabit the new order on earth.

To compare the inheritance of the great leaders of men prior to the Gospel Age with the Church, we turn to Luke 13:28, 29. "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Our Lord was speaking to those who rejected Him at His first advent, telling them they could have no part in the kingdom blessings; until a right spirit was shown they would be "thrust out", whereas the Ancient Worthies having proved their faithfulness would be raised perfect and administer the earthly kingdom for the blessing of all the willing and obedient of mankind. It will be seen that the reference to Abraham, Isaac and Jacob and all the prophets clearly indicates that our Lord was speaking of the earthly phase of the kingdom, because not one of the Apostles is mentioned.

It may be reasoned that because the great leaders of Old Testament times are promised authority in the kingdom age, that is no assurance that the same will be provided for the great statesmen of our day, who perhaps have showed little devotion to the Lord. We agree! However, God has promised and provided for the resurrection of all mankind, including the great leaders. When they come into line with the laws of the kingdom then operating throughout the world they shall have a share in its blessings and will be used to assist in the administration of that kingdom, according to fitness. When we read such Scriptures as Micah 4:1-4, we see what a wonderful provision God has in store for all the world of mankind, including the great statesmen of every age. ". . . He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Many of our great statesmen were men of war, and were no doubt often raised up by God to curb the selfish tyranny of others, but in the new age all must **learn war no more.**

On the matter of God raising up certain men to accomplish His plans and purposes, we find the words of Psalms 76:10 of much interest in this connection,—"The wrath of men shall praise thee; the remainder of wrath shalt thou restrain." Even the wrath of Hitler will have served a purpose in revealing to mankind that a dictator's rule cannot bring peace and happiness. The leadership of Churchill was no doubt used of God to work out His designed plan, notwithstanding that he was mainly a man of war—one of the bulldog type, needed to curb the ambitious dictators Hitler and Mussolini. There were also the great American leaders, MacArthur, Eisenhower and others who were used of God to hinder the desires of dictators to control the world. No doubt Australians have much for which to be thankful in that General MacArthur came to this land and used it as his headquarters, thus hindering the aspirations of the Japanese to conquer Australia. When the Lord's own kingdom is established, with a real dictatorship that will have the interests of all people at heart, mankind will see that it is in their best interests to obey. Then, "the desire of all nations will come," that which they have struggled for will be accomplished by Christ. They will see that this Dictator, Christ, will administer the laws of the kingdom for the benefit of all who then realise that meekness and humility will bring rewards, and pride and ambition will be brought low.

Showing how the kingdom rule will operate from above with Christ as King over all the earth and His servants on

earth co-operating in the administration below, we have the words of Isa. 28:16, 17. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters (truths) shall overflow the hiding place." Those who in this life have fought against tyranny will surely co-operate and find greater joy and happiness in the Lord's reign of righteousness, than in anything they have been able to do during this "present evil world."

We also see the new order revealed, in which earth's great statesmen will have a part, in Isa. 65:17-19. "For, behold, I create new heavens and a new earth. . . . I create Jerusalem a rejoicing . . . the voice of weeping shall be no more heard in her, nor the voice of crying." The Wailing Wall in Jerusalem was a symbol of sorrow and distress for centuries, but in the kingdom age "God shall wipe all tears from their eyes; and there shall be no more death,"—Rev. 21:1-5. (See also Isa. 65 :21-25.)

From the Apostle's words in Eph. 1:10 we see the great culmination in the Plan of God, —"That in the dispensation of the fulness at times he (God) might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." This implies that all who are worthy will be gathered together in one, for God will have full obedience throughout His universe. So we find in John 17 that wonderful prayer of our Lord's to the Father—the desire for His church to be made one with Him and the Father, even as He was one with the Father; and also "that the world may believe (in due time) that thou hast sent me." Surely the love of God will constrain humanity when they grasp what has been provided; it will appeal to them just as the love of Christ constrains us now. The result will be glorious when all accept the great redemption in Christ—first the raising up of devoted followers of this Gospel Age to the heavenly inheritance, and in the kingdom age to bring peace, life and happiness to the whole earthly creation, to His praise. Well, then, can we say, in the prayer of our Lord's—"Thy kingdom come; Thy will be done on earth as it is in heaven."

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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.

One evangelist records that our Lord said to His disciples, "With desire have I desired to eat this Passover with you before I suffer." It was His last commemoration of the Jewish rite, which as a Jew He was bound to observe legally, fully. We may not know the particular hour of the fourteenth day at which our Lord and the disciples partook of the Lord's Supper, but probably it was near midnight, after the Passover had been eaten, that our Lord instituted the new Memorial of His own death, substituting it for the Passover Supper of the Law, and intimating this in His words, "Henceforth, as oft as ye do this, do it in remembrance of me." "This" represented the antitypical Lamb, "the Lamb of God, which taketh away the sin of the world," and doing this—breaking the bread and drinking of the fruit of the vine—showed forth our Lord's death and not any longer the death of the type, because the antitype 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 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 anti-typically 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.

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.

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; 8:17.

Our Lord's Memorial

The anniversary of the Memorial of Christ's death falls this year on the evening of Thursday, 15th April. It is the privilege of all appreciating our Lord's request—“This do in remembrance of me”—to keep the observance at the appropriate season of the year.

Memorial Services

Melbourne—Sunday, 11th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street).

Adelaide—Sunday, 11th April, at 6.15 p.m., at Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Thursday, 15th April, at 7 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Thursday, 15th April, at 7 p.m., at 53 Bennett Street, West Ryde.

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 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.

Adelaide Easter Convention.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention in Adelaide to be held (D.V.) April 16th to 19th in the Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, Box 47 P.O., Lower Mitcham, South Australia.

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.

Hymns of Dawn Music Book.—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, and priced at 11/- mist paid_

WATCH AND PRAY

Communion with the Lord in prayer brings:

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

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

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

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

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

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

HIS CHILD'S PICTURE

Bishop Thobum tells a beautiful story about a picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it.

In three weeks the Bishop returned, and as he saw the picture in its frame on the wall he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also.

In every true disciple there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognisable by human eyes. It is the work of Christ in our lives to bring out this likeness. This is what He is doing in many of His ways with us.—"Sunday Pictorial."

Serve God, and be cheerful. Live nobly,
Do right and do good. Make the best
Of the gifts and the work put before you,
And to God, without fear, leave the rest.
W. Newell.

Be Like the Spring

Up in the mountains there is a spring. Day and night, year in and year out, for years this spring has been running continuously. Long before there were homes about it, people came from afar to quench their thirst with its cool flow. The spring's waters are pure and health-giving, for nothing is allowed to accumulate in the waters. Sieved through rocks and gravel for miles, all impurities are washed away before its sparkling waters are offered to whomsoever may take and drink.

About a mile from this spring is a pond. It is still and stagnant. If you were to drink from it you might die from its accumulated poison. It gives nothing.

But the little spring is always giving. Always it is made and kept clean by moving.

Let us keep our hearts like the little spring. Keep the kind and thoughtful deeds flowing all the time. The only satisfactory life is the one that is continually giving away and renewing itself by acts of service and devotion for others.

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 "Some of the Parables"-1/6.
 "Hope Beyond the Grave"-1/6
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Need of Controlling Self

(Proverbs 16:32)
 (Convention Address)

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

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

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

It is evident that one may receive a large intellectual knowledge of the Truth, he may be able to discern many of the fine lines and points with regard to some of the doctrines, so far as the letter or theory of the Truth is concerned, and at the same time may have little or none of the real power of the Truth in his heart or life, and be greatly lacking in those

essential elements that go to make up a truly religious life such as is analysed by St. Paul in 1 Cor. 13th chapter. May we not in this way account for the lack of true piety, or love and brotherly kindness amongst the brethren today? Is it not because of too much theory, and too small a measure of religion in the heart that there is so much of the spirit of self-seeking and contention abroad amongst professing brethren, resulting in many bitter controversies and divisions? It would seem so!

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

In controlling ourselves we would need to be careful of one important trait of character of which those who may have an inclination to be heady and esteem themselves should beware; that is conceit, or pride. This arises from too low an estimate of other men. Estimates of ourselves as well as of other men are relative. All self measurements involve measurements of others. The only way by which the conceit can be taken out of a man effectually is by bringing him into a clear comparison and sharp competition with others. The more widely and truly we know men, the more we shall see we are frequently equalled and surpassed. Candid estimates of ourselves by comparison with others will make us think soberly and judge ourselves modestly. Conceit has no more fruitful root than a narrow knowledge and prejudiced estimate of the labours and worth of others. Conceit involves a faulty self-knowledge.

It is noticeable that a person who thinks most highly of himself or herself is one of whom others of a right mind think little. The conceited man has only one ardent admirer, and that is himself. A true self-knowledge reveals our faults to us, and gives us a true view of ourselves. It lets the light in upon our narrow prejudices, and makes us ashamed of them. It discloses the insufficient grounds of many of our judgments, and unearths the subtle process of our self-deception. It lays bare the operation of motive, and shows how often conscience itself is made a mere convenience.

Self-knowledge humbles a man. The Word of the Lord speaks truly when it says—"The heart (the natural fallen heart of man) is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17: 9.) Those who think themselves complete beyond other men commonly stand alone in that opinion. They are apt to think themselves complete only because, while they keenly perceive other's faults, they are blind to their own. In this view lies almost the only excuse which can be given for the man of inordinate self-conceit. It implies intellectual weakness, and incapacity for keen discernment. God dulls the discernment of such, as it reads in Matt. 11: 25 where Jesus answered—"I thank thee, Father, because thou hast hid these things from the wise and prudent, and has revealed them unto babes." And the Apostle gives us a reason in 1 Cor. 1: 27-29—"God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty. And base things of the world _and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." Does it not also say in Isa. 5: 21, "Woe unto them that are wise in their own eyes."

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

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

We realise how all of us are affected and made better in our hearts by the mere presence of someone to whom we can look up as good and true. All mankind are born with more or less of determination. Some have this in a very marked degree, others in a lesser degree, but we find that whether our wills are strong or weak, they need direction. We need to be careful not to pervert sound judgment. It would be disastrous to us to yield ourselves to passion, to allow it to sweep over us and master us, whether we are weak-minded or strong-minded.

We are to rule our own mind, our natural impulses. This means that if a thought presents itself to the mind, or if we feel a certain impulse, we should be quick to perceive the nature of the thought or impulse, and if it is not in harmony with the principles of righteousness or with our covenant as children of God we should at once resist it. (See Gal. 5: 16.) If we are unable to do this successfully of ourselves, as is often the case, the heart should be promptly lifted to the

Lord for His promised grace to help in time of need. If we feel an impulse toward a certain action or course, we should carefully weigh the matter and decide as to its righteousness or propriety in the circumstances, looking to our unfailing source of help for guidance. The world would think that this is too exacting, they would have more pleasure in doing their own will. But we know that in doing their own will they frequently get into trouble.

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

By thus scrutinising ourselves, by thus controlling ourselves, we are showing our earnest desire of heart to be pleasing to the Lord and true to our covenant. And those who learn to rule their own spirit according to the will of the Father are the ones whom He will be pleased to make joint-heirs with His Son in His Kingdom.

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

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

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

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

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

One member of our body we must particularly strive to control is the tongue; for how much evil has been engineered by an uncontrollable tongue. It is written in Matt. 12: 36, “That every idle word that men shall speak, they shall give account thereof in the day of judgment.” From our Lord's comments at various times on the subject of the tongue, we realise that in His day there must have been some seriously wrong condition prevailing amongst those with whom He came in contact. The scribes and Pharisees attributed evil power to Him, and declared that He was the tool of Satan, that Satan was speaking through Him. In the beginning our Lord told them in a general way that they deceived themselves. Later He reproved them severely, and showed the fallacy of their arguments. (See Matt. 23rd chapter.)

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

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

Under stress of sudden temptation, the Lord's people who are now on judgment may impulsively say that which is not pleasing to the Master. But we must learn not to speak thoughtlessly ; we must learn to weigh our utterances. Since we are servants of God, we should ever take heed to our ways, in order to render the best possible service. We are not merely to have a good will to do that which is right, we are to seek to bridle our tongues. Whatever resolutions or restraints we may seek to put upon our tongues may be considered as bridles, by which we are determined to bring ourselves into full subjection to the will of God. So long as Satan and his emissaries are at large, the Lord's people will do well to take heed to their ways that they sin not with their tongue. Satan and his angels are seeking to subvert those who have given themselves to the Lord and to catch them in their words. The Psalmist says, "I will keep my mouth with a bridle while the wicked is before me." (See Psa. 39: 1; Eph. 4:29-32.)

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

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

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

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

To the Potter's house I went down one day,
And watched him while moulding the vessels of clay,
And many a wonderful lesson I drew,
As I noted the process the clay went through.

Trampled and broken, down-trodden and rolled,
To render more plastic and fit for the mould.
How like the clay that is human, I thought,
When in Heavenly hands to perfection brought!

For **Self** must be cast as the dust at His feet,
Before it is ready, for service made meet.
And Pride must be broken, and self-will lost—
All laid on the altar, whatever the cost.

But lo! by and by, a delicate vase
Of wonderful beauty and exquisite grace.
Was it once the vile clay? Ah! yes; yet how strange,
The Potter hath wrought such a marvellous change!

Not a trace of the earth, nor mark of the clay—
The fires of the furnace have burned them away.
Wondrous skill of the Potter!—the praise is His due,
In whose hands to perfection and beauty it grew.

Thus will souls lying still, content in God's hand,
That do not His power of working withstand—
They are moulded and fitted, a treasure to hold,
Vile clay now transformed into purest of gold.

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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

WE are very thankful to the Lord for the very helpful season of refreshing experienced throughout the four-day Annual Convention arranged by the Melbourne Class and held over the recent Christmas period. A nice number of visiting friends were gladly welcomed from Adelaide, Sydney, Canberra, Tasmania and Victoria, and the assistance by these brethren on the programme, as well as a number of local friends, combined to make the sessions very profitable, with the Lord's blessing over all.

Throughout the gatherings three Bible Studies were conducted, eighteen addresses were given by the brethren and three Fellowship Meetings made up a full programme of spiritual food for the benefit of the good assembly present at all sessions. The Biblical passages chosen for the studies were John 12: 20-26; 2 Tim. 2: 1-10; and Rev. 14: 13-16.

From the study in John 12: 20-26 it was evident that the time of the "feast" mentioned would be near the close of Jesus' earthly lifetime, and the certain Greeks could have come to SEE Christ with an invitation for Him to visit their land. Probably His fame had spread far and wide, and what an impression such a man could make in any land with His miracles of healings and even raising the dead. However sincere these Greeks may have been in their approach to Jesus, through Philip, there is no indication that He granted them an interview. No doubt Jesus would detect at once that any invitation to leave Jerusalem at that time could be in the nature of a temptation for Him to avoid the sacrifice for which He came into the world as the Redeemer. His response in verse 23 shows that our Lord had one object only in mind at that time—to complete His sacrifice on behalf of fallen humanity, in keeping with the Father's will—"The hour is come, that the Son of man should be glorified."

The illustration in verse 24 was seen to be most fitting—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Had Jesus avoided the sacrifice of Himself, He would have abided alone—a perfect man amongst the dying human family. By the sacrifice of His life, a ransom for all, He would bring forth much fruit—the church, the first-fruits unto God, and later the after-fruits, even all mankind in the general resurrection.

In verses 25 and 26 it was seen that the fulfilment of our Lord's covenant of sacrifice was the great example for all who would "follow Him". Our Lord came not to be ministered unto, but to minister, and to give His life a ransom for many. So, "If any man serve me, let him follow me"—first of all in sacrifice—and then, "where I am (to be) there shall also my servant be," for "if any man serve me (faithfully), him will my Father honour."

The study in Rev. 14: 13-16 was of special interest, inasmuch as it applies to the harvest period at the close of the Gospel Age, the time in which we are now living. It was seen that verse 13 has a message of deep importance to all the Lord's people who "are alive and remain unto the presence of the Lord." (1 Thes. 4: 15.) These "dead ones" (dead with Christ, Col. 3: 4), "who die in the Lord"—who go down into actual death of the body during this special time of Christ's "parousia"—are especially blessed, not only in being taken away from the trials and tribulations of this earthly state, but also and especially are they blessed in being taken immediately to be with their Lord and His resurrected saints. (1 Thes. 4: 17, 18.) The moment of death of the human nature and body is also the moment of awakening in the likeness and presence of our glorious Lord. (1 Cor. 15: 51-54.) 2 Cor. 5: 1, 4 was helpful in this connection, expressing Paul's desire had it been possible at the time of finishing his earthly course—"Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." This desire is a reality now, for all the faithful followers of Christ—"from henceforth," during the time of the harvest of the Gospel Age.

"They rest from their labours; and their works do follow them" so well describes the attaining of perfect spiritual life of the highest order—even immortality. Entering into the reign with Christ will not constitute "labours" but rather joys of service, and their "works" of character will be perfectly used for the benefit of "all the families of the earth".

The addresses by the brethren covered a wide range of subjects, as follows :—"Peace on Earth ; Goodwill Toward Men" ; "Unity of the Brethren"; "Assured Hope"; "Resurrection—Life for All"; "Jesus Christ—Saviour"; "The Sacrifice of Obedience"; "We have an Advocate with the Father" ; "The Sons of God"; "Sincerity of Heart" ; "All Things are Yours"; "The Necessity for Self-Control"; "The Faith of Abraham"; "Waiting on God"; "Christ Lifted Up"; "The True Vine"; "The Quality of Love" ; and "God and Mammon." Each message contained help and instruction from the Scriptures, and two appear in full in this issue of the "Paper". The Convention Notes contain a brief outline of all addresses and other sessions and these Notes are now available to all who desire copies.

At the Fellowship Meetings messages were received from Classes and individual brethren situated in various parts of Australia and abroad, and were warmly appreciated. The message from the Convention to all our brethren is found in the words of Jesus in John 12: 24-26. Praise and Testimony also gave opportunity for expressing God's blessing and guidance experienced by the brethren generally. The Hymn Session was also enjoyed to the full ; the offering of praise to the Lord is an important part of the Christian's life.

During the usual Love Feast each one present shook hands with all others in farewell while singing "Blest be the tie that binds." Then the closing hymn "God be with you till we meet again" with a prayer of thanksgiving and desire for the Lord's protection and guidance for all His children in the days ahead concluded this season of refreshing at the 1964 Melbourne Convention.

Notes covering the Melbourne Christmas Convention have been prepared by one of our brethren, and are available free upon application to this office.

Adelaide Easter Convention.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention in Adelaide to be held (D.V.) April 16th to 19th in the Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide. Further information from the secretary—Mr. J. Jordan, Box 47 P.O., Lower Mitcham, South Australia.

Our Lord's Memorial

The anniversary of the Memorial of Christ's death falls this year on the evening of Thursday, 15th April. It is the privilege of all appreciating our Lord's request—"This do in remembrance of me"—to keep the observance at the appropriate season of the year.

Memorial Services

Melbourne—Sunday, 11th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street).

Adelaide—Sunday, 11th April, at 6.15 p.m., at Manchester Unity Building, (2nd Floor), 16 Franklin Street, Adelaide.

Perth—Thursday, 15th April, at 7 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney—Thursday, 15th April, at 7 p.m., at 53 Bennett Street, West Ryde..

Unity of the Brethren.

(Convention Address)

WE cannot find a great deal said in the Bible about the private lives of our Lord's first disciples. When Jesus called them, they just left their professions and joined Him. We may safely assume that, particularly after our Lord's departure, they were very much united because of their common knowledge and faith. When travelling around with Jesus, continually absorbing the lessons He taught them, they were gradually prepared for the work they were to do later on. Before their selection they were probably more or less strangers to each other, just like most of us were before entering the truth. How that was to change. Not only the miracles performed by our Lord, not only His teachings, but His character itself—radiating as it were—must have been very impressive for anyone so closely associated with Him.

When we ponder about this relationship we would feel inclined to wish to have that same opportunity, not later, but now. Imagine, to be able to walk and talk with Him in the same way as the disciples did in those wonderful days. If we visualise that little party going through the countryside, the towns and villages the picture is alive and at the same time remote. It almost seems unreal, perhaps because it is so long ago. Still, we know it is true, our Lord *was* there and so were His disciples, united together to follow Him wherever He would go.

Now, let us examine ourselves. We certainly live in a different time ; we live in different circumstances. Many of us have families. Could we "drop everything" and go with Jesus as the Apostles did? Whatever the answer, no doubt we would very much like to. But, even if we cannot walk with Him in the flesh, we can still bear out His teachings in many ways as the disciples did later on.

Once we believe in Him, really believe that is, convinced within ourselves, then we can trust Him, and once we trust Him we have hope and love. "But now, these three remain," says Paul in 1 Cor. 13: 13—"faith, hope and love; of these the greatest is love." Love for God who first made us and who now has given us this great opportunity of life eternal; can we do anything but love Him? And love for Jesus, who, although perfect, was still a human being at the time He laid down His life for us. Apart from this enormous sacrifice, His character alone, as revealed to us by the many descriptions of His deeds and sayings, would be enough to create a desire in us to know Him more closely and to love Him. Without being under any obligation toward us, He loved us, which is emphasized by the Apostle John in his 15th chapter: "As the Father hath loved me, so have I loved you," and "This is my commandment, that ye love one another

as I have loved you.” (John 15: 9, 12.) “This is my commandment, my teaching, love one another,” as no doubt the disciples did.

When first asked to give this little talk, I felt rather reluctant, never having spoken in public, but then I considered the word “public”. It indicates to a certain extent the listeners are strangers, and so you *were*, but not any more though. Don’t we all like to think of ourselves as being part of one family, belonging to Christ—members of one family, as closely knit as were the disciples, with the same strong and joyful purpose in life of following Jesus. Not merely meeting together, but meeting in an enthusiastic manner, in an atmosphere of love, understanding and consideration for each other, grateful to God for being able to do so. “Behold,” says David in Psa. 133, “how good and how pleasant it is for brethren to dwell together in unity.”

When we come together, we naturally ask each other, “How are you, brother?” or “How are you keeping, sister?” These expressions, although well meant, are so often used in a general way that they tend to become stale, and can sometimes even sound indifferent. Particularly so when the following conversation deals with the weather, etc. Of course, there is nothing wrong with that, really the weather *does* play an important role in our lives. But something *is* wrong if that conversation never extends beyond that point. If we really are enjoying each other’s company ; if we really love each other as Jesus taught us to, we should be ever so glad to be able to talk in the same manner as the disciples talked with each other when *they* met. Inspired by God after having had first-hand teaching straight from the lips of their Master, they certainly were in a favored position. We are told in the Scriptures that they knew later on about the things which were going to happen in the days in which we are now living—very important days, too. At times they were probably excitedly and expectantly talking about the last days, knowing these would end in a climax—the reunion with Jesus.

Although *we* are living in these last days, we often don’t seem to realise their importance fully. Is that because we have grown accustomed to hearing and reading about this subject? While we have the opportunity should we not gather closer around our Lord, as the disciples did? Here comes into mind the words of the inspired Apostle Paul when he says in Heb. 10: 24, 25—”And 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—advising, encouraging—one another, and so much the more as ye see the day approaching.” By doing what Paul said, we would find that we also would feel ourselves drawn closer to each other, as close as the disciples were.

We need to realise, being foot-members of His body, that it may be quite possible that some of us may have to go through a fair amount of tribulation, even persecution, as foretold in Matt. 24. This simply means that difficult times lie ahead, perhaps in the very near future—times in which we may not be able to gather in the easy way we do now, times in which we shall need all our strength, all our faith, when we shall need to comfort and encourage each other. Therefore, friends, we need to be united in the same spirit as the disciples were in the days *they* suffered persecution. Therefore, also, we need to know each other better. You might say, but we *do* know each other. But do we ? Do we know each other well enough to agree with the Apostle John when he says in 1 John 3: 16—”We ought to lay down our lives for the brethren”? We are not asked to forsake other obligations we may have, but we may be certain that fellowship among brethren is of *Al* importance.

We all have hopes for the future—to be with the Lord in due time. And so, the ultimate purpose for which we live is the same, to be united with Him. While we are still on this earth we fight daily the good fight of faith to eventually obtain that crown; a daily fight against evil, against the worldly influences in general, against the adversary. Normally, a fight or battle is won more easily when one has support. And although we can always count on *hell*) from above, the moral support of the brethren would also be tremendously helpful. Which is another reason for us to unite, to be one *now*. From time to time, during lectures, talks or studies, we may find little points which do not always seem to fit exactly in place. Naturally, we all seek earnestly and sincerely for the real truth. Already we have been given much light in understanding God’s Word, but we realise that everything, in detail, has not been revealed to us as yet. The point is, that if there be any difference of opinion, let us not give a chance to Satan to drive a wedge between us; this could result in a split in our community which would weaken our unity. And the laughs would be on the devil, wouldn’t they?—Another reason to be strong and united. Strong and united, yes. May we remember some of these words when at the last night of this Convention, God willing, we shall unite in singing, “Blest be the tie that binds.”

“Till I come, give attendance to reading, to exhortation, to doctrine.”-1 Tim. 4: 13.

The Book of God is a store of manna for God’s pilgrim children; and we ought to see to it that the soul get not sick and loathe the manna. The great cause of our neglecting the Scriptures is not want of time, but want of heart, some idol taking the place of Christ. Satan has been marvellously wise to entice away God’s people from the Scriptures. A child of God who neglects the Scriptures cannot make it his business to please the Lord of glory.—Robt. C. Chapman.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocco binding, is now available at 70/-. Same Bible with Concordance and Subject Index at 80/-.

Revised Standard Version Bible.-1952. Copies of these Revised Bibles are available in strong paperback binding for 15/6 post paid. These Bibles are very useful for comparison in Bible study.

Melbourne, Vic., Australia.

Pilgrim Way Ended.

ON the 13th of September last, an elderly Brother, James Bowles of Jerry's Plains, N.S. Wales, finished the pilgrim way after many years of loving devotion to the Lord and appreciation of His wonderful message of salvation.

Having come in contact with the truth message about 1918, he had procured the volumes of Scripture Studies and carried them with him for some years until about 1931, when, apparently, it was the Lord's due time for him to grasp and appreciate the truth in all its beauty. From that time forward he manifested a most earnest zeal for the Lord and the truth—it was his daily delight, as was so evident by personal contact and also by his letters which were our pleasure to receive in fellowship with him.

Known mainly to the brethren in N.S. Wales, our dear Brother Bowles visited the Sydney Class from time to time years ago, also had joined in fellowship at Canberra, as well as once in Melbourne on the way to attending a Convention in Adelaide. By these contacts he will be remembered by a number of the brethren as a humble, lovable Christian, devoted to the Lord and the truth above all else in this world.

Never having strong eye sight, in more recent times he was able to read only with difficulty, but manifested a patient and rejoicing hope at all times, and having the truth and its spirit in his heart so fully, gave thanks and praise to the Lord continually. By the Lord's grace, it is felt that our dear Brother Bowles would be one who has gained an entrance into the heavenly "joys of the Lord", to which he looked forward with rejoicing and expectancy.

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Bible Student's Hymnal (Music)—These music hymnal, containing 462 hymns with appropriate tunes and well bound, are priced at 25/- post paid.

Hymns of Dawn Music Book.—Containing the original 333 hymns, 27 additional in an Appendix, well bound in strong cloth, and priced at 11/- post paid.

FRANK & ERNEST TALKS

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



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How May Christians Work Out Salvation?

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2: 12, 13.)

IN examining this important subject of working out our salvation, it is essential to realise that these words from the Apostle Paul were addressed to Christians only. The terms "saints" and "Christians", of course, are rightly used only for those who are fully consecrated followers of Christ. It is necessary to realise this, because in many quarters today the title "Christian" is used to describe anyone who shows a good spirit and who seeks to do good works, irrespective of their faith in Christ. This is too liberal an application of the word altogether, because the word "Christian" means "anointed one"—anointed by the holy spirit of God.

While our text in Phil. 2: 12 exhorts Christians to work out their salvation with great earnestness, there are other Biblical passages which declare that salvation is a *gift* of God. That being so, some sincere people are rather puzzled.

One of these passages is found in Eph. 2: 8-10—"For by grace are ye saved, through faith ; and that not of yourselves; it is the gift of God." Yes, we rightly understand that there was no obligation on God's part to save or recover anyone from death. When God pronounced the death sentence on our first parents, it would have been quite just of Him to allow Adam to go down into the death condition, and each generation to suffer the same penalty, without any thought of granting a future life, but God so loved the human family that He sent His own Son to be the Saviour of the world. So the salvation from Adamic condemnation was wholly by God's grace or favour, and this wonderful *saved condition* was gained by the Ephesian Christians "through faith" we read. This impresses the thought that ignorance is no ground for salvation; it must be through faith in the sacrifice of Christ, and even this faith is not of ourselves, Paul says.

Our Lord's words in John 6: 44 help us in this connection. "No man can come to me," He says, "except the Father which hath sent me draw him." No-one can become a Christian except the Father draws to Jesus. This helps us to be sympathetic with those who have no inclination to be Christians, good people though they be. The Lord is not condemning them in the slightest, and what a wonderful portion they will have when the earthly kingdom is established. But God prompts or draws to Jesus during this Gospel Age those whom He sees are worthy to be drawn; thus God gives the faith to accept Jesus as their personal Saviour—"it is the gift of God". "Not of works, lest any man should boast"--justification is a free gift, through faith.

In Romans 4: 16-25 we have a wonderful presentation by the Apostle Paul describing the faith of Abraham, "who is the father of us all". Abraham's faith "was imputed to him for righteousness," and Paul continues from verse 23—"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Abraham had his faith established in God's promises, but if we have the same faith that Abraham had, we now have the privilege of exercising such faith in Christ as our Saviour, as we read in Romans 5: 1—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Our Lord illustrated the important matter of justification by the use of parables. One of them is found in: Luke` 19: 11-13. "And he called his ten servants, And delivered them ten pounds (one to each), and said, Occupy till I come." That is, trade ;with this till I come. All these ten servants received the same amount, a pound, picturing justification by faith. Each one received the same gift, the same quality, the same value; there was no difference shown to any of the servants. That is a clear picture of justification by faith ; none can have pre-eminence above another in the sight of God. Yes, "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Another interesting parable explaining this same matter of justification by faith is shown in Matt. 22: 1-12. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment ; and he saith unto him, Friend, how camest thou in hither not having a wedding garment ? And he was speechless." The wedding garment here pictured the imputed righteousness of Christ. It was the Jewish custom to provide white robes for all the guests at the wedding. All the guests would appear the same, a very good illustration of the righteousness of Christ covering His true followers so that they may appear acceptable to God. As noted in Rom. 5: 1, all who are justified by faith have peace with God. The one guest who had not on the wedding garment in the parable, would picture those who, after accepting Christ by faith, go back into the world of unbelief, taking off the wedding garment, and thereby being exposed in their own unrighteousness. The wedding garment pictured the covering robe of Christ's righteousness ; God looks at His faithful servants through the merit of Christ.

A present-day illustration of the wedding garment is the similar dress worn by students attending our colleges. Their uniforms are all the same. This prevents competition in dressing by the richer in contrast with the poorer. It is a very good arrangement that the students all appear the same. So in the matter of the righteousness of Christ, the provision is the same for the rich as the poor. All are on the same footing in the sight of God ; all are covered by Christ's righteousness in gaining justification by faith.

Seeing, then, that by grace or favour we are saved, that is from Adamic condemnation, through faith, and that this is the gift of God, what did the Apostle Paul mean in our text, that we should "work out our own salvation"? He undoubtedly refers to the second step which is essential for everyone to take who really desires to be a true Christian. The Apostle refers so clearly and beautifully to this second step, the step of consecration to **God, in Rom. 12: 1**. "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." We note the Apostle's words are addressed to "brethren," those who are not yet saints, but believers, justified by faith in Christ; no longer sinners and aliens, but members of the household of faith, in fellowship with God but not yet consecrated to walk in the footsteps of Christ. We note also that the bodies of these justified brethren are "holy, acceptable to God," which means that they were ransomed, justified and therefore acceptable, otherwise they would not have anything to offer. They could not appear in the sight of God in their own righteousness, but now Paul says they are holy, acceptable to God, in Christ's righteousness, accepted into God's family of sons, looking to the great Head Son, even Jesus, the Captain of their salvation. This secondary step and wonderful relationship with God is shown in Rom. 5: 2—"By whom (Christ) also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

What a wonderful provision, then, is justification by faith in Christ's perfect sacrifice, enabling those who delight to accept the invitation to present their lives to God and become "new creatures in Christ," by being begotten of God's holy spirit, and at this point the real Christian life begins.

Eph. 1: 13, 14 helps us so beautifully here. Speaking of our Lord, the Apostle says, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession,

unto the praise of his glory.” After we consecrated our lives on the basis of justification by faith, we were sealed with that holy spirit of God, sealed as one of God’s own. What a lovely thought, that God has put His seal upon such ; they are new creatures in Christ. Yes, even to begin with, these sealed ones have their names written in the Lamb’s Book of Life. What a privilege to be in this sealed condition in the family of God, that we may by **His** grace seek to work out with Him this wonderful new life that the Lord has given us by His spirit

A similar exhortation to grasp the privilege of the invitation to walk in the steps of Christ by full consecration is found 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 . . . behold, now is the accepted time ; behold, now is the day of salvation.” How often we hear this lovely Scripture:’ sented with the thought that now is the *only* accepted time, now is the *only* day of salvation. Of course, the Apostle is not saying anything of that kind at all. He is saying that you who have now received that favour of God, or justification by faith, can you see the privilege now of entering into this salvation for the heavenly calling. He does not say it is the only opportunity, but this is a special day, the accepted time wherein God is inviting members to walk in the footsteps of Christ, that they may be with Him in His heavenly kingdom, to supervise a further day of salvation for mankind in the kingdom age. The exhortation of the Apostle is to appreciate that privilege of justification by faith by going on to consecration, to be a member of this acceptable class now being called out. This is the only day of salvation for the heavenly inheritance; therefore, “see that ye receive not the grace of God in vain”.

For all who do accept the Lord’s invitation to present themselves living sacrifices through Christ, the Christian warfare begins, and this means fighting the good fight of faith, as Paul tells us in 1 Tim. 6: 12—”Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” Yes, it is a privilege to fight the good fight of faith, and lay hold on eternal life. Here we see the Christian’s effort required. It is not just a relaxing condition in the love of God; we have to “lay hold” on eternal life. This again emphasizes the working out of our salvation. Our hearts and minds must be devoted to this energetically and fully; to lay hold on anything means to give it our whole attention, to be very earnest about it, for this is eternal life of the highest quality, the heavenly eternal life. “Whereunto thou art also called.” Timothy and others of like precious faith were called to lay hold on it. Timothy had already professed a good profession before many witnesses. Continue to lay hold. This is another way of saying, Work out your own salvation.

From Rom. 12: 2 we read—”And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” Here we see something very definite for a Christian to do. After the presentation of the body as a living sacrifice, “be not conformed to this world.” Be not influenced by the world’s arrangements of any and every kind. Set an example to the world. Do not go with the stream; that is not the Christian way at all. Be transformed, even if you are thought narrow-minded and bigoted; a one-track mind, perhaps. True Christians are often thought of that way. Be not conformed to this world, but be transformed by the renewing of your minds: We need our minds renewed day by day in the good truths of God’s Word. We need to read and meditate upon these things daily; we need continually a re-intake of the lovely thoughts and truths that have given us such a start in’ the Christian life. We need to replenish day by day, that we may prove, experience, find out for ourselves; this is a personal matter. We may experience this wonderful acceptable and perfect will of God in our lives. God is working in us to will and do His good pleasure, so long as we are co-operating and allowing the infilling of His spirit to accomplish just what He desires along that line. It is very understandable that God will work in us only if we submit or commit our hearts and minds to Him for this very purpose, and this committing of our lives to the Lord brings about the desired results in working out our own salvation.

The matter of each Christian doing his part is revealed again in Eph. 2: 10—”For we are his (God’s) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” We are God’s workmanship, that is provided we walk in the good works He desires of us, to develop the Christian life. What a wonderful thing for God to condescend to work in us, moulding and fashioning us. The clay has to be pliable in the hands of the Potter; it has to be moulded according to the Lord’s requirements. Sometimes we do not present very good results to the Lord; we have not taken in enough of His indwelling power, but allowed too much of the present evil world to influence us, and not allowed God’s spirit to eradicate the things that would offend God. That is what we must do in working out our salvation; we have to eradicate those cross-grain things, the sour things, that we may be sweeter. The oil of gladness has a lovely lubricating influence that Paul spoke of in respect of our Lord. He said that our Lord was “anointed with the oil of gladness above his fellows”; He had such a full indwelling of God’s spirit. We also need the indwelling of the oil of gladness to take away the harshness that our natural disposition possesses. That will allow God to work in us to will and do His good pleasure.

It is helpful to note from various Scriptures how progress in the Christian way is stated sometimes to be wholly of the Lord, and in other places it appears to be wholly of the Christians themselves. In Rev. 19: 7 we have a verse with reference to the Bride of Christ being made up. It says, “Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.” This verse in Revelation is undoubtedly referring to the full cooperation of the members of the Bride of Christ with their Lord, allowing His spirit to work mightily in them and proving themselves overcomers, by **His** grace and strength. “His wife hath made herself ready.” She has been so joyfully committed to the Lord; God has so dwelt in her by the holy spirit, and the co-operation has been so complete that it appears as though the Bride has made herself ready. It is a lovely thought when we see it in that light. As Paul says, “I can do all things through Christ which strengtheneth me.” Yet he balances the matter by his further statement in Gal. 2: 20—”I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for

me.” The Apostle was seeking to so couple together his own spirit and the Lord’s spirit that they would be as one. That is the lovely co-operation we see indicated between the Heavenly Father and the Lord Jesus, and all the members who are going to be one with them. What a privilege, then, we have of working out our salvation by the indwelling of God’s holy spirit!

There can be no doubt that the greatest help in the development of the Christian life, in addition to co-operation with the spirit of Christ, is the meditation and study of His Word. Paul’s advice to Timothy along this line is good instruction to us also. 2 Tim. 3: 14, 15 reads—”Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them ; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” What a privilege it is for children to be brought up in the knowledge and nurture of the Lord, to love the Lord and His Word. Timothy was reminded of the faith of his mother and grandmother. The importance of handing down the good impulses for the Christian life cannot be over-estimated. God takes hold of these trainings and uses them where the young hearts are responsive. Sometimes we do not realise how much we owe to parents. Sometimes we think it is all of the Lord, but looking back we can see how we were helped as children, and we should appreciate our parents. What a privilege for children today when they are encouraged in the lovely lessons of the Saviour, being thus protected from many of the snares and enticements of the world, the frivolities and allurements of this present evil world. These holy Scriptures lead us in the way of salvation, justification by • faith, then consecration, so that even the great salvation may be the privilege of those who can really respond to the Lord’s drawing power.

The Apostle’s message continues in 2 Tim. 3: 16, 17—”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.” We find here all the instruction we need to understand the Lord’s will for us. We can be helped by godly men who have recorded their messages in accord with the teachings of the Lord.

From 1 Tim. 4: 12, we read Paul’s further advice to Timothy—”Let no man despise thy youth ; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” These are lovely exhortations! “Be not conformed to this world,” do not follow the world’s pattern, but set an example for the Lord. We need to be separate from the world ; in it but not of it. “Be thou an example of the believers. . . . Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.” Timothy was no doubt commended to the ministry by the Church. “Meditate upon these things; give thyself wholly to them ; that thy profiting may appear unto all. Take heed to thyself, and unto the doctrine.” Take heed to our own motives and conduct and example, not only for ourselves ; “Continue in them; for in doing this thou shalt both save thyself, and them that hear thee.” It is required that we commend the same message to others that the Lord has blessed to us. It is too good to keep, these good tidings of great joy. Not only the good tidings of the heavenly calling, but the restitution of all things. What a privilege and joy to know that beyond the great time of trouble, God’s wonderful blessings of the kingdom are in store for humanity ; if they could only appreciate that today, how it would soften down the strife and tension that is going on, with nation against nation. If they knew God has a plan to satisfy all their needs, what a difference it would make to the world today!

Rom. 1: 16 helps us to see the power in the Gospel, surely. Paul says, “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.” It is the power of God—meaning, of course, it is coupled with the holy spirit. The message of truth, blessed by the spirit of God, brings about salvation when gladly received into the heart. When the life is fully presented to the Lord, the Gospel is the power of God unto salvation in the fullest sense. We see it is the only thing in life for us. It is “our reasonable service.” There could not be anything more reasonable; indeed, we have the privilege of walking in Christ’s steps, and being associated with Him in His wonderful kingdom to come.

It is fitting that Christians should think of themselves as stewards in the service of the Lord, as in 1 Cor. 4 from verse 1. “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.” God has committed to us a stewardship—what a joy to be enrolled in the service of the Lord. It is required that we render our account, that the Lord may say, “Well done, good and faithful servant.” What a privilege that will be, at the end of the way!

This reminds us of one of our Lord’s parables, that of the unjust steward in Luke 16. From verse 9 we have the lesson for ourselves —”I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that when ye fail (a better translation is, ‘when it fails’) they may receive you into everlasting habitations.” The Lord is saying, Make friends with the goods you have of this present evil world. Make friends with it, so that when it fails, when the present order disintegrates and money is thrown in the streets, then they, to whom you have made friends with it, will receive you into everlasting habitations. In other words, if we are making friends with God and our Lord Jesus now, when this present order fails and we finish our course, we will be received into the kingdom with them.

Writing to the Romans 13: 11, 12, the Apostle Paul reminds them of the approaching end of their salvation. He says, “Knowing the time, that now it is high time to awake out of sleep ; for now is our salvation nearer than when we believed.” If any of us have been in a measure sleeping, intoxicated to any extent by the things of the world, it is surely high time to awake out of sleep. “The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.” We can perhaps at times appear almost like other people of the world in our doings. In the parable of the sower, the cares of this life interfere with the growth and production of the fruitage. Let us be awake, alert and zealous for the Lord and His truths. As a steward, it is required that we be found faithful. Our salvation is nearer than when we believed. These exhortations are good for us, to stir up our pure minds by way of

remembrance, to cause us to remember that we are a separated people. God wants us to be ever alert in our service for Him and His cause.

How important it is to preserve our first love, as indicated in our Lord's message to the Ephesians in Rev. 2: 2-4. How sad was the reproof — "Nevertheless I have somewhat against thee, because thou hast left thy first love." In the church at Ephesus there was everything manifest but their first love. What an exhortation to us! It was that first love that brought us to the Lord. We were so thrilled in knowing the Lord and devouring His truth—the wonderful plan of the ages. How is it with us today? Is it still the joy and rejoicing of our hearts? We must preserve our first love for the Lord ; He is the altogether lovely One, and He will help us to keep ourselves in His love and care as we commit our lives fully to Him. "It is God who worketh in you both to will and to do of his good pleasure." May we allow Him to do that each day and each hour as we press on in the narrow way that leads to eternal life!

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The White Stone Given The Overcomer

"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 anti-typical 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.

The Gift of Wisdom.

(Convention Address)

"WHENCE then, comes wisdom, and where is the place of understanding? It is hid from the eyes of all living." "God understands the way to it, and he knows the place thereof." "Behold, the fear of the Lord that is wisdom, and to depart from evil is understanding." This really amounts to the perfect fulfilment of the Law, beyond the normal reach of Adam's sons. "Oh that God would speak . . . and that he would tell you the secrets of wisdom." So cried the prophet in a past dispensation. In their quest for wisdom they came to a blank wall. "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him ; he hideth himself on the right hand that I cannot see him."

With the coming of Christ things changed for the better, as far as mankind was concerned. Now indeed, light has been shed on the Scriptures which are able to make one wise unto salvation, for Jesus Christ is made unto us wisdom, justification, etc. This could be described as the heavenly wisdom, first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. This wisdom, like faith, is a gift of God, from the Giver of every good and perfect gift. But this gift of wisdom is different to many other gifts from God, inasmuch that before it may be enjoyed it is withheld from all but those who are prepared to ask for it. It is not like the sun that shines, the rain that falls, on just and unjust ; not like the wonderful air we breathe, available for righteous and unrighteous; nor like the fruitful seasons providing food for saint and sinner.

All these gifts are available freely, without money and without price, no charge made by the Giver; in fact one is compelled to accept them. The earth yieldeth her increase; there is good food and drink, good sense, sight, hearing, smelling, etc., ours to use and enjoy, gifts already in our possession without asking for them. How we receive and employ those gifts is another story. If we employ them wisely, "this man is blessed in his deed." If we choose to employ them foolishly and find ourselves floundering it would not avail much to ask for added wisdom when all that is necessary is to correct foolish behaviour. But of this gift of wisdom, the subject of this discussion, there is a reservation attached to its possession. Of those for whom it has been reserved, each one is obliged to ask for it.

James **sets** it out—"If any of you lack wisdom, let' him ask of God, who giveth liberally, and upbraideth not, and it shall be given him." Those not needing any, along with those who have enough, *do not ask*. Automatically they exclude themselves from a rich heritage. People indifferent about gifts seldom put them to good purpose. They stow them away in some- out of the way place, out of sight. If wisdom is employed in the daily problems weightier trials will not seem so formidable. No trial can successfully be endured ; no lesson can be learnt, without wisdom. "God giveth liberally," but not to all those who do ask. The motive for the request is considered, and if it is found selfishness would be served, "they ask amiss" and might well wonder why they do not receive.

There are two important qualifications necessary before the gift will be bestowed: faith—"let him ask in faith, nothing wavering"--in conjunction with a sense of lack. Where there is a conscious sense of lack, self examination is always under consideration. In the morning we ask for wisdom to guide us through the day ahead. But there may be no lack apparent covering that day's experiences. It is a different story at the close of the day ; reflecting, we see where we have erred, where we may have done better—many places in the day's activities, with maybe one huge blunder weighing heavily in Our assessment of folly versus wisdom. Faith may now take a bold step ; we have the requirements necessary to ask for the gift, confidently expecting an answer, a favorable answer, that some portion of the gift of wisdom will now be granted. It is no haphazard, no routine request, this asking for wisdom; it is a living faith and a consciousness of lack that assures the suppliant of a liberal supply.

Normally, among people generally, the last thing one would find would be an admission of deficiency in wisdom. Let anyone dare suggest to another, "That was not a very wise thing to do," he immediately interprets it as an accusation of foolishness, and strong resentment is voiced. How many of us over the past twelve months have specifically asked God for wisdom? If requests have been made, it is an acknowledgement of foolish behaviour. If no requests have been made, there has been no lack ; no lack, no request ; no request, no receive. A main reason for stocktaking is to discover shortages. If an account of the shortages is not known how can deficiencies be rectified? Guesswork is not good enough ; inspection is necessary, close, careful scrutiny is demanded. "Whoso *looketh* into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed"—a liberal amount of wisdom is guaranteed such an one.

No one could refer to Wisdom and not think of King Solomon. Universally acknowledged the wisest of Adam's sons, whence cometh this wisdom of his, thought of as being supernaturally endowed? "To him that hath, more shall be given." A previous and, in this case, generous possession of wisdom being put to use qualifies for more. "He giveth wisdom unto the wise" (Dan. 2: 21), those wise enough to exercise what they already have.. Most people would be familiar with some of the marvellously wise things done by Solomon. It would be very interesting to hear answers to the question, "What was the wisest thing Solomon ever did?" Our reply would be, when he requested the gift of wisdom above every other consideration. He *wisely* asked for "a wise and understanding heart, wisdom to govern this great people." He already had enough, as his request shows, of wisdom to value above everything, an increase of the same gift, to help him govern. God was so pleased with his desire that He granted benefits Solomon had not asked for; wealth, power, length of days—all given without request. David had left untold wealth and materials for his son for a certain project. But how could David's will be executed without the gift of wisdom? Solomon was one who could truly and sincerely say "Amen" to Job's appraisal of the value of Wisdom. (See Job 28: 12-19.)

Yet Solomon with all his wisdom, failed to take his own good counsel. Of the many causes contributing to his failure, without doubt one was the inability to take criticism. He would pursue his own sweet way, excusing in himself all manner of folly. How true his own words in Eccles. 10: 1. The apothecary was one who manufactured sweet and precious ointment. This ointment, in containers, was placed on shelves to await buyers. Sometimes a few flies were trapped in the stickiness and died in the ointment. The precious ointment was not only spoilt, but emitted a stinking savour. "So doth a *little* folly him that's in reputation for wisdom and honour." A little folly in one of good reputation becomes a great blemish. True wisdom is true honor. It gains a reputation likened to precious ointment: pleasing, valuable. This kind of reputation, like the sweet-smelling ointment, is obtained with great care and difficulty. Both are rendered valueless, repulsive, obnoxious by a few dead flies in one case and a little folly in the other. A little folly at any stage in consecration, even at the end of a long and faithful service, should it be left unattended, could foul the whole effort. With the ointment, ingredients and labor were both lost. Instead of a sweet-smelling savour, a repulsive tainting of everything connected with it, even the name. Faithful and loyal service do not guarantee immunity from the effects of folly any more than good works can atone for indiscretion. "Oh that God would speak and show thee the secrets of wisdom, that they are double to that which *is*."

"As surely as sparks fly out of flint being sharpened, man is born into trouble." All people have problems and trials—no one can avoid them. Some even court danger, rushing in where angels fear to tread. Wisdom is an elusive commodity in most lives. Why ? Could it be we expect a similarity of action and reaction; a sameness of behaviour pattern? Do we forget God never makes two things alike? If we could remember the diversified ways in which His spirit operates, we would be able to discern the diversified operation of Wisdom. The gift of wisdom will differ in its prescription for each individual. If the requirements of wisdom could be printed on cards for distribution, each member would have a card differing from his neighbour's; no two cards would be alike, nor would they be transferable. Each card would be like the white stone in Revelations, having a particular and personal character.

What Christian is there who does not fall into divers temptations? (Trials.) He does not *fall in*, but *falls into*; for some unexplainable reason we become aware of a predicament and wonder why it has been placed on our doorstep. This is a case for wisdom. And because these trials are as many as they are varied, a constant surveillance is necessary.

"Let him ask in faith, nothing wavering." This recommendation confirms the idea that a request for wisdom comes

AFTER its lack is painfully apparent. One in this state would be emotionally disturbed, and for that reason more prone than otherwise to waver and doubt, and be discouraged. Remorse retards an unwavering faith. Yet the gift of wisdom is conditional on this faithful approach to the problem. Jesus insisted on some healing occasions for this unwavering faith,—“Believest thou that I am able to do this?” We may even be asking for wisdom to overcome a trial similar to one or more earlier experiences. Can it be remembered how, as scholars, we came before a teacher a second or third time for the same kind of offence? What happened? “What, you again? It’s time an example was given that will stop this nonsense.” It is a consolation to know that nothing like this happens when we come before God, conscious of our lack, never doubting His mercy, even should we be appearing a second or third time on the same kind of mistake. Unlike the school master and natural men who chide one another for their folly, “He upbraideth not.” And there should not be a doubt or waver that in coming to Him for help that we imagine a sense of disadvantage—He giveth to all men, • liberally, more than enough for the occasion. Yet it is logical that, with each repetitive mistake a greater lesson must be learned as more wisdom would not be required to overcome an enlarged predicament. A wise man learns from the experiences of others; a fool from his own. Better to be a fool and learn by some means than be so blind as refusing to recognise corrections. The matter of our care should be the matter of our prayer. God invited us to be humbly free with Him, and in prayer unburden our care. Then an unwavering faith may find He works miracles in His providences. The deliverance we ask for in the Lord’s prayer (But deliver us . . .) may come, like so many deliverances instanced in the Word, by using the gift of wisdom. (See Prov. 2: 1-11.)

(To be continued)

Melbourne Christmas Convention.

The’ brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 25th, 26th, 27th and 28th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

The Best Order

A man of high character but ordinary education was addressing a roomful of schoolchildren, and he said to them: “All of you know the verb which says ‘I am, thou art, he is,’ and all of you know that verbs in English, French, German, Italian and Latin run in that way. But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round, ‘He is, thou art, I am’?”

Then he added: “That is the way to look at life. Say to yourself, looking up to God, ‘He is.’ Then look at your neighbour, and say, ‘Thou art.’ Last of all think of yourself and say, ‘I am’.”

One who heard this story was so struck by it that he sought out a Hebrew scholar and asked him if it were true that the Hebrew verbs were conjugated in that way.

“Yes,” said the Scholar. “But why do you ask?” And when told what the man had said to the children, he exclaimed: “Well, I have been studying Hebrew for forty years, and it never once occurred to me that Hebrew verbs have that wonderful and beautiful signifi-”

That is the way to think and to live. First God, then your neighbour, then yourself.

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Underneath are the Everlasting Arms

(Convention Address)

"The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee."—Deut. 33: 27.

WHAT wonderful consolations for the saints of God are to be found in the Bible, that "Boon most sacred from the Lord." And how very appropriate and beautiful is the Apostle's reference to our God and Father, as "The God of all comfort, who comforteth us in all our tribulations." (2 Cor. 1: 3, 4.)

To that "great cloud of witnesses" tested and approved in former ages, God was faithful in giving all needed comfort and consolation, to the end that they should not be discouraged in their desire to merit His favor. The stern requirements of the Law, with its inevitable condemnation, did not make up the sum of Divine revelation even in those days before "grace and truth came by Jesus Christ." To Patriarchs and Prophets, and to all who were "Israelites indeed," this word of comforting assurance was spoken—"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, and with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57: 15.)

The warmth of His love, His comforting considerations, therefore, could not be hidden entirely from view behind the inflexible demand of a law which said, "This do and thou shalt live." His character is such that He must and would remember that even those who delighted in His law and trembled at His unalterable Word, were but dust, incapable of perfect goodness, because evil was so painfully present with them. As we are privileged to know Him today revealed in Christ, so He has always been in character, the same unchangeable God.

The fuller revelation that came with the light of the Gospel, wherein Jesus revealed that "God is love," was marvellously anticipated in those oft-repeated assurances of that fact given to those men and women of other ages "of whom the world was not worthy," and who, notwithstanding the utter impossibility of gaining life through the law, "had this testimony that they pleased God." Thus it is that we find, scattered like guiding stars above their pathway, constant reiterations of this love given to faithful Ancient Worthies long before the Gospel's "exceeding great and precious promises" shed their rays of light upon the path of the Church. To those humble and contrite ones God gave ample assurance that in all their trials and difficulties He was near with His grace to sustain and His comfort to cheer.

When *servants* of God's household enjoyed such assurances of His abiding presence and protection as was given to this "great cloud of witnesses," how very near then should He seem to the *sons* of His family now. If to servants He would say, "As one whom his mother comforteth, so will I comfort you," what tender consolations He must speak to His own spirit-begotten children. If to obedient, loyal servants encouragement was given in the knowledge that "The Eternal God is thy refuge, and underneath are the Everlasting Arms," what measures of protection and grace will be the present portion of the dear children of His love. Of these it is written, "that the least . . . will be greater" (in relationship and station) than the very greatest and most honored of all the prophets. For these, His sons, "some better thing" has been reserved in all God's appointments, embracing present privileges and future rewards. Surely then such favored children must be encouraged as they hear this "voice behind" them speaking in tones of amplified assurance, testifying to the faithfulness of God toward all who love Him. Plainly this voice must give strength as they hear it directing them in the way that they should walk, and additionally, establishing their faith in the promised grace sufficient for every time of need; yea, that God "is able to do exceeding abundantly above all that we ask or think." (Eph. 3: 20.) Well indeed has the poet drawn attention to the foundation of our confidence in God:

"How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word! What more can He say than to you He hath said? You, who unto Jesus for refuge have fled."

And what more can He say than to us He has said? Could He say more than He has said in giving us so many "exceeding great and precious promises, that by these we might be made partakers of the Divine nature?"—promises which meet our every experience and need, and promises which can never be broken, for they are the promises of One who cannot lie. These precious pledges of God, how dependable they are! Behind us lie long centuries of His care over His people, and the testimony of all such who have preceded us comes floating down with the faith-

inspiring assurance that “there hath not failed one word of all His good promises.” (1 Kings 8:56.) Six thousand years of unfailing faithfulness through every possible emergency that could serve to test it—and He has been all this to His people, though none of them have been wholly perfect in their faithfulness to Him—no, not one of them. What more indeed can He say to us then, than we have in these promises—“Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” (Heb. 6: 17, 18.) Who then, or what power, “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.” (Rom. 8:35, 37.) “The Eternal God is our refuge; and underneath are the Everlasting Arms.”

It may well thrill our hearts to recall the love of Christ for His church collectively, and to remember that all the saints composing that Body are His peculiar charge, for we love to share this joy with all who join with us in love for Him. But He wants us to realise a more intimate and personal place in that special care He exercises over His own. “He calleth His own sheep by name.” This is the Picture Jesus gives us of the shepherd’s intimacy which He has established with the sheep who are all His own. What can He mean by this illustration if it be not to teach us that each one of us may enjoy so close and personal a relationship as this? Beyond question He is “a good shepherd,” and by God’s appointment He is the “great Shepherd of the sheep”; but more precious still, and best of all, is the fact that each one of the true sheep may say, “The Lord is my Shepherd.” “He is mine, and I am His forever.” His love is an individualizing love, and His attentions are blessedly individual and personal too. The attention I individually need is in no danger of being overlooked in His care for all. By His rod and staff I personally am both comforted and corrected. He is my very faithful Shepherd when He leads me beside the quiet waters and into the green pastures, and He is just as faithful and loving when He lays the rod to my back when my feet wander out of the way, or when I follow other voices than His. O how short would have been my enjoyment of those quiet waters and verdant pastures if He had not been a Shepherd of whom I could say, “He restoreth my soul,” or as a better rendering gives it, “He restores me when wandering.” Prone as we are to wander, none but He could be a Shepherd equal to our needs.

Thus again we are reminded of those Everlasting Arms of God’s provision for us—they are always underneath—underneath our need of a “faithful and merciful High Priest,” faithful to commend when we have done well, and faithful to chastise, and to scourge, if need be, “every son whom the Father receiveth.” Acknowledging, then, our need of discipline lest we run to wood-making rather than fruitbearing, and confessing our repeated failures to be wholly obedient to Him, we cannot but love Him for giving us the corrections we so much need, and especially so when we know that all the while those Everlasting Arms are underneath us. We could not be otherwise than grateful, for “We have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness.” (Heb. 12: 9, 10.) Underneath all our weaknesses, strong to bear up, loving and wise to chastise and scourge us, constant and unwearied to keep us from being castaways, are the Everlasting Arms. Therefore, “Despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.”—Heb. 12: 5.

“Faithful, O Lord, Thy mercies are,
A Rock that cannot move,
A thousand promises declare
Thy constancy of love.”

And how great is His mercy and compassion! What pains He has taken to make it clear that He is “touched with a feeling of our infirmities.” If in contrition of heart we are constantly humiliated by our failure and chagrined by the fact that we might well confess ourselves “the chief of sinners,” what then? O to grace what a debtor we are made! Just when it would seem that there is ground for assured defeat and failure, we discover anew that “The eternal God is thy refuge; and underneath are the Everlasting Arms.” He has anticipated our well-nigh abandoned hope of being continued in His love. He therefore does not come to us and add to our discouragement by saying, What man of you having an hundred sheep, if *one of the best and most faithful of them* wanders away, will he not go out and search for it until he find it? Ah no, our need is to have One “who can have compassion on the ignorant, and them that are out of the way,” and such He has assured us He is. No matter how weak and frail we are, if the heart be true, He “abideth -filthful-, and for us He tells it thus: “What man of you, having an hundred sheep, if he lose one of them (any *one* of them) doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. . . . Likewise joy shall be in heaven over one sinner that repenteth.” (Luke 15: 4, 5, 7.) Truly “the goodness of God leadeth to repentance” and the knowledge of the Everlasting Arms underneath constrains our hearts to more watchful diligence, lest we grieve the patient love of God.

But even if we have not wandered so far afield as this, but seem to have remained within the fold, heeding not the voice of strangers, and zealously intent on obeying the Shepherd’s voice, even then how constantly we are made to realise with increasing clearness the debt of love we owe. Dwelling here where faith may rest in the completeness of His provision for us, what joy there is in remembering that though knowing us as we really are, He loves us just the same. Ah yes, He sees and knows us as we really want to be. No one knows better than He that in attempting to live, we are often spoiling our own work by incongruous temper, or incongruous conduct. We misrepresent ourselves oftener than others misrepresent us. It is our foibles, our own blemishes of temper, our own false steps, which help to make our lives an enigma to others. It is with our own foolish hand the interrogation point is often dashed in after

life's most earnest utterance. These are tremendous discouragements, silencing discouragements. They sometimes shake courage to its foundations; they fill the heart with bitterness and agitation; they scatter the tender uprisings of holy purpose, and throw us back in confusion and sorrow. We feel that others doubt us, look askance at us, point at us behind our backs, or smile with skepticism over our confession of faith in Jesus Christ and our vows of discipleship. And the sting of this bitterness is in the thought that we are discrediting a deeper selfhood which, beneath these variabilities of temper, these inconsistencies of speech and conduct, these futile attempts at self-expression, is after all the greatest and truest part of us. We know that we are sound at the core; we know that when, through all the shadows of fault and deficiency, Christ's great question, "Lovest thou Me?" searches down into our depths, there is that which gives back the unfaltering answer "Yes". But can we demonstrate this love so that it will be believed? Can we find anywhere a basis for a new beginning in which our confidence, shaken by failure and misunderstanding, can once more lift itself up into joy? Blessed is he who realises in such an hour that he still has left love's last and greatest refuge, Christ's knowledge of our sincerity; "Thou knowest that I love thee." Whatever our own poor, faulty words and ways may say to others, awakening in their minds doubts of my sincerity; whatever the verdicts of others may be concerning me; whatever my own memory holds up before me of inconsistency and error — "Thou knowest that I love Thee."

And in every new experience, in every new temptation, in hours of strength, in hours of contrition, still we say to Him those same words of the deeper, holier fellowship, "Thou knowest all things; Thou knowest that I love Thee."

"Thou knowest, not alone as Lord, all knowing;
As man, our mortal weakness Thou hast proved;
On earth, with purest sympathies o'erflowing,
O Saviour, Thou has wept and Thou hast loved;
And love and sorrow still to Thee may come,
And find a hiding-place, a rest, a home."

"Thou knowest that I love Thee." It speaks to us of Christ's knowledge of our better selves. Day by day we struggle to explain ourselves, to live intelligibly, to utter the best that is in us. In vain! short successes alternate with swift failures. The very words and deeds by which we would explain ourselves become in our faulty hands like masks and disguises. The unreality of living grows insupportable. Sometimes it seems as if lives were simply stumbling against one another in the dark, so few understand us, so few do we understand. We appear at our worst in perverse hours when we would have shown our best; we talk commonplaces when we would have spoken the very secrets of God; we grieve the life we sought to cheer. We weep with vexation over days that are mere comedies of errors, or deserts of dullness. The eternal, the glorious relief from all this is Christ's knowledge of our better self. Jesus knows. He sees the glorious purpose which by some flash of temper or by some maladroitness we nullified this very morning. He realises and accepts the heaven-soaring prayer which potentially filled our spirit when, under the drowning surge of weariness, we could pant forth but one ejaculation. He measures the celestial ideal of living, which, like a city of gold, flashes continually before our ambition, and fails continually before our blundering life. He knows us not only as we are, but as we mean to be.

**"All I could never be,
All men ignored in me
This I was worth to God,
Whose hand the pitcher shaped."**

My beloved Master, "Thou knowest all things." All power in heaven and in earth has been given to Thee. Thou knowest the great secrets of the Father's purposes. To Thee it has been given to know all the contents of the scroll within and without. But of all Thy boundless knowledge this only gives me courage to come to Thee, and offer Thee this day my faulty life :- O blessed Saviour, "Thou knowest that I love Thee." Here then is the saint's rest, for here our faith may drop its anchor in the calm sure haven of the comforting assurance that "The Eternal God is thy refuge, and underneath are the Everlasting Arms."

With such immutable promises to cheer us on our way, how earnestly we should seek to emulate the spirit of David, and vow with him that "Now shall mine head be lifted up above mine enemies round about me ; therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." (Psa. 27: 66.) This, we remember, was to be the result of having those Everlasting Arms underneath us. "He shall thrust out the enemy from before thee." Truly the Lord has "compassed us about with songs of deliverance" (Psa. 32: 7), and these should be heard from our lips, filling His courts with praise. "Who-so offereth the sacrifice of thanksgiving, glorifieth Me, and prepareth a way that I may show him the salvation of God." (Psa. 50: 23, R.V. margin.)

This was the experience of Paul and Silas when their songs of deliverance were sung while as yet their feet were fast in the stocks. Their songs made possible a defeat of the enemy that could never have been accomplished for them if they had failed in their faith in the power of God. This also was the experience of Israel in one of their memorable battles with the enemy, as recorded in 2 Chron. 20. King Jehoshaphat had received word of an invasion that at first looked like sure and terrible destruction, a great multitude from beyond the sea. But on going to the Lord in prayer, and confessing, "We have no might against this great company . . . but our eyes are upon Thee," confidence was quickly established. On the morrow they went forth to battle, but how? "He (Jehoshaphat) appointed singers unto the Lord that should praise the beauty of holiness, as they went out before the army, and to say, *Praise the Lord; for His mercy endureth for ever*. And when they began to sing and to praise, the Lord set ambushments against the children of

Ammon, Moab and Mount Seir, which were come against Judah. . . .And they were three days in gathering of the spoil it was so much.” They had more than victory over an enemy driven out before them, they had riches and jewels “more than they could carry away”.

There are two songs connected with this battle, one of praise inspired by faith in the presence and power of God when face to face with seeming defeat, the other a song of thanksgiving after the victory had been gained, in acknowledgement of the faithfulness of the One in whom they had trusted. Both of these songs should be in our experience also. Songs in the night are gloriously possible to faithful saints—songs of praise and thanksgiving. Confidence, singing its assurance of victory through Christ, will drive away the enemies of doubt and fear. We, too, will have our triumphant song by and by in the valley of Berachah (blessing), glorifying God for His faithfulness to us, but it is more precious just now, to know that we are singing the first song—praising God, yes, and seeing Him set His ambushments against the enemy, and driving him out. Shall we not have both songs in our completed experience? We will indeed if we constantly remember in the house of our present pilgrimage, that “The Eternal God is thy refuge, and underneath are the Everlasting Arms”.

“O, for a life of worship!
O, for a life of praise!
Would that this glorious Vision
Might linger all the days!

Would that we might behold Him,
Forgetting all beside
In Him—the Best—the Highest,
For ever satisfied!

Would that this little earth-life-
The little lights between,
No longer held our spirits,
And God alone were seen.

If such a Light, unclouded,
Might shine before our gaze,
O, who could fail to worship ?
O, who could cease to praise?

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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 **IX**/ on the wrapper indicates that the subscription to “Peoples Paper” is overdue.

In the Last Days.

IN recent months Australia has experienced most amazing spectacles in connection with the appearance of four young men entertainers from England. It was hard to believe the news reports of happenings in other lands in connection with these entertainers, but when similar behavior in our cities is brought to notice, it must be admitted that a really serious situation exists for a great number of young people today.

A report on the happenings in Adelaide is as follows :—”Adelaide has been in the throes of the current Beatlemania. It is really a form of mass hysteria; really idolatry, inspired by the Arch Enemy of mankind. This thing is being engineered by Big Business to make profit out of human weakness. It is having a very serious effect upon young people, mainly upon young teenage females. They become hysterical and irresponsible, just in the same way as the savage tribes in so-called heathen lands. They get caught up in the rhythm and excitement just like in the native dances and corroborees, etc. Adelaide has been a seething mass of bewildered, shouting, screaming and often hysterical young girls for two days and nights. It is all very unsettling and injurious, and a matter of grave concern to all who have the well-being of young people at heart. It pervades and permeates everywhere. These young men are just being used as tools in the hands of those in high places to make profit out of those who are misled and exploited by them. No wonder James says—Woe to you rich men’ (chapter 5). How subtle are Satan’s deceptions. How we need the help of Heavenly grace and wisdom; how we long for the binding, of Satan, and for the wholesome, healing and upbuilding influences of Christ’s Kingdom.”

It would seem that these happenings are prompted by modern living and fashions in recent years, such as the mode of dress now in evidence amongst young people and some not so young. Not many years ago young and older women adhered strictly to the mode of dress that clearly distinguished them, and rightly so, from the opposite sex. Now, a great number of young and older females take a pride, apparently, in appearing in clothes very similar to males, and this seems to create a desire with some to act as males, stirring up themselves and others to do things that are often immodest and vulgar. Again it is a matter of money; business people are quick to produce any unusual form of dress

that will appeal to people who like to attract attention, etc.

The Lord's strict instructions to Israel could well be taken as a guide to Christians generally and especially Christian parents today, as recorded in Deut. 22: 5—"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment ; for all that do so are abomination unto the Lord thy God."

Partaking of the Fruits and Laboring

"The husbandman that laboreth must be first partaker of the fruits." 2 Tim. 2: 6.

IT is a very significant fact to all who search the Scriptures that very rarely does the truth lie on the surface. Because this is many give up Bible reading altogether. No beauty is found between the covers of the Sacred Book very often, just because the reader expects the unfolding as simply as reading a novel. We must read carefully and thoughtfully, and above everything else with prayer to God that He, through the spirit, may shed light upon our searching.

If we were looking at the above text on the surface only we might say, "Oh, well, it simply means that the man who does the work is entitled to the first share in the dividends, or to his wages ; or that the farmer who ploughs, sows and reams is entitled to the first portion of the cron." There is a sense in which this may be so, but it does not appear to have been the Arostle's thought here, as evidenced by the following verse :—"Consider what I say, and the Lord give thee understanding in all things."

There is a deeper meaning if we can but grasp it. While many have taken the words to infer that before we can expect to receive the fruits or to be partaker of the fruits we must be prepared to labor, the Apostle's thought seems to have been somewhat contrary—that before we can labor effectively, we must be first partaker of the fruits.

We all know that in the varied experiences of our earthly course, if we find someone in trouble or distress of any kind, that we can help far more effectively, and are always more readily sympathetic, if we have passed through some similar experience ourselves. So it seems that the Apostle Paul is trying to show us that before we can become effective laborers in God's vineyard we must be first partakers of the fruits.

What is the fruit of which we must be partakers? We have the answer surely in Gal. 5: 22, 23. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." We are told that against all such there is no law. There can be no doubt that this is the fruit to which our Lord Himself referred in John 15: 8, "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples."

We shall not make a detailed study of the ninefold fruit of the spirit, for at this time we are concerned only as to how we can be partakers of it. There is but one way of receiving this fruit of the spirit and that is by Him who said, "I am the way, the truth, and the life, no man cometh unto the Father but by me." Some even dare to think they can partake of the fruits otherwise. They realize that to be patient, humble, unselfish, kind, pure, etc., are good and right but they trust in their own strength to obtain or partake of them. As one writer has put it—"Some—are ready to doff the cap to Christ but unwilling to bow the knee." We find that the Apostle is warning against such in this same passage—in the preceding verse—"If a man strive for masteries, yet is he not crowned except he strive lawfully."

In the realm of sport, etc., we see men striving for masteries, striving it is true for a corruptible crown, but even such a crown is not won unless the competitors strive lawfully. There are rules and regulations always to be observed. If these rules are not adhered to, the race or game ends not in a crown but disqualification. It behoves us each one to see then, that striving for the crown, "incorruptible and that fadeth not away," we do not presume to stand before our God without the wedding garment of our Lord's imputed righteousness, and without taking His yoke upon us and learning of His meekness and lowliness of heart. It is in this way that we become partakers of the fruits of the spirit, the fruits which we must partake of first, before we can hope to be used of the Lord in imparting them to others. The laboring husbandmen need the testimony of the Samaritans (John 4: 39-42). We believe, not because of another's saying, but we have heard Him ourselves. We are partakers of the fruit of His Gospel, and we know that this is indeed the Christ, the Saviour of the World.

Evil-doers and Busybodies

"But let none of you suffer as . . . an evil-doer, or as a busybody in other men's matters." 1 Peter 4: 15.

ASSUREDLY none of the Lord's people could willingly be evil-doers. He who would wilfully do evil would not have the Lord's spirit, but that of the Adversary. Such being the case, the worst that could be said against any of the truly consecrated surely would be that he had been overtaken in a fault, or that he had some weakness of the flesh, or that by the snare of the Adversary he had been led into doing something which his heart disapproved. But evil deeds, even though unintentional, are to be guarded against carefully. "Let none of you suffer as an evil-doer"—not one—at any time—under any circumstances.

But now we come to the second part of the Apostle's warning—busybodying. The saints seem as liable as others to become busybodies and to suffer for so doing. We have sometimes thought that the Lord's consecrated people are more inclined to be busybodies than are others. They have higher standards than others. Their love of righteousness is greater than before, and their hatred of iniquity is greater. There is continually a temptation, therefore, not to be content with minding one's own business, but to advise and to seek to regulate everybody and everything.

Of course there is a duty devolving upon every parent to enquire more or less into the affairs of his children, or of those in any manner under his direct care, for whom he is responsible. But even in this he should seek to recognize

individual rights and privacies, and not allow his sense of duty and responsibility to impel him to probe into every little matter. A certain reasonable amount of responsibility should be thrown upon children, and they should have a general idea of what is expected of them. They should be required to measure up to that standard unless something positively indicates to the contrary. The spirit of busybodying is condemned by the Apostle, and all of God's people should be on guard against it.

It would appear that busybodying is a fruitful source of difficulty in the church—in all ecclesias. A clear knowledge of present truth seems rather to increase this difficulty. As in families a wrong feeling often obtains, which impels each member to want to know all about the affairs of every other member, so in the church there is also a tendency to meddle, to inquire about, to interfere in the matters of others—to busybody. In some cases there seems to be a disposition to try to hunt up everything connected with each other, and to sit in judgment upon each other.

The difficulty is a lack of love. "Love worketh no ill to his neighbour." It rejoices not to find flaws; it seeks not for them. It surmises no evil—rather it surmises good. Let each of the Lord's people judge himself in this matter and see to what extent he has been a busybody in the affairs of others. Let each decide in his own case that the fault, in proportion as he has it, is a lack of the spirit of love, and let each in that proportion go to the Lord prayerfully, earnestly seeking to be built up in the quality of love.

Well do we know that he who loves not a brother whom he has seen has no assurance that he really loves God whom he has not seen. We may safely conclude that there is something of the gall of bitterness in the heart, if we take pleasure in seeking flaws in the flesh of members of the body of Christ. Their flesh, justified by the Redeemer and consecrated, becomes His flesh. Whoever, therefore, is a fault-finder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. "I am Jesus whom thou persecutest." Acts 9: 5; 22:8.

Ensnared by the Adversary

Our confidence in the brethren is such that we cannot believe that any of them would willingly and intentionally, or of preference, take the loveless course of injury. Our thought is that the Adversary is on the alert to ensnare God's people and to develop in them the spirit of busybodying and lovelessness, under the guise of duty, love of righteousness, justice, etc. They overlook the fact that God neither authorized us to judge one another, nor to exact justice from one another. He neither authorized His people to chastise each other, nor to punish each other in any manner. He has never authorized His people to become inquisitors, investigators, busybodies.

On the contrary, He has told us "to judge nothing before the time," and that He will attend to this matter. Is it not written, "The Lord will judge His people"? Are we afraid that He is incompetent? Shall we attempt to be wiser than He? Shall we take into our own hands matters which He said that we should leave in His hands? If we do so, we shall be sure to get ourselves into difficulty, and perhaps get others into difficulty as well.

Whoever busybodies will suffer. It may be that the victim also will suffer and that many will be defiled, but we may be sure that the busybodies themselves will not escape. The punishment of the busybody in part no doubt will be the rupture of his own relationship with God—the loss of his own peace and joy and fellowship with the holy spirit. This will be his reward for busybodying.

If a brother and a sister in the church seem to have difficulty, mind your own business, and allow them to settle the matter between themselves. If they are related as parents and children, let them adjust the matter by themselves, and learn whatever lessons the Lord as their Judge and Teacher will give them. If they are husband and wife, the matter is the same. Let them alone. Do not busybody. Even if one of them should come to you and ask advice, be slow to give it—decline to hear the case—follow the Lord's counsel. Advise the one who complains that the Lord has given instructions and that it is not your province to interfere—that Matt. 18: 15-17 directs the course to be pursued.

See that you have nothing to do with such a case unless it come to you directly in line with this arrangement which the Lord has provided. Otherwise you are busybodying and will make trouble for yourselves and for others. If called into the family mix-up, rather regret the necessity than be eager to nose into their affairs. Advise them first in the best way you know how, to adjust matters between themselves, reminding them of the words of Jesus, "That which God hath joined together let no man put asunder," and then see that you do nothing to put them asunder or to help to complete the separation of spirit which already has started.

Remember that as the Lord's representative you have no authority whatever to be in the least a disturber, but are commissioned only to be a peacemaker. When you are called in, in such a case, try to be just, fair, reasonable, in full accord with the Golden Rule in every word that you shall utter. Those who may hope to be entrusted with the judgment of the world in the future (1 Cor. 6: 2) must qualify now by a development of a high sense of mercy and love, as well as of justice.

Busybodying an Evidence of Pride

But, says one, is it not a part of our duty to help keep the church pure? And in order to do so, should we not be on the alert? If, therefore, we see a husband and a wife, or a brother or a sister, or parents and children out of accord, are we not in duty bound to pry into their affairs, in order to see if we cannot set them straight?

That is exactly the busybody's spirit. We are mentioning it because a great many of the Lord's dear people who mean the very best do not know what busybodying is while they are doing it. Mind your own affairs! If you get too busy watching others, the Adversary will take advantage of you. So long as the outward conduct of any brother or sister is reasonable and fair, justice and love both say that you should not meddle with them, in the sense of trying to mind their business. Content yourself with setting them a good example of meekness, faith, patience, brotherly-love. Then if they ever need advice, they may voluntarily come to you. And then will be your time to show your moderation

and to give them advice as an oracle of God, in harmony with Matt. 18: 15-17—and nothing more.

But says another, does not St. Paul criticise the church at Corinth because they had in their midst one who had grievously sinned? And did he not upbraid the church for their failure to judge and rid themselves of such a person? Quite true. But that was a case of open, wilful, acknowledged sin, disgraceful to the individual and to all with whom he associated. And so it should be today. If anyone lives in open sin, and acknowledges it, and boasts of it, the case should be promptly taken note of by the church along the lines of Matt. 18: 15-18. If the erring one still continues in a wrong attitude, in open sin, the final step should be his or her complete separation from the church. Until he or she has made a complete reform, such should be thoroughly disowned by the church.

Surely such cases are rare among the Lord's people, and equally rare should be the procedure which the Apostle suggests for such a case. The Apostle is not suggesting inquisition into the past lives of all those who constitute the church of Christ. On the contrary, in one of his epistles he intimates that he knew full well that many who were of the church had at one time been quite disreputable characters. He says, "And Mch were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the spirit of our God." 1 Cor. 6: 11.

It is a wholly mistaken idea that any of us is commissioned to set everybody else right. It betokens a great deal of pride to have such an impression. If some brother and sister do not harmonize very well, let them alone. If they think it best not to be very intimate, let them alone. If they are married, and believe it to be to their best interests to live separate, let them alone—mind your own business. If there is some secret fault, let them alone. "God will judge His people." You have no business to meddle with it, unless He gives you some further commission than we find in the Scriptures. (Reprints-5274).

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The Golden Rule.

"Ask, and it shall be given you ; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ? Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:7-12.)

WE have such wonderful instruction in Jesus' Sermon on the Mount, of which the above verses form part. It has been suggested by a very devoted Christian of much experience who stated many years ago, that the thought in chapter 7 is, that if the Lord's people have any failings along the line of fault-finding and harsh criticism of their brethren or anyone else in their hearts, as described in the early verses of this chapter, they should ask the Lord sincerely in earnest prayer for help to overcome this difficulty. There is surely much encouragement in our Lord's statement in verse 7, that by asking "it shall be given." "If ye seek," He declares, "ye shall find." "If any knock," He assures us, "it shall be opened unto I you." By sincerely asking, seeking, knocking for help from the Lord to overcome any failings, especially those mentioned in this 7th chapter of Matthew, the encouragement of verse 8 is most satisfying,—"For every one that asketh receiveth; and he that seeketh findeth ; and to him that knocketh it shall be opened."

Our Lord's words to His own disciples on the last night of His earthly ministry were—"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14:13.) Also from James 1:5, 6 we have these helpful words of encouragement,—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering."

In verses 9 and 10 of Matthew 7 Jesus gave two simple illustrations of the natural affection of a father for his son. "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" No indeed; what parent would not gladly supply the need of his children, and delight to do so if in his power at all. Then in verse 11 we have the helpful comparison. Human parents will love and delight to work to supply the needs of their children. What will our Heavenly Father do,, who so loved us as to give His only begotten Son that we might have life, if we only accept it on His terms! Yes, our Heavenly Father is more willing to grant blessings to His people who ask in sincerity, than is any earthly parent to supply good things to his children.

From Luke 11:13 we read the additional thought,—"How much more shall your heavenly Father give the holy spirit to them that ask him?" We realise that this promise is to the fully consecrated children of God, those who have accepted Christ as their personal Saviour and presented their bodies a living sacrifice. Then they receive the holy spirit, and then only. Thus, we see it is the Father's good pleasure to give the holy spirit more and more to those who ask in full sincerity and faith for this choicest of all blessings from above. This implies, of course, a continual desire, a longing and yearning for the infilling of the Lord's spirit of love and holiness.

Then in our verse 12 of Matthew 7, we have the lovely Golden Rule presented to us, for our highest welfare. "Therefore" — seeing our Heavenly Father is so abundantly willing to give us of His holy spirit, that we might have His mind, His disposition in our hearts and lives,— "all things whatsoever ye would that men should do to you, do ye even so to them."

One has written of this helpful message from the Lord,— "Perhaps the nearest teaching this Golden Rule was the words attributed to Confucius, 'Do not do to others what you would not have them do to you.' This latter is also a grand teaching, but it is far inferior to the Golden Rule, which is sublime. Christians are not to be negative, but positive. They are not merely to follow the standards of others, but to raise up the Lord's standard before the people."

It may be asked, How is it possible for the Lord's people, Christians, to observe this Golden Rule which the Lord Jesus exhorts us to keep? The answer is that it is possible, to keep this wonderful pattern of conduct only by bringing our hearts and minds under the influence of the Lord's spirit, allowing His controlling power in us to will and do His good pleasure, as the Apostle declares in Phil. 2:13, — "For it is God that worketh in you both to will and to do of his

good pleasure.” How it humbles us when we realise that God, the great Almighty One, condescends to work in us, to will and do His good pleasure. He is accomplishing this work in His obedient children who submit their lives to Him through the merit of Christ!

In Rom, 8:11, 14 we read,—”If the spirit of him that raised up Jesus from the dead dwell in you, he that raised, up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. For as many as are led by the spirit of God, they are the sons of. God.” That is a lovely thought,—.”as many as are led.” Not driven, not forced, ..’not compelled, but those who delight to be led, guided and blessed by the holy spirit of God ; they are the sons of God, they are real Christians, they are anointed followers of Christ.

The Apostle Paul assists us’ greatly in this matter of -being led by the spirit of God, by which alone we are able to keep the Golden Rule, in Phil. 2:5,—”Let this mind be in you, which was also in Christ Jesus.” Notice how the thought is expressed,—”Let this mind be in you,” as though the Lord is just waiting for His sincere people to open their hearts so that’ this mind, this disposition, the holy spirit of Christ, can enter in and possess us. As we sing in the verse of our hymn

“Redeemer, come! I open wide
My heart to thee: here, Lord, abide;
Let me Thy constant presence feel,
Thy grace and love in me reveal.”

It is the opening of our hearts that enables us to receive this mind of Christ. “**Let** this mind”—try not to have any hindrances to the free inflowing of this wonderful mind of Christ. How important is our co-operation with the Lord, so that He may freely work in us to will and to do of His good pleasure.

It is interesting and helpful to note also that the Greek word translated “mind” is the same as that translated “affections” in Col. 3:2 —”Set your **affections** on things above, not on things on the earth.” It shows the Christian’s co-operative effort with the Lord Himself. It has been stated that the Christian’s privilege, the Christian’s duty and responsibility, is to set his affections on the Lord first thing in the morning. As we arise, think of the Lord and His wonderful goodness and mercy, and have praise in our hearts to Him. If our affection drifts away and we are absorbed too much in earthly things, we must set it back on the Lord continually throughout the day. So doing, we shall gradually have the mind of Christ more and more, ;and we will find less and less inclination to think on earthly things, and especially on unworthy earthly things. There are many worthy earthly things that we need to think about, but even so., concentration on the Lord will help us that even the work we do can be done while in contact with the Lord.

The opening of our hearts and minds to the Lord is’ expressed so helpfully in Malachi’ 3 :10, and it is as appropriate for, the Lord’s people -now as in the days of Malachi. Speaking for the Lord, the prophet says,—”Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven; and pour you out a blessing, that there shall not be room enough to receive it.” Isn’t this just what we desire, -for the Lord to open the windows` of heaven, so to speak;’ and pour Us out a blessing? It surely is; and this is just what the Lord desires to do. He is waiting for us to open our hearts to Him in full surrender of heart and mind, that He may be able to come in and sup with us, and we with Him. (See Rev. 3:20.)

From Mal. 3:16 we read,—”Then they that feared the Lord spake often one to another ; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.” Examining this verse, we find many helpful lessons for us. Firstly, “They that feared (or revered) the Lord spake often one to another.” What would be the topic of conversation amongst those who revered the Lord, should we think ? “And the Lord hearkened, and heard it.” Would He hear some things unworthy of us as we speak often one to another? Many of the Lord’s people have in their homes the motto which reads, “Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation.” Haven’t we all found at times that our conversation is unfit for the Lord to hear? But He has heard it! When we remember that our words to others are reckoned of the Lord as spoken to Him, we can grasp that. His appreciation of us is in keeping with our attitude or conversation to others, and not only others who are our brethren but all with whom *we come into contact with*.

However, there is encouragement in Mal 3 for all who desire that mind to be in them which was also in Christ Jesus, for we read that the outcome of the Lord hearkening or listening to those who really revered HIM and spoke acceptably one to another was that a Book of Remembrance was written before Him for them. What joy to, have’ ‘What joy, to have our names written in the Lord’s Book of Remembrance, —”in the Lamb’s book of life.”---Rev 21:27.. (See also Heb. 12:22, 23; `Luke .10:17, 20.) To have one’s name written in the Lord’s Book of Life implies the gaining of the heavenly inheritance with Christ, and which is also indicated in Mal. 3:17,—”They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” Those that speak often one to another in spirit and in truth, delight to have the Lord hearken to them, to listen to what they say; that Book of Remembrance is written for them, because they reverence the Lord, and they are the ones the Lord makes up into the Bride of Christ, His special treasure.

Another important point in Mal. 3:16 is the explanation that those worthy of inclusion in the Lord’s Book of Remembrance are those who not only speak acceptably in the hearing of the Lord, but who also **think upon His name**. Their thoughts are in accord with their conversation, and that is also an essential characteristic of God’s people. How appropriate are the well-known words—”As a man thinketh in his heart, so is he.” It does not mean the little slips here and there, wrong thoughts coming in, but as one thinks continually, mainly, generally. “Thinketh in his heart”—the inmost thoughts determine what sort of a man or woman one may be. We are told in Heb. 4:12 that the Word of God is a discernor of the thoughts and intents of the heart. How important, indeed how essential that the message of

Psa. 19:14 be fulfilled in us. "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

"The meditation of my heart." What a lovely exhortation, isn't it, and it brings to mind one of the Most wonderful passages of Scripture, Which we have for our wellbeing in the Pilgrim Way. We, refer to Phil 4:4-8. This lovely message from the sanctified Apostle *is* so helpful for us to meditate upon. "Rejoice;,,, in the Lord always and again .I say, rejoice." - As one has said, "We cannot have too many rejoicing Christians, so long as they are rejoicing in the Lord."

Phil 4:5—I let your moderation be known until all men, the Lord is at hand." "Moderation" in the Greek means appropriateness, mildness. This word is translated gentle in James 3:17. We are remind also of God's disposition towards us and the effect it has on us in Psa. 18 :35—"Thy gentleness hath made me great." --Great in thankfulness and praise, surely. It is lovely to think isn't it, that God is gentle with us, kind longsuffering with His people. Let your moderation, your gentleness, your kindliness, be known unto all.

In Phil. 4:6, 7 the Apostle continues, "Be careful for nothing." - A better 'translation is "Be anxious about nothing," that is 'overanxious.' We know that "God Is" in control 'of affairs, and our dear Lord is at His right hand and supervising the affairs of nations as well as our own affairs on earth. "Be not overanxious .. 'but let your requests be trade known unto God and the peace of God, which passeth all - understanding, shall keep your hearts and minds through Christ Jesus." "The peace of God"—the -peace of the great Eternal One—"shall keep your hearts and minds." We see again how closely our hearts and minds are linked together in this verse.

Verse 8, "Finally, brethren, whatsoever things are **true**." There are many things which are true, but are not worthy to be thought upon. We must qualify the "true" things here by all the other qualities mentioned in the verse. But some other Scriptures help us to determine the "true" things that we should think upon, such as John 3:33, and 2 Cor. 6:8.

"Whatsoever things are **honest**." This helps to justify the "true" things to think on. The word "honest" carries the thought of venerable, honorable. These are the things that we should think' upon. "Whatsoever things are **just**." The thought here is that of equitable, innocent and holy. Rom. 1:17 reveals this thought so helpfully; see also Rom. 3:26, and 1 Pet. 3:18. "Whatsoever things are pure" The meaning here is clean, innocent, modest, perfect. It is lovely to think upon the things that are pure. "The wisdom that is from above *is* first pure,"—James 3:17. Further, in 1 John .3:3 the Apostle tells *us* of anointed by God's spirit,--"Every man that hath this hope in him (of seeing Christ as He is) purifieth himself, even as he is pure." That is, even as Christ is pure. They that have this hope in their hearts, yearning arid longing to receive this wonderful inheritance with Christ, are the ones who, by the Lord's grace, are seeking purity "even as he is pure."

"Whatsoever things are lovely"—the things that are acceptable in the sight of God. What lovely things we have in the lengths and breadths of the Word of God! We are living below our privileges if we allow other things to becloud our meditations upon the lovely things of His Word. "Whatsoever things are of good **report**." There are many things in the world of little or no value. But the things of good report, well spoken of, reputable, that will bear the sunlight, that will be pleasing to the Lord, think upon these things. "If there be any **virtue**," contains the thought of excellence. There are many things of virtue to be thought upon, but particularly, the lovely truths this same Apostle has given us. "If there be any virtue," bringing honor to the Lord's name and cause' and His people, anything that will promote the welfare of anyone seeking God, "think on these things." "If there be any **praise**." The Apostle Peter uses this same expression to describe the overcomers of this Gospel Age, those who "show forth the praises of him who hath called you out of darkness into his marvellous light." (1 Pet. 2:9.) These are the, things to think upon,—"If there be any virtue, if there be any praise, think oh these things."

There can be no doubt about the vital necessity of right thinking, ford the Lord's people to make progress in the Christian way and merit the approval of the Lord Himself. This is done only by continuous and complete communion with our Heavenly Father day by day and hour by hour. So doing, we shall be able, by His grace, to really keep the Golden Rule,—"All things whatsoever ye would that men, should do to you, do ye even so to them." This lovely rule can be worked out in the hearts and minds, the words and thoughts of all God's people, wherever they are located. It doesn't matter in the slightest if they are in isolation, God's holy spirit reaches them just as easily. Even on beds of sickness, or in blindness the Lord has blessed and developed His people by the indwelling of His holy spirit.

How thankful we should be to have health and strength to go about in praise and thanksgiving to the Lord and commend His Word to others with whom we come in contact! What a privilege and joy to be ambassadors for Christ, to represent Him in some way! We all, of course, have misrepresented Him at times. That is what we must strive to overcome. We have not reflected His likeness as we should have done, but we want to give diligence to keep this Golden Rule so that we will reflect much better in the days ahead. Giving a good witness for the Lord in this way is what manifests the Christian life. If we do not let the mind be in us which was also in Christ Jesus, the world and its spirit of discontent, of envy and malice will affect us also. The mind of Christ must really possess us if we are to keep out that contrary spirit which seeks to press in and captivate us. The Lord expects us to cast all our cares upon Him, and to "ask and receive," that our joy may be full—our joy in Him through His holy spirit. With the Lord's spirit dwelling in our hearts and minds, we shall be able to fulfil the desire of the Psalmist in our own lives—"Let the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." (Psa. 19:14.)

The Institute's Work

ANOTHER twelve months for the work of the Berean Bible Institute has passed with the close of April, and once again our desire is to express sincere thankfulness to our Heavenly Father for His blessings and providential overruling in connection with the work undertaken in participation with *the* brethren in Australia and overseas. All efforts have been esteemed as a privilege in which there has been much encouragement from our dear friends situated in various localities, and it is realised that all who have assisted so willingly have done so as unto the Lord.

The work of the past year has been of a similar nature to previous times, being mainly concerned with the encouragement of our brethren who are walking in the Christian way, appreciating the truths of the Bible as of vital importance, and seeking to serve and please the Lord, by His grace and strength. The message of the kingdom is also gladly made known as a witness to those who may have ears to hear, realising that this is also a privilege of service, inasmuch as the assurance is given that God's Word will not return unto Him void.

Our periodical "Peoples Paper" has continued to reach our brethren in Australia and in some lands overseas. It is also forwarded to many interested friends who are seeking for Bible truth.. It has been encouraging again to hear of the appreciation of the messages contained, in the "Paper" and to all who have contributed to its pages sincere appreciation is expressed for this help in the service of the Lord.

The subscriptions to the "Peoples Paper" are much nearer meeting its cost of production since it has been published bi-monthly. However, there is a deficiency to be covered by the General Tract Fund mainly on account of the high postage rates, but as numbers of the "Paper" are supplied free to interested friends to encourage their interest, this expense *is* used to good advantage *in* the Lord's service. Some of our Melbourne friends have continued to assist with the proof reading and other work connected with the "P. Paper" and this service is greatly appreciated. Any of our readers who can use extra copies of the "Peoples Paper" where good may be done are gladly supplied, and others who have assisted with subscriptions for their friends *re also helping in the work, as unto the Lord.

Tracts are supplied from the General Tract Fund to friends able to use theses to advantage, and Consolation Cards for use amongst the bereaved are available also for those able to *engage in* this work. The sale of used stamps kindly sent in by various friends has, also assisted the work, and the much labor of one Sister in particular in another State in preparing the stamps for sale is warmly appreciated.

Public lectures have been continued regularly, the messages being arranged from the Scriptures to benefit our brethren and also any newcomers who may accept the invitations fa attend through the radio or other advertising. It is our privilege and responsibility to sound forth at every opportunity the glad message of the kingdom which is such a blessing `our own hearts.

The Frank and Ernest broadcasts have continued over the year past on 3GL Geelong only, having been discontinued in Sydney and Brisbane the previous year. It is encouraging to know that a good circle of listeners appreciate the messages over the air, as 3GL serves Melbourne and much of southern Victoria as well as the city stations, and also covers much of Tasmania. The number of responses to the broadcasts is not as great after over 21 years of service, but the appreciation is likely greater, for many look forward to the session week by week. We are glad that the Lord can use His message from His Word to prompt those with hearing ears to apply for more information about the wonderful plan of salvation through Christ.

The financial position in connection with the work is shown from the balance sheets of the General Tract Fund and Radio Fund. The voluntary contributions of all who desire to have a part in the efforts being carried on from the Institute has enabled the work to continue steadily, in the Lord's providence, and the sacrifices made by all in this way are encouraging indeed, and much appreciated, as unto the Lord. As in past years, so now as we enter upon another year's service, we look to the Lord and ask His blessing and guidance upon all that is undertaken in His name. It is requested also that the prayers of our brethren join with us that all service may be rendered humbly and faithfully in the days ahead, in this corner of the Lord's harvest field, that all may be to His praise. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." (2 Tiles. 2:16, 17.)

GENERAL TRACT FUND.

To Credit Balance 1/5/63	£71 19 6
To Sale of Used Staples	12. 19 4
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	£776 16 5
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RADIO FUND.

T4) Credit Balance To Donations	
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Convention News.

THE Psalmist says—"I was glad when they said unto me, Let us go into the house of the Lord." The prospect of meeting with others of God's people awakens in our hearts joyful thoughts. The reason for this is that where the Lord's truly consecrated people are met together "in His name," there He is in the midst.

It was a privilege to be able to meet together with those of "like precious faith" at the Adelaide Convention during the Easter weekend. We have many happy memories of the helpful, spiritual fellowship we enjoyed during the four-day Convention. It was a pleasure to welcome in our midst a number of brethren from Melbourne and Geelong, Victoria; also a brother and sister from Perth, W.A., and a brother from New Zealand.

During the Convention we listened with interest and profit to eleven addresses, the topics being as follows—"Things that Work Together"; "Wonderful Words of Life"; "Michael the Great Prince"; "The First Man and the Second Man"; "The Gift of Wisdom"; "The Resurrection Hope—Mankind Coming Back from the Land of the Enemy"; "Truth and How Presented"; "Light and Salvation"; "Striving for the Mastery"; "Underneath are the Everlasting Arms"; and "Jacob's Ladder and Wrestling with an Angel."

We also had three Bible Studies, and the portions chosen were—Rom. 8:9-14; Psalm 119:97-104; John 14:15-23. These selections of Scripture were profitable to meditate upon and provided helpful discussion as we were reminded of the lovely promises and, assurances of the Word of God written aforetime for our learning and encouragement.

Another interesting feature was the presentation of two TV films produced by our brethren at the "Dawn". The films "The Unknown God," and "The Divine Plan of the Ages" were kindly loaned to us by Brother and Sister Crouch, of Toowoomba, Queensland.

The Convention closed with the Love Feast, the *singing* of the hymns "Blest be the tie that binds our hearts in Christian love," and "God be with you till we meet again"; and the closing prayer of thanksgiving to God for all blessings received, and requesting His continued blessing and favor upon the Israel of God in every place. "Praise God from whom all blessings flow."

Books Available.

"Most Holy Faith"-22/-

"Cod's Promises Come True"-22/-

"Emphatic Diaglott," New Testament-19/"Daily Heavenly Manna," birthday pages-11/- "Tabernacle Shadows"-6/9.

"The Book of Books," Reviewing the Bible as a whole-11/-.

"The Divine Plan of the Ages," Cloth bound-5/6; paper covers-3/6.

"Our Lord's Great Prophecy"—1/6. "Manner of Christ's Return"-1/6. "Christ's Return"-1/6.

"Some of the Parables"-1/6.

"Hope Beyond the Grave"-1/6 "God and Reason"-1/6

"Where Are the Dead "-1/-.

The above prices include postage on single copies; more than one copy less in proportion to postage rates.

Memorial Observances

MELBOURNE

THE Memorial of our Lord's death was observed by the Melbourne brethren with great thankfulness to our Heavenly Father and our Lord Jesus Christ. The Attendance at our service was very good, some brethren not able to attend the regular meetings were present, also a number of our Polish brethren who have been 'in this land for various periods were gladly welcomed on this occasion. ,

Previous studies of Paul's wonderful presentation of our Lord's Memorial, received by revelation from Him, contained in 1 Cor. 11:23-24, proved very helpful again, impressing the solemnity and sacredness of this annual institution: which our Lord desires all His true-hearted followers to 'observe "in remembrance of Him."

The suitable hymns, the prayers of 'thanksgiving to God for the great gift of our Saviour,; the Bible, readings and an address in explanation of the, deep significance of our Lord's Memorial all contributed to prepare our hearts to partake of 'the emblems with gratitude and sincerity. Both emblems also, impressed the privilege of our understanding the Apostle's words--"For unto you is given in the behalf of Christ, not only to believe on him, but also to suffer for his ,sake." (Phil. 1:30.)

Geelong

A small company met again this year seeking to comply with the Master's request to "do this in remembrance of me." It was with humble hearts that we attended the little service that was conducted without ostentation of any kind. The two previous studies in the usual Class meetings consisted of meditational readings of the 18th and 19th chapters of John's Gospel, and proved of good profit in assisting preparation to come to the Lord's table. Bible readings and an address on the evening of the observance assisted further to good reflective meditations as we partook of the emblems.

Adelaide

How glad and thankful we are to God for the Memorial Service which our Lord Jesus requested His people to observe in remembrance of His death for us, and for all mankind. It serves to remind us, as we keep it at the appropriate season each year, of the costly sacrifice of our Lord Jesus who gave Himself so willingly to be our ransom-

sacrifice to redeem us from the curse of sin and death. What a debt of gratitude we owe to our Heavenly Father, and also to our Lord Jesus Christ. God's great love to us begets love in our hearts for Him, and we delight to offer our ransomed lives to, Him "a living sacrifice." Being justified by faith in His blood we rejoice to be invited to offer our justified humanity to Him who so freely Sacrificed His perfect and spotless life for us.

We came to the Memorial Service with hearts prepared by prayer and meditation on the meaning of the solemn service. In the days and weeks preceding the Memorial we read and meditated upon the meaning of the Passover type in Exodus 12, also in Isa. 53. We read, the -account, given us -in the four gospels concerning our... Lord's last days hours, and we asked God to, grant to us 'a ' deeper understanding of the love divine, all love excelling" Which the giving of this "unspeakable gift"—the Son of His love—conveys to us... By nature we were "enemies," but now, by the grace of God, are the "children of God" through faith in Jesus Christ'."

A- rich blessing was bestowed• upon us as .we sang hymns of praise and worship to God, .and listened to the records of our Lord's last hours as found in Matthew 26th and 27th chapters.. Prayers of thankfulness to God were offered for His mercy and goodness continually bestowed upon us, and after' beseeching His blessing upon each consecrated heart, known and unknown to us throughout the wide world, we partook of the broken bread and the cup, the fruit of the vine. These, symbolizing our Lord's broken body and shed blood sacrificed for us, also remind us of our pledge of consecration to be broken with Him, and with each other, as fellow-members of the body of Christ.

How we rejoice in our Lord's victory over , sin and death, and look forward with joy to our union with Him in His great work of delivering all mankind from the curse of sin and death. We surely long for God's kingdom to come, and rejoice in the many evidences we now have of the near approach of that glorious day when God's will shall be done on earth, even as it is done in heaven.

Perth

Fifteen brethren partook of our Lord's Memorial in Perth on the night of the 26th of March. With solemnness we res. 1 again the events which led to our dear Lord's betrayal, trial and crucifixion. With thankful hearts we accepted our Lord's admonition to partake of the emblems in remembrance of Himself. The broken body and shed blood speak of our dire need of a Saviour; One who came from heaven and divested Himself of His former glory, humbling Himself and taking the form of man to be man's Ransomer and Redeemer.

Besides feeding on the Lamb and accepting His blood as an atonement we were pleased again to renew our pledge to be broken with Him, and to be dead with Him. "For if we be dead with him, we shall also live with him." (2 Tim. 2:11.) "Praise ye the Lord."

Sydney

Amidst an apprehensive and fearful world we were amongst the privileged few who assembled to keep the Memorial of our Lord's death. An able and lucid address by the presiding elder stressed the significance of the emblems, also our privilege of suffering with our Lord and Master. (1 Cor. 10:16, 17; Col. 1:24.) In conjunction with the faithful may we be buttressed by the anticipation of the glory which will follow.

The observance of the Memorial by two Sisters in isolation is reported as follows—We met here at our place to celebrate our dear Saviour's Memorial ; it was indeed a blessing to us and drew us back to a fresh awareness of our eternal obligation to our Heavenly Father and His matchless Son. It brought us to a fresh realization that we are weak and weary and helpless and defiled, and but for God's unfathomable love and His dear Son's matchless purity and devotion, we must soon go down into "the land of the enemy," and there remain. What wisdom and foresight in our Saviour is shown by His instituting this annual memorial; how well He knew, how often we might need this gentle reminder of our debt and our incredible privilege to' be thus enlightened now, and have the unspeakable honor .of 'entering even now "into His rest," of joining the "feet 'of Him."

Sister came round at an appropriate hour, and quietly we asked our Lord's blessing on our celebration; then in turn we read from the Passover chapter in "The New Creation," 'pausing to discuss it as we felt moved to do. At Sister's request I asked the Lord's blessing on the wafer, then she read an appropriate 'passage from the gospels, before we took the broken bread, and ate with a keen appreciation of its significance. Likewise, I asked His blessing on' the cup, and we drank in silent communion. It was good for us to reflect on His anguish at Gethsemane; to realise how nobly He bore His lonely suffering, while we are blessed with so much fellowship "one with another" and with our risen Lord.

We thought of brethren everywhere and of how they too were joining this solemn feast, and earnestly asked the Lord to bless them and send them forth inspired for another year of service. As always we felt most blessed and inspired ourselves, and continue with our readings and studies together.

Correspondence.

Berean Bible Institute,—Thank you for your very prompt forwarding of the books I requested, and which I am interestedly reading, particularly "The New Creation"; also the little "Papers" which I pass on to friends after I have read them. Thank you for sending them.

Till about six years ago I belonged to the Church of England, but I realised -for some time how very empty that religion is, so like lots of others I went seeking and for a short time joined the S.D. Adventist Church, but I soon realised that they didn't have the answers. I feel that they are trying to be *Jews* as well as Gentiles and I felt as though I was in bondage, particularly to the sabbath.

After I had listened to my friend and read the books she had loaned me and especially read of the example God showed through Abraham and his life and his wives representing the covenants, I felt I had at last understood what the Bible was teaching and the meaning of life. I know, of course, I have only just touched upon the message and there is much more for me to understand, so I thought I would like you to kindly send me "Tabernacle Shadows" this time, for which I have enclosed a postal note. Once again, thank you for your kindness, I remain, Yours sincerely.

Dear Brother in Christ,—Would it be possible for you to send me words and music of "Zion Stands with hills surrounded"? I've heard it for the second time now in your session via 3GL Geelong. The words and music stir my spirit to its very depth, praise God. Could I take this opportunity also of thanking you for heavenly manna—I listen to your session whenever possible. Yours in His great love.

To Frank & Ernest, Dear Sirs—I was wondering if you would kindly oblige and post me another couple of copies of your latest "Peoples Paper." I have some friends, who, like myself, were very interested in the articles and would very much like a copy also. I am enclosing £1 as a small donation to help you in your good work. Faithfully yours.

Frank and Ernest, Dear Sirs—I have been passing around my pamphlet "Was the Apostle Peter the First Pope?" and others think it very plain and true. Could you possibly send me three more copies, as I want one to keep, and for others I loaned it to. I am enclosing a little token for your trouble. Yours in the Master's service.

Frank & Ernest, Dear Sirs—Would you please send me your leaflet on "Solving World Problems" which I heard today on 3GL Geelong. Your talks are most interesting and are at a time when I am able to listen. Thank you, yours sincerely.

Berean Bible Institute, Dear Sirs—It is our pleasure to listen to your broadcast each Sunday morning and in appreciation send a small donation to assist the good work. Sincerely.

Dear Frank and Ernest,—Would you please send me the booklet "God and Reason." I listen to your broadcast over 3GL Geelong, a station I think is wonderful. Your session is so interesting and very enlightening. I hope you keep up this good work. Thanking you, yours sincerely.

Frank & Ernest, Dear Sirs—Will you be so kind as to forward me copies of broadcasts on "Is There a Second Chance of Salvation After Death?" and "Was the Apostle Peter the First Pope?" Wishing you God's blessing on your talks—addresses that we do not hear from our churches. Yours sincerely.

Dear Sirs—As we listen every Sunday to your Biblical Dialogues we would be much obliged if you'd send us a copy of each of your talks for the past two Sundays. Thanking you sincerely, Yours faithfully.

Notes on Adelaide Easter Convention are now available free from this office.

FRANK & ERNEST TALKS

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



Volume XL.VII No. 2 MELBOURNE, APRIL -- MAY 1964

Price—Sixpence

Was the Apostle Peter the First Pope?

(This article is published by request).

THIS subject has been prompted by the many Press reports early this year referring to the Pope's visit to Israel as being the first undertaken by a Pope since Peter, the first Pope, left Jerusalem about the year A.D. 42. We feel it is important to investigate the New Testament record of the life of the Apostle Peter, and seek to determine if there is any truth in this claim that this Apostle was the first Pope of the Roman Catholic Church. In so doing, we believe it will be profitable to note some of the admirable qualities in this much-used Apostle of the Lord, at the same time keeping in mind the fact that he was one of twelve selected male servants especially chosen by Christ under the guidance of the Heavenly Father, that these may carry on our Lord's ministry in a special way following Christ's death and

resurrection to the Father above.

Speaking to the eleven Apostles, our Lord declared in John 15: 16—"Ye have not chosen me, but I have chosen you, and ordained you—that whatsoever ye shall ask of the Father in my name, he may give it you." We realise at this time these Apostles were authorised to serve as special messengers of Christ; this commission was not given especially to Peter or James or John or any other single Apostle. "Ye have not chosen me, but I have chosen you."

Examining the records of Jesus' early acquaintance with Peter, we have a most informative account given in John 1: 35-42. It is interesting to note the circumstances that brought about Peter's meeting with Jesus, as shown in these verses. Andrew, Peter's brother and another disciple of John the Baptist had apparently spent the most part of one day with Jesus (verse 39), and then found Peter and brought him to Jesus, declaring "We have found the Messiah, which is, being interpreted, the Christ." Our Lord's words on meeting Peter are most enlightening—"thou art Simon the son of Jona; thou shalt be called Cephas, which is by interpretation, A stone."

Closely connected with this particular reference to Peter, we note the important passage in Matt. 16: 13-18. After Jesus had asked His disciples, "Whom do men say that I the Son of man am?" He put a more important question to them—"But whom say ye that I am?" Peter's response was spontaneous—"Thou art the Christ, the Son of the living God." Our Lord was much pleased with this declaration by Peter, and after assuring him that his perception of Jesus being the Christ was revealed by the Heavenly Father, we find one of the most outstanding statements made to Peter by Jesus—"Thou art Peter, and upon this rock I will build my church." (verse 18). A footnote in Rotherham's translation on this verse is helpful—"Thou art Peter"—i.e., "Thou art petros—and on this petra" = "Thou art a piece of rock; and on this rock." Note that our Lord does not say: "and on thee".

This explanation by Rotherham is certainly most helpful and in full agreement with the concordance meaning of these two Greek words, the word "Peter," being a translation of the Greek word petros, which means a piece of rock, whereas the word "rock" is a translation of the Greek word petra which means a mass of rock. It is very evident, then, our Lord did not say to Peter—"Thou art Peter and upon thee I will build my Church." So there is no authority for the Roman Catholic Church to claim that this was so, from these words of Christ.

If Christ's church was not built upon Peter, what is the meaning of the words—"Upon this rock I will build my church"? This is revealed in the words of Peter to Jesus—"Thou art the Christ, the Son of the living God." This foundation truth, pictured by the mass of rock, "petra" in the Greek, reveals **Christ as the Rock** upon which the church has been built all the Gospel Age. How expressive are the words of Paul in 1 Cor. 3: 11—"For other foundation can no man lay than that is laid, which is Jesus Christ."

This same great truth is emphasized again in Eph. 1: 5, 6 where we see that every member of the church is acceptable only on this great foundation, as we read—"Having predestinated us unto sonship by Jesus Christ to himself . . . wherein he (God) hath made us accepted in the beloved." Acceptance must be on this basic foundation rock, even Christ Himself.

We note further in Matt. 16: 19, after referring to the building of His church on the true foundation, even Himself, our Lord went on to declare to Peter—"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This statement, in addition to the wrong idea of the church being built upon Peter, has led Roman Catholics to assume that Peter was the chief Apostle, and also that he became the first Pope. But what does this promise of Peter being given the keys of the kingdom of heaven imply?

In the first place, it is evident that our Lord Himself possessed the keys to open the kingdom of heaven to those worthy to enter. He tells us this in His message to the Church at Philadelphia—"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth." (Rev. 3: 7). The only one possessing the power to open the door into His Church was and is Himself. But when Jesus spoke to Peter His earthly course was nearly finished, and He would need trusty ministers to open the doors of the kingdom, so to speak.

It is evident that to Peter it was granted, through his great sermon on the day of Pentecost, to open the door of the kingdom to the Jews—Acts 2: 14-40. So effective was Peter's preaching, that "the same day there were added unto them about three thousand souls" (verse 41). This, of course, was the outcome of our Lord's ministry for over three years, the Apostle Peter being given the privilege of proclaiming the opportunity for all in right heart condition amongst the Jews to enter into the "high calling of God in Christ Jesus".

To Peter was also given the high privilege of opening the door of the kingdom to the Gentiles, in the case of Cornelius. This is revealed clearly in chapters 10 and 11 of the Acts, and in Acts 15: 7-9 we have Peter's account of the experience being conveyed to the other apostles and elders—"Peter rose up, and said unto them, Men, brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the holy spirit, even as he did unto us; and put no difference between us (Jews) and them (Gentiles), purifying their hearts by faith."

In this service of opening the door to the heavenly calling to both Jews and Gentiles Peter was, indeed, greatly honored, but such a prominence, granted for this particular service, could not be passed on to a successor. It is of particular interest to note also that the power to bind and loose on earth and in heaven, mentioned in the closing words of Matt. 16: 18, was granted to all the Apostles, as shown in Matt. 18: 18.

One has written in this connection—"These phrases, 'whatsoever thou shalt bind,' and 'whatsoever thou shalt loose,' were common Hebrew expressions, having a definite and well-known meaning. 'To bind' meant 'to forbid,' or 'to declare forbidden.' 'To loose' meant 'to allow,' or 'to declare allowable.' Scholars tell us that there are thousands of

examples from the writings of the Jews to prove that such was the meaning of the phrases in question. By our Lord's use of them here, then, we may understand His promise in John 16: 12, 13. Meaning, that after He had been crucified, raised from the dead, and ascended to God's right hand, the holy spirit of truth would be sent to them, to guide and direct them in their ministry, so that in their presentation of the Gospel, and in all related matters, in connection with the unfolding of God's great plan of salvation, the true followers of the Master might have confidence that they were having revealed to them, not merely the thoughts of the Apostles, but the very mind and purposes of God."

While, then, Christians are not to worship the Apostles, they delight to honor those whom Jesus honored, namely, the twelve Apostles, not particularly Peter, or any other. Yes, we honor the twelve, the Apostle Paul being selected to take the place of Judas. All the twelve Apostles were surely important stones in the spiritual temple, built upon the great foundation, Christ Jesus, "the head of the corner". Of this spiritual temple the Apostle Paul wrote—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2: 19, 20).

While thinking of the twelve Apostles being especially selected and used in the early church, not only for their personal ministry, but also in the recording of their Epistles for the benefit of the Lord's people all down the Gospel Age to our own day, we have the words of Paul in 2 Cor. 11: 5, which are most significant—"For I suppose I was not a whit behind the very chieftest apostles."

Further, the necessity of Paul helping Peter respecting his action showing a difference between Jewish and Gentile Christians is a clear indication that Peter was not given authority over the other Apostles. This is shown in Gal. 2: 11-16—"When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James (at Jerusalem) he did eat with the Gentiles ; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews. . . . Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be justified."

The Apostle Peter's appreciation of Paul's ministry is also a good indication that he did not consider himself to have been installed above the other Apostles in authority. In 2 Pet. 3: 15, 16, we read—"We account that the longsuffering of our Lord is salvation ; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you ; as also in all his epistles, speaking in them of these things; in which are **some** things hard to be understood." The fact that Peter acknowledged and appreciated the depth of Paul's teachings under the inspiration of the Lord's spirit, speaks well for Peter's humility as one of the chosen twelve, and not in any sense as claiming to be the first Pope.

Further, one of the most revealing Scriptures, showing Peter's own disposition towards his service for the Lord, is shown by his masterly words in 1 Pet. 5: 1-3--"The elders which are among you I exhort, who **am** also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock **of God** which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock." "Who am also an elder"—we see no claim here to be above other helpers or teachers, as elders in the church ; no claim to being a Pope, or Holy Father, in any degree. No doubt Peter had well remembered the words of Jesus "But be not ye called Rabbi; for one is your Master, even Christ ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters ; for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased ; and he that shall humble himself shall be exalted." (Matt. 23: 8-12).

We find from the Scriptures, then, that the Apostle Peter certainly was not the founder of the Roman Catholic Church ; that he was not the first Pope, and had nothing to do with the formulating and celebrating of Masses which are an abomination in the sight of the Lord. As a matter of fact we are well informed by historians that Roman Catholicism was not established at the time of the Apostles, but became influential in the world only from about the 3rd century.

Well did the Apostle Peter leave us a lesson in humility, which he had no doubt well learned after being reinstated in the Lord's favor after his denial of his Master—"All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time ; casting all your care upon him ; for he careth for you. Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 5-8, 10, 4).

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Memorial of Christ's Death.

"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. 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.

When Jesus sent disciples to inquire of a friend, "Where is the guest chamber where I may eat the Passover with my disciples?" we read further, "And they made ready the Passover." As the Master sat down with the disciples to eat of the lamb, He said, "With desire I have desired to eat this Passover with you before I suffer ; for I say unto you, I will no more eat thereof until it be fulfilled in the kingdom of God."

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 for Israel in the land of Egypt on the evening of the 14th day of the first month, namely, how can God exempt from judgment, and receive into His favor, those whom His holiness condemns ? To this solemn question there was but one answer that would satisfy the demands of a 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 and death, of deliverance or judgment. The blood-sprinkled doorpost 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 the throne, unto the firstborn of the captive that was in the dungeon and all the firstborn of cattle." (Exod. 12: 29). "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).

Redemption being now accomplished, and Israel divinely prepared, they commence their journey. But observe, in passing, how they start. Before taking one step, every question between the conscience and God is divinely settled. They are forgiven, justified and accepted in His sight. Hence, it is written, "When Israel was a child, then I loved him, and called my son out of Egypt." (Hosea 11: 1). Blessed type of the real condition in which every true believer begins his Christian course. He may not see this blessed truth, or he may have a very feeble appreciation of it, as Israel had, but that does not alter the fact. God acts according to His own knowledge of the relationship, and the affections which belong to it. We see this, in the glorious deliverance of His people at the Red Sea, in the Manna from heaven, the water from the rock, and in the pillar of His presence, which accompanied them in all their wanderings. He ever acts according to the purposes of His love, and the value of the blood of Jesus.

Observing in the type the slain lamb, its blood sprinkled upon the doorposts and lintels of the house, and the flesh eaten with bitter herbs, to apply this in the antitype and see Christ as the real Lamb—see that His blood sprinkled upon our hearts cleanses them from consciousness of evil and gives us an assurance of our being passed over, of our being spared 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 experiences and trials which the Lord provides for us, and which helps to wean our affections from earthly things and increases the appetite and encourages us to partake more and more abundantly of the Lamb.

From experience we realise that it is much more impressive and inspiring to celebrate an important matter on its anniversary—to recall the deeds and words and looks, and place ourselves with the chief actors of that greatest of all dramas which over 19 centuries ago ended at Calvary. It is always an inspiration to the devout follower of the Lord to bring before his vision the general picture of that first solemn Supper instituted by the Saviour. As 'one has written concerning that sacred evening:

"It was towards the evening, probably when the gathering dusk would prevent all needless -observation that Jesus and His disciples walked from Bethany, by that old familiar road over the Mount of Olives, which His sacred feet were never again destined to traverse until after death. How far they attracted attention, or how it was that He, whose person was known to so many—and who, as the great central figure of such great counter-agitations, had, four days before, been accompanied with shouts of triumph, as He would be, on the following day, with yells of insult—could now

enter Jerusalem unnoticed with His followers, we cannot tell. We catch no glimpse of the little company till we find them assembled in that “large upper room”—perhaps the very room where three days afterwards the sorrow-stricken Apostles first saw their risen Saviour—perhaps the very room where, amid the sound of a rushing mighty wind, each received power from on high with Pentecostal blessing”.

Apparently it was just when the regular Jewish Passover Supper was ended that our Lord instituted the Memorial, as it is recorded —”When the hour 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 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 the 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.”

How beautiful is the lesson from our Lord’s words. 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 (that will seal the New Covenant, in due time) 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, thus 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).”

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 therein 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.

Leaving all but Peter, James and John at the entrance of the Garden, as a sort of outer guard against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three—the three in whose ardent natures He seemed to find the most active and consoling sympathy—and with an earnest appeal to them to watch and pray, He left them and went about a stone’s throw beyond.

All realise that sympathy has a wonderful power to lighten burdens. Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires us with new life. We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted, not their talk. There was nothing they could say to Him that would help Him. 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. 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). It was here 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, for though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. He had now passed beyond the need for 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."

Let the curtain go down on Calvary, on the darkness of the reeling crosses, on the death of God's dear 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 2,000 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 to our own day.

WOULD ye be My disciples? Consider again:

Can ye follow My footsteps through trial and pain?

Can ye throw away pleasure, and glory, and fame,

And live but to honour My cause and My name?

Can ye turn from the glitter of fashion and mirth

And dwell like a pilgrim and stranger on earth,

Despising earth's riches, and living to bless?

Can you follow the feet of the shelterless?

Can ye ask from your heart the forgiveness of men?

Can ye list to reproaches, nor answer again?

Can ye pray that repentance to life may be theirs

Who've watched for your falling, who've set for you snares?

When ye hear I am come, then can ye arise,

The joy of your heart springing up in your eyes?

Can ye come out to meet Me, whate'er the cost be,

Though ye come on the waves of a storm-crested sea?

When I call, can ye turn and in gladness "come out"

From the home of your childhood, the friends of your heart?

With naught but my promise on which to rely,

Afar from their love—can ye lie down and die?

Yea, we'll take up the cross and in faith follow Thee,

And bear Thy reproach, Thy disciples to be.

Blest Saviour, for courage, to Thee we will fly;

Of grace Thou hast promised abundant supply.

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God's Inheritance in the Saints.

(Convention Address)

"The eyes of your understanding being enlightened ; that ye may know what is the hope of his calling, and what the riches of the glory of his (God's) inheritance in the saints." (Eph. 1: 18).

WHEN we read and think about the subject of inheritance as presented in the Bible, our minds generally dwell upon the reward that the followers of the Lord will receive upon their proving faithful unto death. This we have stated in the latter part of Revelation 2: 10—"Be thou faithful unto death, and I will give thee a crown of life."

This is quite understandable, for the majority of New Testament passages referring to an inheritance do apply to the heavenly reward of the saints of this Gospel Age. We believe that our text in Ephesians 1: 18 is one of the few in the New Testament which refers so directly to the thought, not of the saints' inheritance, but to **God's inheritance in the saints**. Some people may ask, Is there really any difference in the two thoughts? A careful examination will show that the Lord and the Apostles revealed quite a difference, even though it is not apparent on the surface.

To illustrate, let us examine two texts of Scripture applying to the next age. Firstly, in Psa. 2: 6-8, we have the record of God saying to Christ—"Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for **thine inheritance**, and the uttermost parts of the earth for thy possession." Christ has purchased the whole human race, and He is going to ask for them to be His inheritance in God's due time. Secondly, in Matthew 25: 34 we have the reward for the world of mankind at the end of the Millennial Age revealed. "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, **inherit the kingdom** prepared for you from the foundation of the world." Here we have the Lord assuring those who are of the "sheep" class that they will inherit this wonderful kingdom on the restored earth, whereas in the Psalm we see mankind is to be given to Christ for an inheritance.

In another comparison of texts which apply to the saints of this Gospel Age we have Daniel 7: 22 and Mal. 3: 17. In Daniel 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." In other words, they are shown as entering into their inheritance, the wonderful heavenly reward; whereas in Malachi it is stated—"They **shall be mine**, saith the Lord of hosts, in that day when I make up my jewels." Does this mean that the saints become the possession of God only when they are "made up" as the Bride of Christ? No, indeed, they are prospectively His inheritance, His possession, from the beginning of the Christian way, but as there is a possibility of coming short or falling away, they are not fully His until proved faithful unto death.

Let us note some texts which help us to see that we really become the possession or inheritance of our Heavenly Father right from the beginning of the first impulses of the Christian life. In John 6: 44 our Lord says—"No man can come to me, except the Father which hath sent me draw him." We see here the Father's drawing influence upon those in a right heart condition, those who are yearning for something better than the present life. The Father acts upon their hearts and minds, drawing them towards the One whom He has sent to be the Saviour of the world. So accepting Christ, they become justified by faith.

We read further in Romans 12:1, "I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto **God**, which is your reasonable service." God has drawn these to Jesus. In presenting their bodies now, they are acceptable to God. He is the One who is vitally and overall interested in them because they have accepted the sacrifice of His Son, the means of approach to Him and they really become God's possession when they present their lives to Him.

In 2 Cor. 1: 21, 22 we read, "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts." When we grasp the meaning of the word "sealed" we begin to realise what a relationship is implied in being a member of God's inheritance. It means to stamp with a signet or private mark, for security or preservation. This of course implies a marking as of ownership, and the same Greek word is used with reference to our Lord Jesus, as is used for the saints. In John 6: 27 we have a reference to our Lord's own sealing—"For him hath God the Father sealed." We may ask, But did not Jesus always belong to the Father, even as the Logos? If so, what is implied by the Father sealing Him?

This undoubtedly refers to the begetting of our Lord Jesus when He was 30 years of age for the highest inheritance of all, the divine nature. And in being begotten for that heavenly inheritance He also became God's inheritance or possession of the highest order ; and this is the same sealing for possession or inheritance upon every member of the saints, who are walking in the steps of Christ.

Let us note Eph. 1: 13, 14 in this connection. "In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance." This refers to a foretaste or prepayment of our inheritance "until the redemption of the purchased possession, unto the praise of his glory."

Of our Lord Jesus we read in Heb. 1: 9, "Thou hast loved righteousness and hated iniquity ; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Of course, our Lord Jesus was anointed above all others, but we notice that these "fellows" are also anointed with the same "oil of gladness." Just to realise that to the full! And we do well to ask ourselves, How is the "oil of gladness" working in our lives? Is it provoking us unto love and to good works amongst our "fellows" who are also members of God's inheritance? We know it is possible for the work of the "oil of gladness" to be somewhat hindered by our own will, by self getting in the way, restricting the lubrication, so to speak, of our hearts and minds. A blockage in the lubrication system of any machinery is serious, and especially is this so in the hearts and minds of those called to be members of God's inheritance.

The Apostle exhorts us along this line in Eph. 4: 29-32. This helps us to co-operate with God in appreciation of the holy spirit dwelling in our hearts. Reading from verse 29—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption."

2 Cor. 6: 16, 18 helps us to see the favor of the Lord to those so blessed as to be invited into this wonderful

inheritance of God, by the indwelling of the holy spirit. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. And I will be a Father unto them, and they shall be my sons and daughters, saith the Lord Almighty."

I want to be marked for Thine own;
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone,
Which only Thyself canst declare.

I *want* Thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

I want, by mine aspect serene,
Mine actions and words, to declare
That my treasure is placed in a country unseen,
That my heart and affections are there.

I want, as a traveller, to haste
Straight onward, nor pause on my way,
No forethought or anxious contrivance to waste
On my tent, only pitched for a day.

MOTTO FOR EACH DAY "THREE GATES OF GOLD"

"Set a watch, O Lord, before my mouth; keep the door of my lips."

"Let the words of my mouth be acceptable in thy sight."

Let every thought thy lips would utter pass three gates of gold

But, if through these it fails to pass, then let it not be told;

And o'er each gate in silver letters written thou wilt find,

Above the first one, "Is it true?" the second, "Is it kind?"

And "is it necessary?" o'er the third one and the last.

Then guard thy thoughts, let none escape, save those these gates have passed!

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Words of Choice Silver

(Convention Address)

"The tongue of the just is as choice silver." "O Lord, open thou my lips; and my mouth shall show forth thy praise." (Prov. 10:20; Psa. 51:15.)

IT is not only when we stand to speak before the Lord's brethren, but day by day in all that we have to say one to another, at home, at work or wherever we are placed that we desire that it will be the Lord who will open our lips and give us just the right words to speak that will praise Him and edify others. As Psa. 19:14 so well expresses it, our prayer is that the words of our mouths and the meditations of our hearts may be acceptable in God's sight.

We are all constantly aware how much we need our Heavenly Father to teach us to speak aright. Even with the best intentions and desires, words are so easily spoken that may hurt or stumble another or that may cause the hearer or ourselves later regret and sorrow. Words that are carelessly spoken can never be taken back and how we often wish such words had never been spoken.

At times we find it hard not to speak when we should be silent ; at other times when we should speak, we hesitate and an opportunity to comfort, to encourage or to correct, to witness for Jesus Christ may be forever lost.

The author of the book of Proverbs from which the topic is taken has much to say on the right ordering of our words. In many picturesque ways, he highlights how the wise words of the righteous can be a source of rich blessing and refreshing to others, while those of the foolish or the careless can bring sorrow.

A Greek philosopher who lived about 400 B.C., is recorded as saying—"Let your speech be better than silence or be silent." This is surely sound advice, as speaking too much, if it does no greater harm, will very effectively prevent us from listening and learning of others. The Apostle James tells us in chapter 1:19,—*"Wherefore my brethren, let every man be swift to hear, slow to speak, slow to wrath,"* and we read in Proverbs 17 :27—*"He that hath knowledge spareth his words."*

Between close friends, words are often unnecessary and much can be conveyed in the silence of mutual fellowship and understanding. This is true too as we wait on the Lord. We need to listen more than we speak, for the Lord knows our hearts' desires and our needs far better than we can express and He is ready to speak to our hearts in the quiet hour of waiting on Him.

Of our Lord and Saviour it is recorded in Luke 4:22 that all men wondered at the gracious words that proceeded out of His mouth. This referred to His public utterances, but even more precious to His disciples would be the cherished words spoken to them—alone by the wayside. Our Lord being filled with the spirit was able perfectly to match the words to the occasion, whether of rebuke, of comfort or of reassurance. What meaning was that one word to the waiting Mary at the own tomb, or in the challenge to Peter,—*"Lo rest thou me?"*

We are all very conscious of short-coming in this sphere of Christian experience, even as the Apostle James so aptly speaks to us,—*"If any man offend not in word, the same is a perfect man and able also to bridle the whole body."* (James 3:2.) He then goes on to give the illustration of the horse's bridle which although small in itself is able to determine the course of the whole animal, and of the ship's helm, which also is not of significant dimensions, but is able to control the course of the whole vessel. So too, the tongue can set the course for human progress, for good or evil and James counsels believers to seek that wisdom which is from above to guide both our words and our works, for that wisdom is *"first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."* (James 3:17.) These surely are the qualities we need in our speech.

Despite the waywardness of the tongue, the word in season is a rich opportunity for Christian witness. As the lovely consecration hymn tells us this aspect of our lives has also been dedicated to God's service

Take my lips and let them be
Moved with messages from Thee.
Take my voice and let it bring
Honour always to my King."

To neglect such an opportunity for service will deprive us of blessing. It may mean great loss to one we might well have helped along life's way.

How often we see the wonderful floral display at a funeral service and wonder how much more pleasure the gesture could have given to the one while he or she could have appreciated it. So with the word of comfort or of encouragement or of edification, how easy it is to leave it until too late. *"Let not the sun go down upon your wrath"* (Eph. 4:26), is a sound principle, highlighting that tomorrow may indeed be too late, and the root of bitterness that might today have been eradicated may live on to blight another day or perhaps to remain unerased. So today, the Lord may call upon any of us to be ready to speak with soothing power, a word in season as from Him to weary ones in needful hour, and we need to be ever ready to obey and faithfully carry out His call to us.

"Out of the abundance of the heart the mouth speaketh" (Matt. 12:34), and hence our words will testify how closely we are seeking daily, by His grace, to live near to Him, to do and speak His will alone, and how we are seeking the heavenly wisdom to flavour our every thought, word and deed. All of us have been richly blessed as we have heard the testimony of many a tried and tested saint of God, speaking from the depth of personal experience of God's grace and daily keeping power. Many of these have never stood before an audience, but they have been richly used to bless others as they have recounted how God's grace has sustained them and we have echoed the sentiments of the author of Proverbs as we have listened and meditated on their words,—*"The tongue of the just is as choice silver . . . The lips of*

the righteous feed many.” (Prov. 10:20, 21.) We need the same personal experience, that out of the abundance of hearts filled with His grace and love, we may speak words of rich blessing to others.

Choice silver speaks to us of great beauty, the beauty of Christ-likeness, of Christ’s love and gentleness in our words. It speaks of purity, of silver perfectly refined, that the dross of careless or foolish expression may be thoroughly purged out and leave only “that which is good to the use of edifying, that it may minister grace unto the hearers.” (Eph. 4:29.) Again, choice silver speaks to us of rich value, that what we have to say may in no way be empty or frivolous nor have any element of hypocrisy, but be wholly sincere and precious, being the vehicle for the message we have heard of God and of which we ourselves have been fully persuaded.

The choice silver referred to in the text may possibly refer to the household treasures that would be brought out on some special occasion perhaps to set before an honoured guest. These treasures would be jealously guarded and kept spotless, to be brought out at the appropriate time for the joy both of guest and owner.

With the Psalmist, our prayer may well be —”Set a watch, O Lord, before my mouth; keep the door of my lips” (Psa. 141:3), that we may be preserved from saying anything that may dishonour our Saviour, or in any way stumble another in the Christian way. In Luke 21:15, Christ promised His followers that in the hour of severest trial, He would give them a mouth and wisdom which all their adversaries should not be able to gainsay or resist. It was not in rehearsing what they should say, but in constant trust in the Lord and waiting on Him, that their hearts might be ready and prepared to be the vessel for the words. Surely this is the principle for all life’s situations. If the heart is fully attuned and filled with the love of God, then our words will be also imbued with the sweet influences of our Saviour’s character.

It has been said that all our words should pass three tests and unless they can pass all three, then it is better they be left unsaid.—Is it true? Is it kind? Is it necessary’?

For the Christian, truth is not the negative quality of being not false, but it must be the whole truth from every angle. Many statements that are quite true are completely misleading, but the Christian’s words must not only be true, they must be fair to all concerned, not omitting any facet of the truth. If there is any doubt, then the words cannot pass this test.

Again our words need to be measured against the standards of perfect love so well outlined in 1 Cor. 13, for love is kind and suffers long, is not easily provoked and thinketh no evil. How easy it is to fall short on these counts and to believe the worst of others. How important it is also that we be sure that God is really calling us to speak. We may feel it is essential for us to point out something that *is* wrong but unless it is the Lord’s commission it cannot prosper and may well work mischief, which would be far from our desires. On the other hand, if we are assured our Father is calling us to speak, we need not be ashamed but with boldness and in love we should carry out His bidding, at all times watching carefully lest in any way we stumble another, especially those whom the Lord speaks of as His little ones.

“Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.” (Col. 4:6.) Here the lovely quality of grace is again commended, the grace so evidenced in our Saviour, the embodiment of love and kindness towards others. The thought of seasoning with salt is also very appropriate, so that our words may have rich flavour, that they may have that touch of individuality in them. This is often what impresses us—the personal touch in one another’s words, as used by our Heavenly Father.

Our desire then is that our Father’s love and wisdom may guide our every thought and word aright and that we may glorify Him in every thought, word and deed. We need also that our judgments of others’ words be kind and generous, giving them the benefit of any doubt, remembering our own frailty and hesitancy of speech and how easy it is ourselves to convey a false impression altogether.

Let us take every opportunity to praise God for His love and care and to glorify our Saviour in the daily round and common task. As we love to serve Him and minister to others, let us resolve by His grace that our words will be words of choice silver, beautiful, pure and rich in blessing to others in the Christian way.

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual *songs*, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father, by Him.” (Col. 3:16, 17.)

Convention News.

THE Annual Convention held in Melbourne over the recent Christmas period proved to be a very helpful and profitable season of refreshing for all able to attend the four-day gatherings. We lift up our hearts in thankfulness to the Lord for His blessings bestowed throughout the assemblies; thanks is also due to the dear friends who contributed to make the occasion so helpful. It was a pleasure again to welcome brethren from South Australia, N.S. Wales, A.C.T., Tasmania and Victoria. The presence of these friends contributed considerably to the benefits received.

During the Convention three Bible Studies were conducted, fifteen addresses were delivered by the brethren, three Fellowship Meetings and one film session completed a full programme. The Scriptural passages studied were 2 Pet. 1:2-8; Rev. 3:7-13; and Heb. 13:10-16.

The study in 2 Pet. 1:2-8 provided very helpful instruction from the faithful apostle as to the desired progress in the development of the Christian life for all who have “obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” The adding to the Christian’s faith all the characteristics described in verses 5-7 may seem a very formidable accomplishment, but each one walking in the steps of the Master should realise that all

progress attained is possible only by completely committing one's life to the power of God, by which He is able and willing to work in such to will and to do His good pleasure.

The passage in Rev. 3:7-13, being the message to the church in Philadelphia, impressed upon us the Lord's great care and oversight of His people throughout the Gospel Age. This is the 6th message to the churches by the Son of man "walking amidst the candlesticks" (churches ; see Rev. 1:13, 20). The fact that the risen Lord is so fully supervising in the assemblies of His people was seen as a great comfort to all who are truly consecrated to His service. It was realised that this message to the church in Philadelphia, as with the other six messages, was directed to the particular local church. Asia Minor in the first instance.

Secondly, the very contents of the passage impressed that it had a prophetic application the period of church history covering the Reformation. No doubt the assurance that this message came from—"He that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth. . . and behold, I have set before thee an open door, and no man can shut it'," engendered great courage in the hearts of the Reformers as they were inspired to proclaim the truths then due, despite the threats and persecutions of the great Papal system in particular. The further assurance from the Lord—"I will make them of the synagogue of Satan . . . to come and worship before thy feet, and to know that I have loved thee," which will be fulfilled in the kingdom age, must have been most stimulating to those noble Reformers and others "holding up their hands" in the service of the Lord and His truth.

Thirdly, it was seen that this important message to Philadelphia has an individual application to all the followers of the Master throughout the Gospel Age to our own day, the main lesson being that God will give strength and support to all who take up their cross and seek to serve Him in spirit and truth against all the oppositions of the Adversary and his adherents, whether in the "synagogue of Satan" or any of the branches of Babylon. The promise, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown," was seen to be very important to each one individually, as also was the assurance to the overcomers in verse 12, even to those who "bath an ear" and who give due heed to "what the spirit saith unto the churches."

In the study in Heb. 13:10-16 it was seen that the apostle was contrasting the real sacrifices for sin during this Gospel Age with the typical sacrifices performed for Israel by their high priest during the Jewish Age. In the type, the sin-offerings were carried out annually, on the Day of Atonement, impressing the lesson—"In those sacrifices there is a remembrance again made of sins every year; for it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:3, 4.) The antitypical Day of Atonement embraces the whole of this Gospel Age, and just as the bodies of the bullock and the goat were "burned without the camp"—completely consumed—during that 24-hour Day of Atonement, so the antitypical bullock (Christ) and the goat (the church) complete their sacrifices during this Gospel Age.

Just as our great High Priest, Jesus, "that he might sanctify the people with his own blood, suffered without the gate"—endured the contradiction of sinners against himself—so the apostle exhorts, "Let us go forth therefore unto him without the camp, bearing his reproach." - The same apostle explains—"For in that he (Jesus) died, he died unto (for) sin once . . . Likewise reckon ye also yourselves (the church)) to be dead indeed unto (for) sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:10, 11.) This means the fulfilling of our consecration vows to be dead with Christ, "for here have we no continuing city, but we seek one to come." In other words, like Jesus, our citizenship is in heaven, for we are merely sojourning here, as pilgrims and strangers, with our hearts and affections set on things above.

The importance of clearly understanding the difference between the doctrines of the Ransom and the Sin-offerings was brought out during this study. The Ransom refers to the valuable price paid by Christ for the salvation of the church and the world—"He is the propitiation (satisfaction) for our sins; and not for our's only, but also for the sins of the world." (1 John 2:2.) On the other hand, the Sin-offerings show how the ransom-price is made applicable to take away the sins of the world—firstly, for the church and household of faith only during this Gospel Age, and later for the world of mankind when the church's sacrifice is completed. This procedure shows how the church's sacrifice can be "holy, acceptable unto God," because covered by the valuable price of the ransom, and thus constituting the church the secondary sin-offering, antitype of the goat, which followed the bullock (Christ) in the typical sin-offerings.

The subjects for the addresses by the brethren were—"The Light Shinet in Darkness"; "Thoughts on Psalm 27:1" • "Redemption"; "The Story of Joseph"; "Words of Choice Silver"; "God's Inheritance in the Saints"; "Oneness with the Father and the Son"; "Our Belief in Eternal Life"; "Abiding in Christ in the Latter Days"; "Thoughts on Gen. 3:14, 15"; "Promise and Assurance of Divine Guidance"; "Exceeding and Abounding"; and "When the Son of Man Cometh." Each of these addresses had a message of help and encouragement from the Scriptures, two of which appear in full in this issue of the "Paper." "The Convention Notes also contain a brief outline of each address, as well as a review of other sessions of the Convention, and are available to all desiring same.

The three Fellowship Meetings were also helpful, two of these allowing praise and testimony during which a number of the brethren expressed thankfulness for the Lord's blessing and guidance in their lives over the year past. At the closing Fellowship meeting the Greeting from the Convention, contained in Heb. 13:12-16, was sent to all who had sent messages to the Assembly and which were gladly received on the first day of Convention. The Hymn Session was also enjoyable, when a full hour was used to offer up praise to God for all His benefits bestowed along the Christian way.

On the Saturday evening the screening of the TV film "The Unknown God," produced in U.S.A., by the brethren of "The Dawn" and kindly loaned by a Brother in Queensland was much appreciated. The presentation of the truth message by this film was excellent, each of the three brethren speaking very well, and those representing the Apostle

Paul and Timothy being really inspiring with their questions and Scriptural quotations. The earnestness and zeal with which they acted their parts, and the deliberate, quiet and distinct manner of speech was a good lesson and example to all who are privileged to speak for the Lord and His truth. It was nice to have a good assembly of the brethren and their friends for this screening.

The closing feature of the Convention was the usual Love Feast during which each shook hands while partaking of the symbol of cake and singing the hymn, "Blest Be the Tie that Binds." Then followed the hymn "God be with you till we meet again," and a prayer of thanksgiving and request for God's keeping power to be over all His people concluded this helpful 1963 Melbourne Convention.

Notes covering the Melbourne Christmas convention have been prepared by one of our brethren, and are available free upon application to this office.

Adelaide Easter Convention.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention to be held this year (D.V.) on the 27th, 28th, 29th and 30th of March, in the Leavitt Hall, Wakefield Street, Adelaide. Further information from the secretary —Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Edwardstown, South Australia.

When the Son of Man Cometh.

(Convention Address)

IT is impossible for anyone to read God's Word, particularly the New Testament, without being apprised of the importance of the second advent of Christ. Professing Christians who ridicule this doctrine are unworthy of the fellowship of true Christians. No kingdom of God will ever function on earth before the second coming of the Lord Jesus Christ, yet by far the majority of those who profess Christianity have other views.

To Bible students such conclusions and beliefs are so manifestly wrong that they feel it is a waste of time to contend about them; we would let those holding them go their own way until a day of more powerful and general enlightenment comes, as come it will.

There are, however, many people, a few in the church systems, but mostly belonging to other little groups and sects, who sincerely believe in the second coming, yet they seem irrational in their reasoning concerning the event. These folk, in common with ourselves, agree that signs of the times are the important factor in looking for the Lord's return. When certain things happen we are to conclude that the time is ripe.

Two things, however, cause separation amongst such believers—the manner of our Lord's return, and the work He is to accomplish when He comes.

Almost everybody seems to know about the theory of Christ returning in the form of a man, descending from heaven in a moment of time and being visible to all. Though there are some views more rational than others, the majority of these believers expect Christ to return thus, and immediately gather Christians and take them up to heaven, and then wreak vengeance upon the rest of mankind in catastrophic judgments. One prominent sect believes the earth will then remain empty of all habitation for 1000 years. It avails little to try and reason out these various points of view ; we would prefer to state what we believe is well substantiated by God's Word.

While the majority believe that the "signs" so abundantly set forth are to be noted as signs of the near approach of the Lord's coming, we believe that they herald the fact that the Lord has already come.

The most important factor in establishing such a thought or belief is the correction of a wrong translation of a word which appears in the New Testament in connection with the Lord's second advent. It is the Greek word "parousia," the correct meaning of which is firmly established by scholars as "presence," whereas the Authorized Version translators have used the word "coming".

Four important texts in Matthew where this word is used are Matt. 24:3,—". . . What shall be the sign of thy **presence**, and of the end of the age?" Also verses 27, 37, 39, (read each corrected). We conclude therefore that certain prophecies fulfilling are to be taken as signs that the Lord has come. Our friends who look for the Lord's coming visible to the natural eye of man must have difficulty harmonizing all the Scriptures relative to the second advent.

The Apostle's declaration that He comes "as a thief in the night" surely suggests a "secret" coming and then a period of presence. His presence first will be secret to all except those who rightly divide the word of truth and watch in the right manner.

There are other Greek words also used in connection with the second advent which seem to clearly show that Christ's second presence will be revealed gradually to all men. First, the watching saints only will be apprised of His presence, but later, as a result of more comprehensive fulfilments of prophecy, an ever increasing number of earth's inhabitants will know He is present and causing the changes in the world. These later, fuller revelations of the Lord's presence we need not be too concerned with ; the most important matter for the Christian living in these days is to know of His secret presence. Signs of the times and fulfilment of prophecy are the only means whereby we shall know.

Our Lord never promised to appear in any miraculous way to any of His followers ; He merely told us what to expect at the end of the age", and that when we should see "all these things" happening, our conclusion that He was present would be quite justified.

It would entail considerable work to table every detail of fulfilment of prophecy in relation *n our Lord's second

presence, but some of the main points are presented as follows—Wars and rumours of wars, nations rising up against each other in exceptional manner, a decline in morality world-wide, a break down of parental control of children and lack of respect for parents by children, deterioration of honest dealing in practically all walks of life, mankind becoming increasingly pleasure loving and tending more and more to a craze for speed lacking all contentment despite the provision of labor-saving devices, etc., never before known. Further, the various church systems in a defensive fight against a new philosophy formed by mankind who are enlightened by access to knowledge upon all subjects never before known; earthly governments striving to retain the sanctions of the church they have enjoyed for so long, yet anxious not to become involved in the creedal disputes that threaten—verily the heavens passing away with a great noise, melting with the fervent heat and the earth and its works being burned up. (2 Pet. 3:10.)

There are also the remarkable happenings of the last few decades in connection with the establishment of the new State of Israel and the return of the Jews to their Homeland.. Many people do not see any fulfilment of prophecy in any of these unusual world occurrences, saying it is merely history repeating itself ; thus how true are our Lord's words in Matt. 24:37-39; and Luke 17:26, 27. As it was in the days of Noah (in the days when he preached a coming catastrophe and showed his belief in his preaching by preparing the ark during a period of over 100 years) so shall it be in the days of the Son of man. In the days of our Lord's secret presence the world goes on just the same, planting and reaping, buying and selling, building and marrying just as it always did, and there is nothing improper in these things. The point our Lord made for the benefit of His disciples was "they knew not." In all their activities the world is engrossed, without any knowledge of the terrific changes soon to occur. The Lord's people too may well be obliged to continue a normal course in providing a living and things decent in the sight of men, a home to live in and clothing to wear, etc., but it cannot be said of them that they "know not" concerning the special day in which they live.

Recently, a helpful illustration concerning God's people at the end of the age came to our notice. Written by Mr. H. G. Guinness who lived many years ago, it is necessary to abbreviate and alter the text slightly, but we hope to present his helpful thought. He said in part—"We are in the position of travellers, approaching a large and unknown city, at the end of a long railway journey. We are aware of the distance to be traversed, of the stations to be passed on the way and the time required for the transit. The milestones have shown that we are rapidly nearing our goal, the time the journey was to occupy has elapsed and the station just passed shows it was the last but one. Yet the terminus in a large, strange city has several platforms, each separated by short distances; the train may pull up at one or two, yet there is still a little way to the main platform where the train comes to its final stand. We are ignorant of the exact locality in a great metropolis, and hardly know at which platform we shall be met by our waiting friends. Still we have no hesitation in making preparations to leave the carriage and can say to each other, 'We are here at last.' If one platform is not the right one, the next may be ; it is easy to be patient if there is any momentary disappointment, for the main result is certain and the end close at hand."

A brief comment on Rev. 1:7 may be desirable in reference to our Lord's coming; it says, "every eye shall see him." We believe this does not refer to a visible coming, but that the real meaning of the word "see" is "discern". This thought has been challenged by some who point out that the word used is "opsetai" and not "horao" which should be used if mental discernment is the thought. It is revealed, however, that both these words are used in the Bible with both meanings, the context dictating the proper meaning. In John 3:36 and Luke 3:6 and other similar Scriptures the word "opsetai" is used. In the Old Testament, Zech. 9:5 is an important text in this connection. In these and other texts it is clear that the reference is not to persons seeing anything with their literal eye-sight but clearly suggests the thought of mental discernment. A student has pointed out that some, taking Rev. 1:7 literally, could hardly explain how those who pierced Jesus could literally see Him return. They would have to be resurrected first, and all our understanding of the plan of God is to the effect that Jesus must return before any resurrection takes place. It is true, however, that those who pierced Jesus will in due time discern that He is on the throne, and that they did Him a gross injustice in treating Him as they did on the cross, and we hope they will be prepared to show desire to amend their thinking and ways.

The cry of the Lord's saints down through the Gospel Age has been, "How long, O Lord, how long," for it has been largely a suffering experience during the reign of sin and evil; perhaps the cry has risen louder since the train pulled into the city and the travellers wait for the last platform.

In this connection the parable of Luke 18:18 is very interesting and reassuring. It is spoken, we see, following the record of the coming of the Son of man, as shown in the last verses of the preceding chapter when the present Lord takes one here and one there and gives them understanding, so that they change from the class who "know not" to those who are enlightened with present truth—the keen-eyed ones.

Then our Lord speaks a parable to impress that at this time particularly we should pray and not faint. The widow who came to the judge persistently had an adversary, someone who was unjustly tormenting or persecuting her, and she sought relief. At last, though he still did not feel obligated to do so, the judge befriended the widow and relieved her distress. He did it for selfish reasons—she was wearying him with her complaints and he would fain get rid of her, and the Lord says in verse 6 that we should note well that fact. How forceful is the application of verses 7 and 8. Like the widow, God's elect, the church, are crying unto Him continually for deliverance from the oppressions of Satan and his agents—their adversaries. Shall not God avenge His elect? He certainly will, in due time, when His purpose is complete and the time ripe.

As speedily as possible the Lord will avenge His people, and when the Son of man cometh, in the days of His secret presence, deliverance is right at hand. But at this time, "when the Son of man cometh (is secretly present), shall he find this belief on the earth?" (Diag. translation).

Ah, yes, will the church grow weary of waiting?. Does she complain and show desire to turn aside to other things

because of the seeming “tarrying”? Other disciples earlier in history felt the Lord is at hand. True enough. A short life time is all that precedes the Lord’s coming, so to speak, for any Christian. When James said, “The coming of the Lord draweth nigh,” (chapter 5:8), he had 3 years to live. When in Rom. 13:12 Paul said, “The night is far spent, the day is at hand,” he had 6 years to live. When Peter (1 Pet. 4:7) said, “The end of all things is at hand,” he had but 6 years to live. As each passed into the sleep of death it brought them right up to the Lord’s second presence, so to speak, for the intervening years sleeping in death meant nothing at all to them. Even if the present order should continue another 50 years, the end of all things respecting the present order is as close as the span of life we shall each individually enjoy.

The kingdom is not tarrying; it is surely coming in God’s appointed way and right on time. We may prepare to leave the carriage; we will soon arrive at the last platform. God is about to avenge His elect speedily. Let us pray in the stress of the last moments and not faint.

FIRST PONTIFF SINCE PETER TO VISIT THE HOLY LAND

UNDER the above and similar headings the press has been giving detailed accounts of the recent visit of Pope Paul to the Holy Land. One report stated—“The 66-year-old Pope is the first to use a plane (a DC8 jet) and the first to visit the Holy Land since Peter, first Pope, left Jerusalem in 42 AD.”

The claim that the Apostle Peter was the first Pope is wholly without Scriptural authority. At no time did the Lord ever exalt one apostle above others in a place of authority, and Peter beautifully described his place of service for the Lord as one of many elders in the church,—“The elders which are among you I exhort, who **am also an elder**, . . . Feed the flock of God which is among you. . . . Neither as being Lords over God’s heritage, but being ensamples to the flock.” (1 Pet. 5:1-3.)

During Pope Paul’s short stay in the Holy Land much publicity was given to the many Masses he celebrated at various notable places connected with our Lord’s first advent. Most people today, becoming used to hearing of the Masses, think of them merely as religious services, and likely feel that the Pope is a very devoted and holy man, and such a visit and association with other heads of churches is showing a friendly spirit which must do some good in this world of discord and uncertainty. What is not generally known is, that the Mass celebrated by Pope or priest is really dishonoring the Lord to the extent of being an abomination in His sight. The following brief explanation of the Mass is helpful in this connection

“After the apostles and their immediate successors had fallen asleep—somewhere about the third century—Roman Catholicism was becoming influential in the Church. One of its false doctrines was to the effect that while Christ’s death secured a cancellation of the past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ—after baptism; but that a fresh sacrifice was necessary for such sins. On the basis of this error was built the doctrine of the Mass, which was considered a fresh sacrifice of Christ for the particular sins of the individual for whom the Mass is offered, or sacrificed ;—the fresh sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual blood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the

Mass is performed. From the divine standpoint this teaching and practice was an abhorrence in the sight of the Lord—the abomination which maketh desolate.’—Dan. 11:31;

12:11; Matt. 24:15.”

GENESIS DISPROVED BY SCIENCE

THE above claim headed a news report recently from Perth, W.A., which stated in part, — “Christians should ask themselves whether it was necessary to believe that man was made in God’s image, Dr. W. D. L. Ride told the Adult Education Board summer school. He said there was no biological evidence to suggest that this was so or that Adam ever existed.”

Such statements by educated men really reveal how little they know of the truths of the Bible. The inspired Apostle Paul, especially chosen by the risen Christ, quoted the Genesis account of the creation of man in his masterly chapter on the resurrection—“As it is written (in Gen. 2:7), The first man Adam was made a living soul; the last Adam was made a quickening spirit.” (1 Cor. 15:45.) If, as Dr. Ride declares, Adam did not exist as the first man on the earth, then he did not fall into sin and bring about the death penalty upon the human family ; hence, Christ’s sacrifice would not be required according to this “science falsely so called.” Well did the Apostle write —“The preaching of the cross is to them that perish foolishness; but unto us which are saved it *is* the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.” (1 Cor. 1:18, 19.)

Passover Memorial. 1964

The anniversary of the Memorial of Christ’s death falls this year on the evening of Thursday, 26th March. It is the privilege of all appreciating our Lord’s request—“This do in remembrance of me”—to keep the observance at the appropriate season of the year. Friends desiring the unleavened bread and wine may procure these free from this office; early application should be made, stating the number of persons to be served.

Memorial Services.

Pilgrim Way Ended

AFTER suffering a severe illness for some months our elderly Sister Osgood of Sydney finished the earthly way on December 27th last, having rejoiced in the knowledge and appreciation of the truth for over fifty years.

Being one of those drawn to the truth when the message was brought to Australia early in this century, our dear Sister Osgood was zealous for the Lord and His cause, and ever sought to comfort and encourage those who were often in isolation, as well as assisting in the work generally, as she had opportunity. Being gifted in ability to correspond on the truths of God's Word, this talent was used over the years to good purpose amongst the scattered friends.

Sincere sympathy is extended to the members of our Sister Osgood's family who will be comforted with the assurance of the gracious inheritance provided in God's wonderful plan of salvation for all who, like our dear Sister, sought to walk in the steps of the Lord Jesus, by His grace and strength. "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."

Books Available.

"Most Holy Faith"-22/-

"God's Promises Come True"-22/-

"Emphatic Diaglott," New Testament-19/"Daily Heavenly Manna," birthday pages-11/-. "Tabernacle Shadows"-6/9.

"The Book of Books," Reviewing the Bible as a whole-11/-.

"The Divine Plan of the Ages," Cloth bound-5/6; paper covers-3/6.

"Our Lord's Great Prophecy"-1/6. "Manner of Christ's Return"-1/6. "Christ's Return"-1/6.

"Some of the Parables"-1/6.

"Hope Beyond the Grave"-1/6 "God and Reason"-1/6

"Where Are the Dead "-1/-.

The above prices include postage on single copies; more than one copy less in proportion to postage rates.

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"The Way, the Truth and the Life"

"Let not your heart be troubled; ye believe in God, believe also in me. . . I am the way, the truth, and the life; no man cometh unto the Father, but by me." (John 14:1-6.)

REVIEWING these opening verses of John 14, we realise that our Lord Jesus was speaking at that time to His disciples shortly after the Memorial of His death, just a few hours before He was apprehended and taken before the judgement hall, and ultimately crucified. In these lovely verses we see the Lord is informing the eleven Apostles of the heavenly places of abode. But even so, none of these were appropriate for the Bride of Jesus. We see from verse 3 that Jesus was to go and prepare a place for his, Church, His body members, and it is with reference to this new place that our Lord said in verse 4, "Whither I go ye know, and the way ye know."

It would appear that Jesus was testing the minds of the Apostles respecting their attitude to His leaving them and going to prepare this new place for them. His words in verse 1 seem to indicate this—"Let not your heart be troubled;

ye believe in God, believe also in me.” In other words, believe what I now tell you will be for your highest welfare. “Whither I go ye know, and the way ye know.” Thomas was not so sure at all, for his response was, “We know not whither thou goest; and how can we know the way?” This question by Thomas was answered so beautifully then by Jesus, “I am the way.”

The meaning of the Greek word translated by the English word “way” is “A road, a progress ; figuratively, a mode or means.” The meaning is that Jesus is the way or means of gaining that new, prepared place in the heavenly kingdom. This is what the Lord wished to leave in the hearts of His apostles as He was about to be apprehended and put to death on the cross. “I am the way . . . no man cometh unto the Father, but by me.”

It is fitting to examine the words of John 6:44 in this connection, showing how it is possible to come to Jesus and find Him to be the way to the Father,—“No man can come to me, except the Father which hath sent me draw him.” From these words we see how necessary it is to be drawn of the Father’s spirit to Jesus first of all, and by accepting our Lord, we find Him to be the way of entry into the Father’s family—the means of gaining that new place that Jesus was about to pre-rare for all His faithful followers.

From John 10 :7-18 we find reference to our Lord being the way to the Father and lasting life for all who are His “sheep” of this Gospel Age. “I am the door of the sheep,” (verse 7) —the one entrance for the sheep into this sheepfold, the family of God above. And in verse 9 we read—“I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” This is the rich provision for those who follow Jesus in the way to the Father. We think of the sheep *in* Jesus’ day, going in to the sheepfold for protection at night, and out in the day time for pasture. So God’s people, the sheep of His pasture, are going in and out, so to speak, for the rich provision that He has for all who are walking in the steps of the Redeemer.

Verses 11 and 14, “I am the good shepherd; the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine.” Yes, that is the lovely part; He really knows His sheep and *is* known of them. From verse 16 we read—“And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” It is interesting to note in this verse that the first use of the word “fold” refers to a yard or enclosure, in which the- sheep were protected at night. This would picture the Jewish enclosure for the “sheep” to whom our Lord was ‘ministering at His first advent. Then when the other sheep from the Gentile nations heard His voice and found Jesus to be the Way, we find that the one fold into which they enter and join their Jewish brethren as Christians, should be translated, “there shall be **one flock**, and one shepherd.” In other words, the sheep from the Gentile nations do not enter into the enclosure of the Jewish people; they do not enter into the Law arrangements as servants. It was one fold to whom our Lord was speaking, but when the Gentiles join with them they all become one flock in Christ Jesus. The second word “fold” should be translated “flock.” “Fear not, little flock, it is the Father’s good pleasure to give you the kingdom.”

It is interesting and helpful to examine other texts where the word “way” is found. As an example, we have Matt. 3:3, referring to John the Baptist’s ministry. He commenced six months before our Lord and did a wonderful preparation work in Israel, declaring—“This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” Yes, this “Way”, introducing Jesus so that those who could hear His voice would accept Him as the real door or way into the family of God. “Prepare ye the way of the Lord,” in preparation for the Messiah to take up His ministry six months later,—prepare your hearts to be able to accept Jesus as the Way of Salvation.

In Luke 10:3-6 we have a helpful account of Jesus’ instructions to the seventy disciples—“Go your ways. . . . And into whatsoever house ye enter, first say, Peace be to this house,” or “Shalom” as our Jewish friends would say. Yes, those following in the way of Jesus, the way of which Jesus spoke and said. “I am the way,” were true peace bearers. They carried the message of peace as they walked in the way set forth by the Lord. They could detect at once, by saying “Shalom,” or “Peace be to this house,” where there was a kindred spirit who could appreciate the message they were bringing. Sometimes the disposition would indicate at once that the son of peace was not present. Jesus said, Do not waste your time, but proceed to the next opportunity of service, and say again, “Peace be to this house.” We have a similar thought in Rom. 10:15—“How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.” How privileged are those who proclaim the message of peace—glad tidings of great joy which shall be to all people—especially the message of the Gospel Age revealing the opportunity and favor of entering into the Way in which God’s heavenly family walk, through Him who is the Way.

Our Lord declared in our text that He was not only the Way, but the Truth. How lovely is the message found in John 1 :14-18,—“And the Word (Logos) was made flesh, and dwelt among us. . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.” The law of the house of servants was given by Moses—“Thou shalt” and “Thou shalt not,”—but grace and truth came by Jesus Christ. It reminds us of the father and the son and heir relationship in business. How differently the father acts towards his son in comparison with the servants! The son likely has some share in the profits, an interest in the business; he may not have a fixed wage like the servants, but has a greater interest in the proceedings, and this illustrates the fact that the Lord comes and presents His message to those who can receive Him as the Way and the Truth. During this Gospel Age we have a change from the “servant” relationship to the “son” relationship, coming into the house of God through Him who is the Way and the Truth. He brings those who respond to Him into the very presence of God Himself.

Jesus, then, is the Truth, and He expounded the Truth so fully and helpfully, as stated in John 8:31, 32. “If ye continue in my word, then are ye my disciples indeed . and ye shall know the truth, and the truth shall make you free.” Free from all the bondages of the world at large, free from every entanglement and captivity of evil, so +hat we may

know more and more of His truth, and allow Him to make us free indeed according to the will and spirit of our God.

From John 17:8, 14-20 we find a lovely message in this prayer of our Lord's to His Heavenly Father. "Sanctify them through thy truth ; thy word is truth." Our Lord is the truth, and His Word is the means of sanctification. How important it is, then, that we receive and understand the truth as it was in Jesus, that we may be sanctified and set apart by the truth for the true service of God. The fulfilment of verse 20 comes down to our own day as we seek to understand the words of the Lord, and of those who received the truth from Him, including Paul in such a miraculous manner.

Paul's exhortation to Timothy and to us, as we have it in 2 Tim. 2:15, is most helpful. "Study to show thyself approved unto God. ... rightly dividing the word of truth." Rightly apportioning, applying, or as the R.S. Version states, "rightly handling the word of truth." This has reference to the doctrines taught by Jesus and the Apostles, as well as the manner of living. As an illustration, we read in James 1:18, referring to God, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." It may be asked, How could the truth beget anyone to the new spiritual life? Well, obedience to the message of truth will result in all the steps being taken correctly. Firstly, accepting Jesus as the Way after being drawn of the Father to Him; that is, being justified by faith in Christ's sacrifice ; then, presenting oneself to God in consecration—to be dead with Christ —this results in the begetting of the holy spirit, thus, finally, this happy state is gained by Jesus being for us not only the- Way, and the Truth. but also the Life. "In him was life; and the life was the light of men." (John 1:4. See also 1 John 1:1, 2.)

In John 11 :25, we have those beautifully comforting words of our Lord to Martha at the time of the death of Lazarus—"I am the resurrection, and the life." Noting the verses 23 and 24. we read—"Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." Martha understood the truth, that death really was death, and life could be restored only by the resurrection. Jesus knew the miracle He would perform in raising Lazarus from the dead, for a few more years was to illustrate the fact that ultimately He will raise all mankind. In raising Lazarus we also have a clear illustration of His words in verse 26—"And whosoever liveth (in the resurrection) and believeth in me shall never die." Once the resurrection takes place and people believe on the Lord, they will never die. This is surely a message of comfort to those who have lost their loved ones, and who has not lost some loved one? How we can look forward to the glorious time when all shall come again from the land of the enemy in response to the voice of the Son of God, the One who said, "I am the resurrection and the life!"

Referring to John 10:10, we note our Lord's words concerning Himself—"I am come that they might have life, and that they may have it more abundantly." It is one thing to receive life through faith in Christ, and quite another to have it more abundantly. This important matter is revealed by our Lord's reference to His own life laid down, and receiving the more abundant life in His resurrection, in verses 17 and 18 of this 10th chapter of John. "Therefore doth my Father love me, because I lay down my life, that I might receive it again." Not "take it again" as stated in the Authorised Version; our Lord could not take His life again when He was dead. "No man taketh it from me, but I lay it down of myself." It was the laying down of the perfect earthly life of our Lord and the receiving of the perfect spiritual life from the Father that gained not only His own high exaltation, but redeemed humanity from the death penalty. Likewise Jesus' followers, by laying down their imperfect life and being faithful unto death, receive life more abundant in the heavenly kingdom. The pattern that the Lord set before us, is the Way of the followers of the Master who are walking in the same narrow way.

The beginning of this more abundant life is revealed in John 5:24. Our Lord said,—"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." This means passing from death in Adam to life in Christ. What a wonderful privilege is this begetting of the holy spirit following the acceptance of our Lord as the Way, the Truth and the Life to the extent. These are the ones, who, passing from death unto life, become babes in Christ in the Father's family. As they walk in 'he steps of the Master, delighting in the privilege of understanding more and more of His truth, they grow up into Him, and learn how to conduct their lives well pleasing in His sight, and of benefit to those with whom they come in contact.

The end or attainment of this life more abundant is shown in James 1:12,—"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." These endure temptations, by the Lord's grace, in harmony with the words of Jesus,—"He that shall endure unto the end, the same shall be saved." They shall receive the crown of life, life more abundantly in association with our Lord as His joint-heirs. "This is the promise that he hath promised us, even eternal life," of the highest order. (1 John 2:25.)

Combining the words of Jesus in our text, "I am the Way, the Truth and the Life", we see how helpfully these descriptions of our Lord are explained by Paul in 2 Tim. 1 :8-10. "God hath saved us, and called us with an holy calling. . . . which was given us in Christ Jesus before the world began." In other words, God predetermined that there should be this class who would be holy by accepting by faith the sacrifice of Christ, and consecrating their lives to walk in the steps of Him who is the Way, the Truth and the Life. Continuing, the Apostle explains that this calling "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

This is surely a lovely, inspiring message from Paul respecting our Lord bringing life and immortality to light through the Gospel. A better translation is "brought life and incorruptibility to light," for the Apostle is here referring to the Christian's character. The Christian is not only to be immortal but also incorruptible—immortal as respects the life principle, and incorruptible as respects the character. This is truly wonderful! We surely rejoice that the Saviour

has abolished death; for Himself first of all.—"death hath no more dominion over him." (Rom. 6:9.) No indeed, God had promised Him a resurrection. Our Lord also abolished death for all who have truly accepted Him as the Way, the Truth and the Life.

Speaking to His little band of disciples our Lord encouraged them to look forward to the heavenly inheritance when He declared, "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19 :28.) "Ye which have followed me," and are continuing so to do. This is not a momentary acceptance, but an enduring acceptance of Christ as the Way, the Truth and the Life. "In the regeneration,"—the time during which Christ will bring all mankind back from the land of the enemy, and give them new life, with the opportunity of lasting life on the restored earth,—"ye also shall sit upon twelve thrones."

The thought is not twelve literal thrones on which the Apostles would sit, but places of authority. Along with our Lord, these faithful Apostles will be associated in the administration from above over the twelve tribes of Israel, and all mankind who will be guided and instructed through Israel's "ancient worthies" throughout the earth. See also Luke 22:28-30. This is a lovely assurance to those who continue rejoicingly in the fact that He is the Way, the Truth and the Life indeed. "When Christ who is our life shall appear, then shall we also appear with him in glory." (Col. 3:4.) Our life is linked with His life; that is the relationship of all consecrated followers of the Master, going into death with Him, and later being associated with Him in the wonderful heavenly kingdom.

After the disciples of the Gospel Age have gained the inheritance above, we find from Rev. 21 :3, 4 that our Lord is to be the Way, the Truth and the Life for all the obedient of mankind who have ever lived. "Behold, the tabernacle of God is with men. . . . And God shall wipe away all tears from their eyes; and there shall be no more death." Now, it is a struggle for many to keep life together; but then, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Does this account describe conditions in heaven? No, this is a description of the wonderful restitution of all things down here on the earth, with paradise restored, the Garden of Eden conditions expanded throughout the lengths and breadths of the whole world. That will be the time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." "He that sat upon the throne said, Behold I make all things new." Doesn't it inspire us, to know that every human being who has ever lived will have the opportunity to receive the Lord as the Way, the Truth and the Life!

From Rev. 22 we find further confirmation of the blessings that will flow to all mankind. "He showed me a pure river of water of life." We know that water is an appropriate picture of Truth flowing out. "The law shall go forth of Zion, and the word of the Lord from Jerusalem." It was reported recently that the Amazon River, the greatest river in South America is so strong and forceful in its flow that 100 miles from land, fresh water can be found. What a wonderful picture of the flow of truth! It 1-7.11 "overflow the hiding places." Nothing will be able to hinder the knowledge of the Lord reaching every human being. The river of the water of life will proceed out of the throne of God and the Lamb. There we have the administration linked together, God the eternal One, and the Lamb. And associated with the Lamb, we have the twelve Apostles and the 144,000 members of the Bride, and the Great Company also serve in the heavenly realm before the throne. All these are additional to the angels, so what a wonderful assembly of the heavenly hosts there are to perform the administration over the whole world of mankind!

In verse 17 of Rev. 22 we read, "And the spirit and the Bride say, come." How often we hear this verse used today,—"Come and take of the water of life freely." But this is not applicable yet. No one can receive the water of life at the present time except they are drawn of the Father to Jesus. However, our Lord said, "And I, if I be lifted from the earth, will draw all unto me." He is lifted up on high now, and soon His associates will be lifted up with Him. Then, when there is a Bride, "the spirit and the Bride will say, Come, and let him that heareth say, Come." Yes, everyone who catches the strain of this wonderful message will say, Come, to everybody else. It will be a mighty chorus. Then, "whosoever will may take of the water of life freely." "I am the Way, the Truth and the Life."

"Jesus Christ by the grace of God tasted death for every man." How privileged we are to have heard that message now! How favoured, that we have accepted Him as the Way, the Truth and the Life, and have yielded our lives fully to His service. Let us continue in this acceptance, and rejoice together in the Lord and His Truth, allowing nothing to hinder in the slightest our devotion to Him, and our continuing in the Way that leads to eternal life. May we always be prepared to commend to others the fact that our Lord is indeed the Way, the Truth and the Life to everyone who has hearing ears to appreciate this joyful sound, which satisfies our longings as nothing else can do.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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The Birth of Christ

(Luke 2:8-20.)

*"Behold I bring you good tidings of great joy." (Luke 2:10.)*T

THE story of our Lord's birth is one so familiar as to require no special comment, and yet in its simple detail lies

the hope of the whole world. Four thousand years previous the birth of this child was promised, and all the way along during those forty centuries some faithful souls continued to trust in the promises and to look for the salvation to be brought about through Him. We may surely take for granted that the humble shepherds to whom the message of the Lord's advent first came were men who thus hoped in the promise of God; for to such, and to such only, the Lord discloses His purposes.

These men were quietly tending their flocks by night when suddenly the angel of the Lord came upon them, and the glory of 'the Lord shone around about them; and •they were sore afraid (verse 9). But their fear was soon overcome by the message of the angel, contained in our text, but which, strange to say so many only partially quote, leaving out one of the grandest features of the message—namely, that it was to be to all people.

The message reads, "Fear not, for, behold I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE." It will be observed that the blessedness of these tidings is cumulative; first, it is "good tidings," then it is "great joy," and then the crowning feature of it is that it is "to all people"—not only to those shepherds who were that night looking for the hope of Israel, but for all their friends and relations and all mankind far and near, both to those who now live and to those who shall live, as well as to those now in death.

Blessed tidings! Harken to the gladsome sound,—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Verse 11.) Then He was to be a Saviour to all people; so the Scriptures clearly affirm, saying that, by the grace of God, He tasted death for every man, and that He gave Himself a ransom for all, to be testified in due time—to all. (Heb. 2:9; 1 Tim. 2:6.) The testimony, however, is quite as necessary to the salvation of the sinner as the fact that Christ gave Himself a ransom for all. The favour of salvation will not be forced upon any; but the testimony that it has been provided for every man on condition of his acceptance of the favour upon God's terms, is to be given to every man, for acceptance or rejection. And though millions of the race for whom Christ died have gone down to the grave without such testimony, still the fact remains that the testimony shall be given in due time—which due time, to all such, must be after their awakening from death.

And to this agree the words of the Lord: "The hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and shall come forth; they that have done good (who during the present life have come into judgment and who have passed their trial successfully), unto the resurrection of life, (the full reward of the faithful); and they that have done evil unto the resurrection of judgment." (John 5:28, 29.) That is, the latter class will come forth from the grave to have the truth testified to them then for their acceptance or rejection; and their final judgement of worthiness or unworthiness of life will be based upon their course under trial after the truth has been testified to them—in the Millennial Age. Thus the angel of the Lord preached the good tidings of the restitution of all things to the shepherds on the plain of Bethlehem.

Verse 12. Then they were told where and how they should find this babe of promise, so that when they would see Him they might feel doubly assured that this was He.

Verses 13, 14. "Then suddenly there was with the angels a multitude of the heavenly host praising God, saying, Glory to God in the highest, and on earth peace, good will toward men." This shows how the angels of God are interested in the affairs of men, and how they sympathise with us and rejoice over our prosperity. And this reminds us of other statements, to the effect that there is joy in heaven among the angels over one sinner that repenteth (Luke 15:7); and again, that they are earnest students of the plan for human salvation; and that they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. (1 Pet. 1:12; Heb. 1:14.) Thus we see them to be creatures of God, full of loving benevolence even toward a fallen race, and esteeming it a privilege to serve the heirs of this salvation, although they know, as they studiously look into God's plan, that some of this fallen race are by and by to be highly exalted, even above the angels who never sinned.

Thus we see their humble recognition of the right of the Creator to do what He will with His own, and their cheerful and joyful acquiescence in His perfect will, which they know to be determined by His unerring wisdom and fathomless love. Oh, what universal joy will prevail when the whole family of God in heaven and in earth is brought into fullest harmony under Jehovah's Anointed!

Verses 15-18 show the teachable attitude of the shepherds; they recognised the angels and their message as from the Lord, and, their fears being allayed, their hopes revived and their faith increased, they felt they must go at once and see this which had come to pass. And having seen the babe with Mary and Joseph, they published abroad the good tidings which the angels had brought to them, and how they had actually seen Him of whom the prophets testified.

Verse 19. "But Mary (motherlike) kept all these things and pondered them in her heart," doubtless calling to mind also the message of the angel to her. (Luke 1:28-35.) Again and again we seem to hear her say, "My soul doth magnify the Lord. . . . for He hath regarded the low estate of His handmaiden He that is mighty hath done to me great things and holy is His name." (Luke 1:46-49.)

Verse 20. The shepherds returned to their flocks, fully assured of the wonderful truth that the promised seed of the woman who was to bruise the serpent's head had come. And they returned and glorified God for all the things they had heard and seen, as they were told unto them.

Melbourne Christmas Convention.

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 25th, 26th, 28th and 29th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary—Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, Victoria.

ANONYMOUS DONATION

“A thank offering for the wonderful blessing of knowing the true Gospel.” This message with £20 was received in October. This good help has been placed to the General Fund for the furtherance of the work, and is much appreciated, as unto the Lord.

“With What Measure Ye Mete”

“Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again.”—Matt. 7:1, 2.

If these words were but grasped by the man in the street, they would revolutionize his life. He, of course, doesn't believe them. Most people who do something wrong, entertain the hope that they can avoid paying the penalty. If they have injured another, they hope the injured party will forgive them, or at least be powerless to take revenge. Better still, they hope their misdeed will never come to light.

This is true of “the man in the street.” How is it with us ? Do we really believe this statement of our Lord's ? Of course, we mentally assent to its truth. But to “believe” a thing, in the Scriptural sense, is to *act as* if it were true. Do we always act as though we were thoroughly convinced that with what measure we mete, it shall—shall, not may—be measured to us again? Yet what psychologists term the law of retribution, here enunciated by our Lord, is as sure and certain as the law of gravity.

No one ever supposes that the law of gravity has been repealed, or is likely to be. People know it to be a Cosmic Law, inevitable, inescapable, and they shape their lives accordingly. The law of retribution is also a Cosmic Law. There is no such thing as escaping it. Only the Divine Architect could repeal or suspend its operation, and nowhere in the Scriptures does He give us the slightest hint that He intends to do so. On the contrary, the Apostle declares : “God is not mocked ; for whatsoever a man soweth, that shall he also reap.” (Gal. 6:7.) It has been truly said :

“Sow a thought, reap an act;
Sow an act, reap a habit;
Pow a habit, reap a character;
Sow a character, reap a destiny.”

As the hymn-writer has suggested :

“Sow flowers, and flowers will follow
You whithersoever you go;
Sow weeds, and of weeds reap a harvest;
You'll reap whatsoever you sow.”

This does not mean that every man is to reap, **in** the present life, everything he sows. That was the doctrine once held by Job, but which, through his experience of unmerited suffering, he learned could not be true. While even in this life, men do, as a rule, get what they deserve, this is not true, absolutely. And even to this general rule there are many exceptions. In the brief span of our earthly lives, the law of retribution lacks sufficient scope to operate to its proper and complete issues.

But, if we catch the Master's thought correctly, His words do mean that some where or other, some time or other, in this life or the next, our actions will be measured back to us —grain for grain. If I have practised deceit, I myself will be deceived. Unkindness to another on my part will be repaid in kind. Every time I neglect a duty, evade my responsibility, misuse my authority over some one, I may be certain that some where, some time, I shall receive the due reward of my deeds—possibly in this life, but if not, then certainly in the next. This is the law of the universe, the law of God—a law more sure than that of the Medes and Persians.

However, while those disposed to evil may come to recognize it as a Law, those who have the mind of the Master, know it to be also a Gospel—the Gospel of Retribution. And what a wonderful Gospel it is, when seen in its proper light! All we have to do, if we desire lenient judgment for ourselves, is to judge others leniently ; if we wish for ourselves “good measure, pressed down, and shaken together, and running over,” we have but to give this to others, and it shall be given us. (Reprinted from “The Herald of Christ's Kingdom.”)

ABOUT CHRIST'S FIRST AND SECOND ADVENT

At Christ's first advent He lived here a fleshly human being for thirty years, before He was recognized as the Son of God.

All Bible students know that our Saviour comes the second time, with His glorious Spiritual body. With our human physical eyes we cannot see spirits. We cannot see God nor Satan because they are spiritual beings, then why should it seem incredible, that Christ, at His second advent, should appear in His glorious spiritual body, and yet be invisible to our physical eyes ? Though we were educated to believe that we would see our Saviour at His second coming with our physical eyes, that education was erroneous. Bible students all over the world now agree that the only way we can see Christ before our resurrection change is with our mental eyes—the eyes of our understanding. See Eph. 1:18.

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A new booklet of hymns suitable for children, now numbering 73, as well as numerous choruses, has been compiled by one of our friends, and copies are now available at 1/6 each, post paid.

Witnesses for Jesus

"He that receiveth you receiveth me." (Matt.. 10 :40.)

THE following thoughts are from an article written many years ago, and which are as timely and important for us today, as in the past.

"What in fact, should we do if Jesus appeared in our society with any claim to anything but the right to console us, to heal our personal ills, and to make us all comfortable again? I wonder. As a revealer of the art of actual living, as the master of the craft of life—for that is what He is and was—should we recognise Him, or would Church and State combine against Him as a dangerous fellow, one to be dealt with in the old Judean way, to be bullied, to be betrayed, to be crucified ? I wonder.

"I suggest that for many of us who are here, there is, after all, one thing above others that actually makes known the Gospel, and that is the goodness of the individual. If only when we got home tonight they knew at home, because we were rather different, that we had been trying to draw near to our Lord; if only they could see that we were a little more thoughtful, courteous, kindly and understanding, then, 'Oh, my!' they would say, 'there is something in this more than we thought there was.'

"I think it might well be the ambition of all our lives that one day, possibly, most lovely of all, wife, or brother, or sister, or mother, or grannie, might say after we had left, 'It seems as if Jesus of Nazareth had passed by.' So when we talk, as we often do, about the Bible and its Plan of the Ages, let us please remember that this message will count in an amazing way if we can take Jesus Christ back to our homes or to our places of business."

"A LITTLE WHILE"

"A little while" for patient vigil keeping,
To face the stern, to wrestle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim;
And then the Bridegroom's coming footsteps hailing-
We'll haste to meet Him with the bridal hymn.

And He who is Himself the Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad "forever,"
Will light the shadows of the "little while".
Jane Fox Crewdson.

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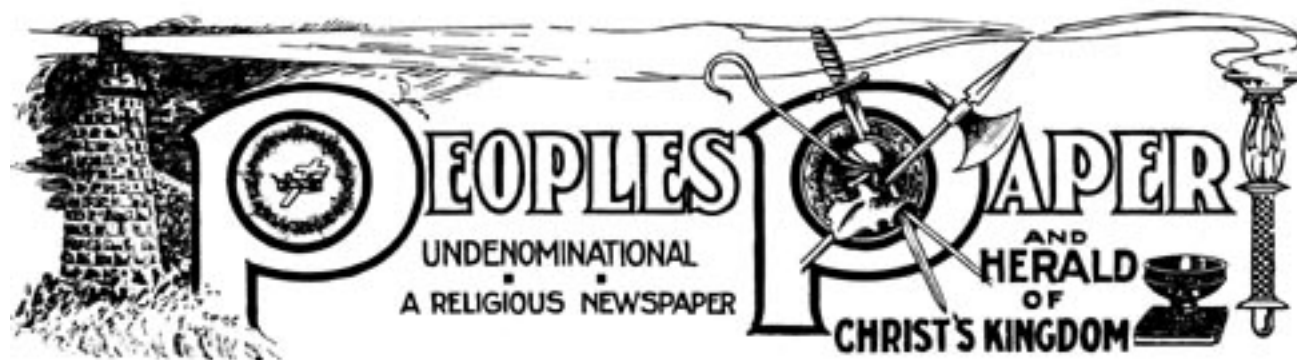
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Price— Sixpence

Things That Alone Count.

(Convention Address)

WHAT are the “things that alone count,” or the “things that belong to our peace?” St. Paul in Ephesians 4:1-3 gives us the answer to this pertinent and reasonable question. Addressing the faithful in Christ Jesus, He said, —”I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.” How? “With all lowliness and meekness, forbearing one another in love ; endeavouring to keep the unity of the spirit in the bond of peace.”

Thus it is that the great Apostle of the Lamb is revealing those “things that alone count” in the character of our Christian walk, which lead to the peace of a good conscience, rich with the fruits of a Christian life, rich in faith, hope, and love.

If we do not have these things that accompany salvation, as revealed by the writer of Hebrews 6:9, we shall be at the last found “poor, naked, blind and miserable.” Oh, how we sometimes mistake the “things that alone count,” and we pass them by.

We sing in one of our well-known hymns,—”Prayer is the soul’s sincere desire, uttered or unexpressed.” It is the offering of our desires to our Great God and Father, who we believe can and does hear us, and who is able to respond and make full provision for all our needs. So in that surrender of self, in consecration to His will, in that childlike confidence and faith in Infinite Love and Goodness, we tell to God our innermost desires. Then, too, we must learn that “prayer is not overcoming God’s reluctance; it is laying hold of His highest willingness.”

St. Paul, speaking under the power of the holy spirit, said to his Christian brethren, “covet (or desire) earnestly the best gifts,” and continued, “and yet show I unto you a more excellent way,” a way that will count at the last, for all else will vanish away.-1 Cor. 12:31; 13:13.

Thus, the Apostle reveals that gifts are good, but only if ministered in love; benevolence is good, but not apart from love. Yea, there are other values, but this one is supreme, and the fountain of all perfection and excellency. Thus, it is noteworthy that love is better than our present incomplete knowledge, and greater than even faith and hope. Why? Because it is the end and design of the Almighty God and Creator of all things. Love is His brightest glory, and the revelation of it leads to the desire for a fuller fellowship, and fellowship to a deeper love and appreciation toward all those who are seeking the “things that alone count,” in the Christian walk and experience—a moving on to a richer unfolding of the things of the spirit. A life so lived here and now will be the “earnest” of that to come. Surely a child of God needs but one thing to be able to live as a child ; it is to be filled with the spirit of Christ.

Let us again and again return to our love chapter, for therein St. Paul proceeds to enumerate the things that really count now in this our day of visitation—a day of grace and truth wherein by the will of God is laid a deep foundation of a strong character, rich in spiritual things.

Again we find another servant of God and an Apostle of Jesus Christ bringing to the attention of God’s people the “things that alone count,” saying, “If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” (2 Pet. 1:8.) St. Peter, continuing in the 9th verse unfolds a momentous fact and at the same time sounds a solemn warning to every ear that has been touched by the blood of Christ. Peter tells us frankly that “he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins,”—his former way of life. May it deepen in our hearts the sense of our utter weakness

and the matchless grace of our Lord Jesus Christ.

The Lord Jesus Himself said He was that he was the door to the Father's love. In John. 10:9 we read, "I am the door; by me if any man enter in he shall be saved." That was equivalent to saying, "I am the only way whereby lost sinners may come to God and obtain salvation"; in other words, the only way of entrance and admission into God's sheepfold.

The Philippian church had given St. Paul unalloyed gladness, and so, writing to these lovers of the same love, he asks them now to fulfil his joy, to make his cup brim to overflowing; and at the same time he sets forth the "things that alone count," the things that belong to their peace.

It was the prayer and desire of the Apostle to see the Christian virtues fully developed among them until they had become a pure church, in heart and mind, ruled not by selfishness but love. The great Apostle opened his heart unto them, saying, "God is my witness how I yearn for you, for all of you, with a heart which is one with the Messiah Jesus! And this is my prayer, that your love may rise higher and higher, to its fullest development in recognition of the truth, and in a comprehensive grasp of its application, thus furnishing you with a sure test of what is true excellence, so that you may remain untainted by error, unstumbling amidst obstacles, till the Day of Messiah's appearing, bearing the while a full harvest of righteousness, attained through Jesus our Messiah, and redounding to the glory and praise of God." (Phil. 1:8-11. Way's translation.) Let us remember that true Christian fellowship can be enjoyed only in the light. This fellowship consists in real enjoyment of Christ. As our one object, our common portion, it is joint consecration of heart and soul to that blessed One who loved us and washed us from our sins in His own blood and brought us into the light of God's presence, there to walk with Him and with one another.

Fellowship cannot be had by a (*) heartless traffic in certain favorite doctrines which we receive to hold in common. Nor is it a sympathy or agreement with those who think and see and feel with us in some favorite theory

(*) This statement respecting a "heartless traffic in certain favorite doctrines" is not to be misunderstood as lessening the value and importance of doctrines when accepted and used in the spirit of Christ. See John 17:17. -B.B. Institute.)

or dogma. It is something quite different from all this. It is delighting in Christ in common with all those who are walking in the light—Christ known and enjoyed through the holy spirit. What a privilege to delight in the One in whom God delights. It is our desire to have this grand and all-important line of truth fully impressed upon our hearts and minds—to see it impressed upon the hearts and minds of all God's people, for it lies at the very base of all true Christianity and forms an integral part of the truth of the Gospel. Christ is the Touchstone by which all is to be tested, and according to our attitude to Him, we judge and condemn ourselves.

St. Paul, speaking words of caution to his Philippian brethren, whom he dearly loved, said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself." (Phil. 2:3.) In other words, let your life as members of one commonwealth, the Body of Christ, be worthy of the glad tidings of the Messiah, standing firm, animated by one spirit—the spirit of love. All true progress must be along the lines laid down by Christ our Head. Hence, the first unalterable words of the Saviour regarding discipleship are,—"If any man will come after me, let him deny himself, and take up his cross, and follow me." The world with its tinsel and glitter, the false pretensions of countless things, are of no value. Compare them with the things that alone count, things that make for eternal peace and happiness, and we shall clearly see that outside of Christ all is dross.

Now is the day of salvation. It is the Christian's day-- of visitation, and if we go with Him, make our home in the things of the spirit, we will not at the end of the way have any vain regrets.

We know that strife and love cannot mix. No body of men can be bound together permanently on the principles of strife and vainglory. Why? Because they are disintegrating principles. They have no place or value, and when viewed in the light of eternity, they cannot be among those things that belong to our peace. Therefore, if we are Christ's, we must have Christ formed in us; we must have the mind of Christ in us, and we must rule our lives by the new motive, "Love one another." Only in that way lies peace; only in that way lies the purest joy in all its excellence; only in that way can we be pleasing to God and enjoy spiritual kinship with the Lord Jesus Christ and the members of His body.

God summons us to a new way of life, and our hearts tell us that the things that belong to our peace are not the things that the world is striving for. Rather, let us keep in mind that between the Christ-life and the world-life there can be no compromise. "We cannot serve God and Mammon" at the same time. If we would find rest, we must learn of Him who was meek and lowly in heart. (Matt. 11:29.)

The one work of Christ on earth was to glorify the Father, to reveal what a glorious God He is. It was His avowed purpose that the world should know that He loved the Father and came to do the Father's will. Thus, the greatest teacher of all time reveals that living to God's glory on earth is the gate to living with Him in God's glory in heaven. Some one has rightly said, "The love of Christ is the great instrument of sanctification because it begets in us a desire and passion to do God's will and to keep His commandments." "Ye are complete in him."—Col. 2:10.

Paul most clearly reveals in his Epistle to the Philippian church that Christ is the believer's strength and joy, and he exhorts them to unity that they be of the same mind in the Lord; then he proceeds to point out the things that make for peace: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.) Thus, the apostle brings to our attention that our love of God and Christ puts a new light on life, and enables us to see what are the things of importance to the Christian. It is a call to us for a truer self-scrutiny lest we, too, may be despising or neglecting the time of our visitation.

Jesus in His Sermon on the Mount plainly discloses to His apostles the things that alone count, and He prefaced

these things with the words, "Blessed are." Jesus not only strikes nine notes of joy but also a note of Divine approval. A well known Christian writer in his exposition of the Sermon on the Mount said,— "We have here not the lines of a code but the lineaments of character." This character is unattainable by effort but is wrought in the believer by the spirit.

St. Paul clearly points out this fact in Gal. 2:21, saying, "I do not set aside the gift of God, for if righteousness were through a ritual, then Christ died to no purpose." Paul in his Epistle to the Galatians clearly shows that Christian character is produced by the holy spirit, not by self-effort. It is the outworking of the new life in Christ Jesus our Lord. We are exhorted to "work out our salvation with great carefulness, because it is God who is working in us by his spirit to cause us to will and to do his good pleasure." (Phil. 2:12, 13.) Since it is by the power of the spirit that we have our new life, the harvest of the spirit's sowing, the apostle declares, will be love, gladness, heart-peace, forbearance, kindness, benevolence, trustfulness, gentleness, and self-control. These are the things that alone count—that make for peace.

After having announced that the kingdom of heaven was at hand, the Master sought to impress upon the hearts of His disciples the principles of that kingdom. He revealed one important aspect of it in the words, "Except ye become as little children ye cannot enter the kingdom of heaven." (Matt. 18:3.) How great the value of this counsel ! And how important that we hold it in our hearts and learn of Him who was "meek and lowly in heart." It teaches us what will be the nature and distinction of the heavenly kingdom, for "whosoever shall humble himself as this little child shall be exalted." (Matt. 18:3.) Thus Jesus, the meek and lowly One, calls us to learn of Him the path to God and the heavenly kingdom. Self-abasement alone will be exalted.

In the Beatitudes, with which the Sermon on the Mount opens, especially verses 3-11, the Lord Jesus clearly and definitely reveals what the believers of this Gospel are to be in themselves. He points out that the Christian life consists of being poor in spirit, in mourning, in being meek, in hungering and thirsting after righteousness, in being merciful, pure in heart, in being peace makers, persecuted for righteousness' sake, when they shall say all manner of evil against you falsely for My sake.

After laying the emphasis on "for my sake," the Lord Jesus proceeds to describe the effect of such living upon the world, saying, "Ye are the salt of the earth," and "Ye are the light of the world." (Matt. 5:13-16.) History shows that real Christian character has been indeed "the salt of the earth," and "light of the world." Keeping this end in view, do not be unthinking Christians, but try to comprehend what is the Lord's will. In other words, keep in mind that a Christian believer by his new life in Christ Jesus is light, and as such he must order his life, for the fruit of light appears in every form of goodness, righteousness, and truth. Did not the Great Teacher say, "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.) The Son of God gives all honor to the Father.

The wise Master-Teacher gathers up and emphasizes the outstanding things, things that count, saying, "He that endureth to the end shall be saved." (Matt. 10:22.) This is coupled with the assurance that theirs shall be an appropriate reward. But, on the other hand, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20.) Thus, the Master points to the fact that entrance into the kingdom of heaven will not be upon the basis of legal righteousness, but upon that which far exceeds it—a love of righteousness.. We must go beyond the outward form, or we will not enter that kingdom of love in which we "love our enemies and do good to them that despitefully use us." God has called His people through Christ Jesus to wage a new warfare, on a new plane, and with new weapons. He calls us to the overcoming of evil, of hate, of the world, and the only way this is possible is by using the higher weapons of love, restraint, good will, and the spirit of forgiveness. If we fail here in the things that alone count, we fail as Christians.

Having viewed in the Sermon on the Mount, first, what the believers are to be in themselves; second, what they are to be to the world ; we now come to the third thing which is of great importance, namely, what they are to be in their relationship to God: "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) This word perfect implies full development, growth into maturity of godliness. St. Paul expressed it in these words: "Till we all come into the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13.) That work will not be complete until the image of Christ is engraved upon the heart and we are changed by the work of the spirit, transformed into the image of His Son. What we are in ourselves, what we are to the world, and what we are in our relationship to God, determines life for us. They determine what we are to be in the future. Unless we seek and strive after the things that alone count, we shall not hear that "Well done, thou good and faithful servant ; thou hast been faithful over a few things ; I will make thee ruler over many things ; enter thou into the joy of thy Lord." (Matt. 25:21.)

Let us, therefore, regard each passing moment as having a specific character and definite purpose. Let us realise to the utmost, the solemnity of each moment of our Christian life as a whole, for we are to utilize the time because "the days are evil." Let us bring intellect and conscience to bear upon all our ways. Let us seek to know God's will, and be willing to pay the price.

It is true there are many minor purposes, but the great end is to form ourselves, with the help of God, "according to the pattern showed" to us in the Sermon on the Mount, in order that it may lead us on to the higher purpose of being changed from the image of the earthly into the image of the heavenly.

The first three beatitudes uncover the aggressive attitudes of life. They show God's invasion of us, taking away our self-sufficiency, our very self-life, getting us ready for the most amazing offensive of love that the world has ever seen. For we read, "For God so loved the world that he gave his only begotten Son," in order that every one exercising

faith in Him might not be destroyed but have everlasting life. (John 3:16.) “That tender love is timeless,” having no beginning, because He is God, therefore, no end and no decay.

As surely as the magnet when applied to a dish of sand into which some metal filings have been thrown will draw every little bit of these filings out, so surely will the magnet of His love draw out of earth’s humanity the ones who feel its impulse and its preciousness. It first means we must be knit to God by the Son of His love, separated from evil—separated by the power of His received love; for the root idea of holiness is not moral character, goodness, and of action, but it is separation from the world and consecration to God. Yielding to and answering that love, so that it separates us for Himself, is that which alone counts, peace of mind, security, and leads to happy submission, and He assures us that never will He “forget” any of our works.

The Gospel of Jesus Christ begins with the demand of self-renunciation—“poor in spirit”—and ends in the fulness of the “new life.” He who walks amidst the candlesticks will see that each little lamp is fed according to its capacity and need. We must hold up our emptiness and nothingness to Him, and He will fill it with His fulness. Thus by His grace, out of this nothingness we will grow strong in faith, giving God all the praise and glory.

But let us remember at the same time that the highest glory of the creature is in being only a vessel to receive and enjoy and show forth the glory of God, by simple reliance upon Christ, conscious of our deep need, and believingly waiting upon Him. Yes, it is the displacement of self by the enthronement of God. Where God is all, self becomes nothing. This fact is revealed by the very first words of the Sermon on the Mount. The Lord Jesus therein revealed to His early disciples and to us the open gate through which alone we enter the kingdom of heaven, saying, “Blessed are the poor in spirit.” Moffatt says, “Blessed are those who feel poor in spirit”—not in material things, but rather, recognizing that we have nothing in ourselves and being conscious of our spiritual need. It is simply the sense of entire nothingness which comes when we see how truly God is all in all. It is not something which we bring to Him, but the nothingness that makes room for God to work in us His good pleasure.

It was God’s good pleasure to give a set of new commands (laws) unto the children of Israel, “for the law came by Moses.” To them it contained the things that alone counted to them—things which made for peace, happiness and life. Love of ease and unbelief kept them from marching on and obtaining the heights of the fulness of God’s promised blessings. Israel failed sadly—failed under law and government—hence, instead of life and blessing, there has been judgment and dispersion. Thanks to our God, in spite of Israel’s unfaithfulness, all Israel shall be saved and restored and blessed on the ground of God’s oath-bound covenant to Abraham and his seed.

Through their failure, “grace and truth came by Jesus” to us Gentiles. So let us cherish our opportunities and seek the things of the spirit. It is for us to determine that we shall make our trials, whether little or great, a means to draw us nearer to God.

We must let Christ, “the wisdom of God,” choose our path, and at last we shall lift our praises to “Him that is able to keep us from stumbling and to present us faultless before the presence of his glory with exceeding joy.”

In Christ all fulness dwells, from Him proceeds
All that fall’n man, poor, wretched, guilty needs.
In Him the contrite, bruised in spirit, find
Whate’er can heal the sorrows of the mind—
Forgiving love, that saves from blank despair,
Rich grace, that banishes each anxious care,
Soft pity, that relieves the bursting sigh,
And truth, revealing joys that never die.
Thrice happy they, who to His Word attend,
His favor seek, and on His strength depend.
‘Tis theirs to know His heart-consoling voice,
To share His smile, and in His name rejoice.
To them, reclaimed in mercy from the fall
And heav’nward marching, Christ is all in all:
In want, their treasure—in distress, their stay—
In gloom, their day-spring—vigor, in decay—
’Mid foes, their guard—in solitude, their guest—
In storms, their hiding place—in toils, their rest—
In bonds, their freedom—their relief, in pain—
In life, their glory—and in all things gain.

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Quietly Minding One's Own Business.

"But we beseech you brethren . . . that ye study to be quiet, and do your own business." —1 Thes. 4:10, 11.

THERE is a quietness that appertains to sloth and indolence, but this evidently is not what the apostle means in our text ; for elsewhere he urges us to be "not slothful in business" (Rom. 12:11). There is another quietness that appertains to peace—a composure which is the opposite of nervousness, giddiness and childishness. This condition we believe to be that which the apostle had in mind. The Lord's people are to study, to have a mind that is well balanced. This composure is not natural to the majority of people, and is, therefore, something to be studied and attained. We are in the school of Christ to learn such lessons.

This desirable quietness represents the graces of the holy spirit — meekness, gentleness, patience, and brotherly kindness. While we are to be "fervent in spirit, serving the Lord" (Rom. 12:11), we are also to be obedient to the instructions of the holy spirit, in meekness, quietness, and love. We are to endeavour to take a proper estimate of the affairs of life, and not to allow trivial things to excite us. This course, if faithfully pursued, tends to produce a quietness of spirit.

To mind one's own business is a very important lesson to learn. Surely every Christian has observed that much of the trouble in the world results from interference one with another. In every difficulty, one or both of the persons involved failed to mind his own business. Some people are always seeking to find fault with others, and seem to think they are commissioned to correct the whole world. We find no authority given in the Bible for such a course.

A busybody is a person who meddles with the affairs of others with which he properly has nothing whatever to do. Sometimes he fancies that it is his duty to advise, criticise, investigate, chide and reprove others. The Golden Rule will prove a great help in deciding what is one's duty in any case. This commandment of the Lord prohibits everything akin to busy-bodying. Each member of the New Creation should educate his conscience to discriminate between brotherly love and busybodying, and should learn to apply the rules of justice and love to every act, word, and thought, so far as in him lies.

Where a matter is one in which we are personally concerned, however, we shall not be meddling with other people's affairs, but minding our own business when we give it proper attention. There are times, places and circumstances which the Bible points out as proper for correction, reproof, etc. A parent may correct a child ; a teacher, a pupil. It is not meddling for a parent to have knowledge and direction of all that is going on in the house, nor for the teacher to be in touch with the affairs of the school. The personal rights of the members of a family or of a school should never be lost sight of, however. A householder and those who are serving a house come under the same rule as do parent and child, teacher and pupil. One of the greatest lessons of life is to learn that one who spends considerable time in correcting others, even though it be properly done and well, is prone to forget himself. One's first duty is to bring himself into harmony with the Divine arrangement, and to keep himself there.

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" . . . and Peter."

(A Story of the Tenderness of Jesus)

IN the grey light of an early dawn three women approached timidly to a rock-hewn vault on an errand of love. They had come, as early as the Sabbath laws and the darkness of night allowed, to complete a work performed in haste before the Sabbath day began. When the One they loved and followed had been lowered from the Cross and borne to His quiet resting-place, these ministering souls had enfolded in the winding-sheets some small supply of aromatic spice. The near approach of the day of rest had cut short the embalming work, and the body of the Lord had been laid aside and left until the law permitted this service to the dead to be resumed. (Luke 23:56.) With astonishment they found the sealing stone removed; by whom, or how, they did not know. Peering into the dark recess, they thought to see the swathed recumbent form of their beloved Lord, upon which, with busy hands, they hoped at length to complete the needed work. Entering within, they found not the body of the Lord, although the grave-clothes lay in their place. To their surprise a living angel from on high replaced the holy dead, whose radiant form struck wonderment and awe into their hearts.

Sensing their fear, the angel spoke, and told them that their Master was alive again, just as He had told them in earlier days. “Go tell these things to His disciples, and Peter, and tell them He will see them in Galilee.” “. . . and Peter! . . .” “To His disciples **and** Peter . . .” as though, for his grievous sin, Peter would think he had now no right to esteem himself the Lord’s disciple.

These were the angel’s words, but they revealed the Master’s love. He who told the angel to say that He proposed to meet them in Galilee was He from whom those two comforting words had come. Jesus did not forget the broken anguished heart which wept so sorely at its fall. Jesus had known His man prior to those searching days. “When thou art converted, strengthen thy brethren” said Jesus to His then braggart friend. (Luke 22:32.) *Jesus* knew His man, even though he failed and fell, and knew how to soothe and heal his broken heart.

But the Lord did more than that. Somewhere before that first day was done, the Lord had found Peter alone, and disclosed Himself to Peter’s tearstained eyes. “**He was seen of Cephas.**” (1 Cor. 15:5.) “The Lord is risen indeed **and** hath appeared **to Simon,**” replied “the eleven,” (Luke 24:34), to the returned ones from Emmaus.

What passed between the Lord and the stricken penitent is veiled in sacred obscurity, but who can doubt that no words of chiding or reproof passed from the Master’s lips, but words of soothing tenderness that fell like healing balm on Peter’s wounded heart.

“. . . and Peter!” Let us write it now “and John! . . . and Mary! . . . and Frank! . . . and Harriett! . . . and . . .!”—every one who in times of strain has failed and fallen to the dust. It needs not to have been Peter’s grievous sin, but each one’s own particular slip—that rapier word! that chilling glance! that wounding act! that seeming wrong! sad sequence of a moment’s lack of thought.

When the chastened heart, in retrospect, looks back upon its hasty fall, let it remember that a watchful eye has seen it all, and in assuring answer to its tears will say again, “. . . and Peter” “. . . and John” “. . . and Harriett” “and . . . and . . .” And so He keeps His “own” by His own word, in His own way. (Reprinted from “Bible Study Monthly”, England.)

The Two Parts of the Work of Redemption.

THE statement of the Law is very positive—“The man that doeth these things shall live by them.” Whoever keeps God’s commands will live in them and will receive everlasting life as a reward for keeping them. (Lev. 18:5; Rom. 10:5.) In making the promise of life to the Jews, God did not tell them in what manner He would arrange for its fulfilment. As a matter of fact, although the Jews did not understand the types of the Law Covenant, God had showed how the keeping of that Covenant would give everlasting life; namely, through sacrifice.

In His great Plan of the Ages, God had already provided a Redeemer. (Eph. 1:4). It was, therefore, in view of this provision of Divine grace that the promise of life through keeping the Law could be made. But in *giving* the Law Covenant, God did not omit the great atonement sacrifice, which was the type of the work of Redemption.

That our Lord had some understanding with the Heavenly Father before He was made flesh is self-evident; for His change of nature is represented as a voluntary act on His part. (Phil. 2:8.) He took not upon Himself the nature of angels, but that of the seed of Abraham. He had an object in taking upon Himself the nature of Abraham’s descendants. He did so “for the joy that was set before Him.” (Heb. 12:2.) This expression implies that He had some knowledge of the nature of the work which He had come to accomplish.

This knowledge which our Lord possessed in His pre-human condition did not include the understanding of all the various types of which He was to be the Antitype, but evidently He knew that this stooping from the heavenly to the earthly nature was a means to an end, which was to be accomplished when He became a man. In order to take this great step, it was necessary for Him to have absolute confidence that the Father would not wish Him to do anything which would be to His injury, but to the contrary, something which would do Him good. So great was His faith in the Father that He wished to do the Father’s will at any cost.

The first step toward the achievement of the Father’s will was the taking of a nature lower than any on the spirit plane—the human. Then, being found in fashion as a man, He humbled Himself unto death, even the death of the cross. (Phil. 2:8.) He did not humble Himself before He became a man, but afterwards. As a boy He inquired of the Doctors of the Law what time would be appropriate for Him to enter upon His ministry. Evidently satisfied by His investigation that there was nothing to be done at that time, He returned to His home with His mother and her husband, and was subject to them until He was thirty years old.—Luke 2:51.

At thirty years of age, Jesus offered Himself at Jordan, where He went for no other purpose than to make His consecration. He knew that He had come into the world to be man’s Redeemer; that God’s will concerning His work of redemption was written in the types and shadows of the Scriptures, and that this will was altogether outside of the moral part of the Law, for it was not obligatory on one who would keep the Law. He also knew that to do this work of redemption He must present Himself in sacrifice. (Psa. 50:5.) Gladly He offered Himself, saying, “Lo, I come. . . . to do Thy will, O My God.”

In the Atonement Day offering, our Lord’s consecration is pictured by the High Priest when he smote the bullock and killed it. Here we have in the type a picture of our Lord, who was represented by both bullock and priest. The new mind, the new will, the New Creature, offered up the flesh. It was not that He offered up Himself as man’s Redeemer; He presented Himself a sacrifice—not to mankind, not to Satan, not to the world, but unto God. He was so loyal that He was ready to sacrifice to the Father everything which He possessed; He was permitted to prove His loyalty and faithfulness even unto death.

As a result of His obedience unto death, even the shameful death of the cross, our Lord was raised from the dead and given the very highest nature—the Divine. In due time He will be permitted to offer the merit of His sacrifice as a Ransom-price for the sins of the whole world, and thus He will become the world's Redeemer.

This word Redeemer is quite broad. It signifies one who obtains control of something and brings it back to a former condition in a legal and satisfactory manner. Our Lord began to do this work. He has accomplished the first part, which in due time will become a satisfactory price for the sins of the world. He has already been highly exalted and thus qualified for the great office of Mediator between God and men. He is waiting merely until the members of His Body be joined to Him and made participators of His glory, and then the work of Restitution for mankind will begin.

Our Lord will be a thousand years in doing the second part of this work of redeeming. At the close of the thousand years the work will have been finished. Now He is the Redeemer, the Restorer, not because He has done the work, but because He has the power and authority to do it. At the close of the thousand years He will be the One who will have accomplished this work of Restitution, and the name Redeemer will be His forever, even though the work of redeeming will be in the past.

Nothing in the Scriptures indicates how clearly our Lord understood the terms and conditions upon which He would please the Father after coming into the world. We are, therefore, not to dogmatise on the subject. But it is probable that He did not know all the experiences through which He would pass while in the flesh, and that some of these were afterwards revealed to Him, as we read that when He came up out of the water, after His baptism, the heavens—the higher things, the spiritual—were opened to Him. (Matt. 3:16.) Thenceforth He was able to appreciate the deeper features of God's Plan.

Melbourne Christmas Convention.

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D.V.) on December 25th, 26th, 28th and 29th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary—Mr. J. B. Warn, 16 Kennedy Street, South Oakleigh, S.E.13., Victoria.

"Israel in History and Prophecy" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

CHILDREN'S HYMNS

A new booklet of hymns suitable for children, now numbering 73, as well as numerous choruses, has been compiled by one of our friends, and copies are now available at 1/6 each, post paid.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

Correspondence.

U.S.A.

Sept. 13th, 1963.

Berean Bible Institute, Dear Brother—Loving greetings in the name of our Lord Jesus. It has been my desire to write you for some time now, to advise you of our receipt of the book, "The Bible Teachings on the Covenants, Mediator, Ransom, Sin Offering, Atonement," to thank you for your good letter, and to express our appreciation to you for your labor of love in serving us so well and so promptly in sending the book. . . .

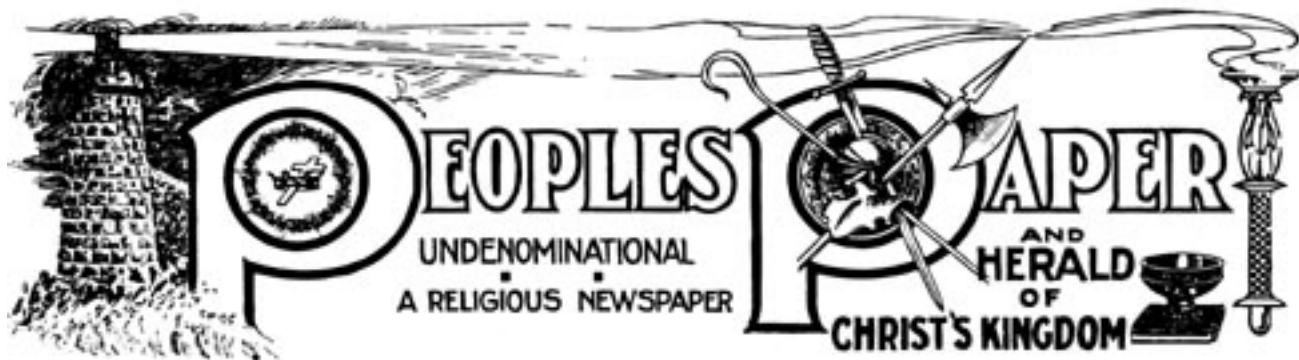
My wife, Sister _____, and I have seen copies of this book and were loaned a copy by Brother ----- of the San Francisco Ecclesia. One copy that we saw had been printed in Australia. Realising how scarce they are we decided to write you dear brethren thinking possibly your supply might be larger. And now we see how the Lord has overruled. . . .

Thank you also for the "Peoples Papers." My wife called my attention to the article "Undenominational Denominations" beginning on page 4 of your current issue, in which you give a brief resume of the beginning of the Truth work in Australia and its continuance. We appreciate the faithfulness of our brethren and are trying also to be faithful. Last evening Sister and I were putting out a few tracts in the cars at two of the large shopping centers here, hoping to attract a little attention to the Frank & Ernest programme. Our Father is still finding a grain of wheat here and there, and some of the world are at least somewhat comforted by the true "gospel," and will rejoice in their season. Brother-----Sr. is serving the brethren in Great Britain, France and Switzerland this summer. Dad and Mother were both with Bro. Russell at the Bethel and are both still rejoicing in the Truth.

Sister _____ and I symbolized our consecration in 1942 and are "running for the mark for the prize of the high calling of God in Christ Jesus." Thank you again. Greet the brethren for us. Let us pray for one another and continue to rejoice in the prospect of HIS glorious kingdom and the privilege of sharing in the rewarding work of blessing all the families of the earth together with our Lord and Head. By His grace,—

FRANK & ERNEST TALKS

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



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The Great Things of God.

THIS is indeed an important subject. From “Psa. 19:1-4, in Leeser’s translation, we read, —”The heavens relate the glory of God, and the expanse telleth of the works of his hands. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech, there are no words, their voice is not heard, but their melody extendeth through all the earth, and to the end of the world their words.” These are lovely words indeed, referring to God’s wonderful noiseless creation, the heavens and the earth. Think of the mighty planets going their course without ostentation or show or commotion of any kind. It is an example indeed, showing God’s mighty works in such a marvellous way that we are able to behold with our eyes.

In agreement with the Psalmist’s words are the thoughts in the hymn

“The heav’ns declare Thy Glory, Lord,
Through all the realms of boundless space.
The soaring mind may roam abroad,
And there Thy power and wisdom trace.
But not alone do worlds of light,
And earth, display Thy grand designs; -
'Tis when our eyes behold Thy Word
We read Thy name in fairest lines.”

Yes, God’s Word, His great gift to us, is the means of revealing and manifesting His wonderful character — His justice, love, mercy and power — to us, His human family, here on earth. So, indeed, we read His name in fairest lines when our eyes behold His Word, and beholding, of course, intelligently, in a way we are able to see the great Plan of God linked together, as it were, step by step through the ages.

Thinking of the Psalmist’s declaration of praise and thanksgiving for the Lord’s **great goodness**, speaking for himself and also prophetically of the David class of this Gospel Age, let us read from Psa. 31:19. “Oh how great is thy goodness, ‘which thou hast laid up for them that fear (reverence) thee; which thou hast wrought for them that trust in thee before the sons of men.’ We should trust not in princes of this world, but in the Lord. “Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.” This is a helpful message of comfort and encouragement from the Psalmist, who had the spirit of God in his heart, and poured out these lovely words of praise and thanksgiving to God.

Further, from Psa. 32:1, 2, we read — ‘Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.’ We have this lovely passage quoted in the New Testament too, revealing the great favor and blessedness of those who receive justification by faith as they trust fully in the merit of Christ. “Blessed is the man whose sin is covered.”

The Lamentations of Jeremiah also has a helpful message for us, as we read, — “It is of the Lord’s mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord.” (Lam. 3:22-26.) Surely this is a lovely message for us, that the Lord’s compassions fail not; they are new every morning. “Great is thy **faithfulness**.”

The meaning of the Hebrew word from which we derive our English word “great” is in keeping with our idea of what the word means. It means, “Abundant — in quantity, size, age, number, rank and quality.” “**Great is Thy faithfulness**,” indeed! Meditating on the words — “It is of the Lord’s mercy that we are not consumed,” our minds think upon the greatest of God’s abundant blessings to us. This we find revealed in the symbols of Revelation in chapter 5:6 — “And I beheld, and, lo, in the midst of the throne . . . stood a Lamb as it had been slain.” We well know this lovely symbol pictures “the Lamb of God that taketh away the sin of the world.” Further, in Rev. 13:8, we read

of the “book of life of the Lamb slain from the foundation of the world.” Just to think of that—the Lamb slain from the of the world,” in God’s GREAT Plan of the Ages. In other words, God determined that His Son should provide the sacrifice for fallen humanity, even when there were no human beings at all. God’s greatness was able to discern that man would disobey and fall, that the rest of mankind would come forth “born in sin and shapen in iniquity,” and God’s love and mercy, on the basis of His justice, reached out even at that time to provide the means of salvation. Surely this is the greatest gift, the greatest truth that any have been able to appreciate and grasp during the whole history of mankind; that Jesus was the “Lamb slain from the foundation of the world,” in God’s wonderful Plan of salvation.

In James 1:17 we have a helpful thought also. “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” What a wonderful consolation to know that once God makes a promise, it is absolutely sure of fulfilment to all eternity! God determined away back there at the foundation of the world that He would provide this great sacrifice, His only Beloved Son, and there is no shadow of turning in the whole transaction, from beginning to end. We find that the ancient prophets definitely foretold the events of our Lord’s first advent,—that Messiah would come to Israel, be rejected, be a man of sorrows and acquainted with grief, be mocked and contradicted in every possible way, and finally crucified. Also in the prophets we find His resurrection foretold. We are assured by both the Old and New Testaments that these things actually happened; we know of the verity of these things. They are the **great things** of God that have been fulfilled. God tells us of many great things yet to come to pass, and we are just as sure of their being fulfilled as we know of the past things being accomplished. That is the assurance we have from James,—“Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

The Father of lights will lighten every man who cometh into the world, in due time. He lit up the whole universe, as it were, when He said, “Let there be light.” The Lord is also shining in a very marked manner into the hearts of those who come to Him now. Later on everyone will know Him, from the least to the greatest. All these things are included in this message in James. Amongst all the good and perfect gifts from above, from the Father of lights, we know His best and **greatest gift** was His gift of Jesus to be the Saviour of the world.

In Jude 3 we have an instructive thought in connection with God’s greatest gift. “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.” We may ask, What is common about the wonderful salvation through the sacrifice of Christ? “This common salvation.” Nothing, indeed! But it is provided for very common people; that is fallen people. The meaning of the word “common” is—“That which is shared by all, profane.” “All have sinned and come short of the glory of God.” This “common salvation” is a salvation for all people who have come short in the sight of God. So Jude is telling us about this great provision for all mankind—the “general salvation” is the term we would now use. On the basis of God’s rich provision for the whole human race, Jude exhorts us to earnestly contend for the faith once delivered to the saints—the hope of the heavenly inheritance for those to whom he wrote in his day, and to us in our lifetime.

This faith once delivered to the saints is beautifully presented to us by Paul in 1 Cor. 15:1-4,—“Moreover, brethren, I declare unto you the gospel which I preached unto you . . . by which also ye are saved . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.” What a wonderful presentation from Paul! Hence we see in Rev. 14:1, this Lamb of God exalted to Mount Zion above, because He was faithful unto death. “And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father’s name written in their foreheads.” This is a lovely picture of the victorious Lamb of God. Of course, when John wrote this, the Lord was exalted to the right hand of the Father, in the express image of the Father’s person. The Lamb pictured is to connect it with the Lamb of God, the great sacrifice of Christ, so there is no mistaking this message regarding the greatest of all God’s gifts.

And with Him are these 144,000, having the Father’s name written in their foreheads. What of this 144,000? The Apostle, in Eph. 1:3-5, states—“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children (sonship) by Jesus Christ to himself, according to the good pleasure of his will.” Just to think of that,—God having determined that there should be this Bride of Christ, those who would be worthy to be associates with Christ in the wonderful kingdom reign. What a wonderful inspiration it is for those who are able to grasp the privilege and so run as to obtain, by the Lord’s grace, a place in this wonderful called-out class,—“chosen in him before the foundation of the world, that we should be holy and without blame before him in love.” Not in our own worthiness, but in the worthiness of Christ. That is why it is said they are chosen in Him; in His perfection. His perfection covers them so long as their hearts are really devoted and they are doing their best to walk in the steps of the Master who has gone before.

4 “Having predestinated us.” Some people have the idea that each individual of mankind is predestinated from birth to be either saved or lost. Of course that is not Scripturally true; what the Apostle is saying here is that the Lord has predestinated a class. We see this 144,000 on Mount Zion—He has predestinated that there should be that number of sons in the Bride class, as well as the Great Company. These are predestinated as a class. Who is going to make up this class? “Be thou faithful unto death, and I will give thee a crown of life.” The selection of this class is “according to the good pleasure of his will.” Of course it is His good pleasure. “The Father himself loveth you.” “Fear not, little flock, it is the Father’s good pleasure to give you the kingdom.” It is the Father’s delight that there should be

associated with His dear Son this company selected from humanity, from the lengths and breadths of the whole world, over about 2,000 years of this Gospel Age. Some people may say, Why only 2,000 years? What about the previous 4,000 years of human history? Christ was the first one to be begotten to the heavenly kingdom, and only since that time has the invitation gone out to any to be associated with Him in this wonderful high calling of God in Christ Jesus. This is God's good pleasure; this is His will. Happy are we if we accept God's will and devote our lives to His service, to the privileges He grants us, that we may by His grace be able to overcome and to be associated with our Lord in this Kingdom to come.

In 1 Pet. 1:2-9 there is another lovely presentation from another Apostle, in agreement, of course, with the others. Here Peter is writing to those who are "elect according to the foreknowledge of God, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ . . . which according to his (God's) abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Indeed, it is abundant mercy! As we saw from Lamentations, it is only because of His mercy that we have any hope at all. This is the spiritual hope, which is invigorating, inspiring. "As I live, ye shall live also," our Lord declared. And this begetting is "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," Could anything be more beautifully expressed? This language, like Paul's, is wonderfully presenting the spiritual truths to us that we may realise how true and gracious they are. There is no variableness or shadow of turning with these promises. (See also verses 6-9.) If this message does not touch the hearts of those who are called of God, what will? There must also be the spirit of God to put life into the message, and this is what the Lord's people receive. They receive His spirit, and that makes them really thrilled with this message, this great salvation of God.

2 Cor. 1:21, 22 is also a helpful message. Paul says, "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the spirit in our hearts." Yes, Paul is stating that the members of this church are sons of God; not sons of Jesus. No, this is a direct new creation of God. God is the great Heavenly Father, and our Lord said prior to His ascension, "I ascend to my Father and your Father, to my God and your God," linking His disciples with Himself in respect of their relationship to the Heavenly Father above. That is a lovely thought, indeed. So we have it here; it is God who anointed us, and has also sealed us. God seals with the holy spirit in the hearts and minds of His children, so that they may belong to Him more and more as they progress along the Christian way. They are His to begin with, but He wants them to become more and more devoted to Him. We have a foretaste, or prepayment, of the spirit. We read of our Lord, that God gave not the spirit by measure unto Him. No, He gave it to the Lord Jesus in full measure, but He is not able to do the same to His imperfect followers. But He is able to implant more and more of His spirit into the hearts which are more and more yielded to Him.

In John 17:6-11 we have part of our Lord's prayer to the Father. After instituting the Memorial of His death He gave those lovely chapters of John 14, 15 and 16 to His disciples, and now His wonderful prayer to God is so helpfully recorded too. "I have manifested thy name unto the men which thou gavest me out of the world." He manifested Jehovah's name, representing the character of God. The great attributes of God which make up His character are indicated here. "Thine they were and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee." They knew that the great Eternal One above was the power behind all that the Lord said and did. All His teachings, miracles, doctrines, were not His own, but the Father's. He had the Father dwelling in Him, so He was able to interpret everything the Father desired of Him. "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." How often He told His disciples and the multitude that He was the "living bread" that came down from heaven! In other words, they could appreciate the merit of Christ and enter into full consecration, and by the Lord's favor, pass from death unto life, being translated from the kingdom of darkness into the kingdom of God's dear Son. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." At that time our Lord was not praying for the world. The world's time will come later. Even now, the Lord is not dealing particularly with the world; He has left them to go their way and have their experiences with the sinfulness of sin. At that time He was praying for His disciples,— "For they are thine." They belonged to God. "And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world." In a few hours He would be taken, betrayed, taken before the Jewish council and finally condemned and crucified. "I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." One in heart, one in purpose, one in ambition, one in spirit; this lovely oneness of heart is indicated here, and the Lord is praying that it should be so between His followers as it was between Himself and the Father. What a oneness it was! Surely the great things the Lord was communicating here reached into the hearts of the disciples! With His glorious resurrection and the receiving of the holy spirit, they were so invigorated, so possessed and guided by the spirit of God, that nothing could hinder them in the slightest. That is surely the heart condition also of all who truly love the Lord today.

When we meditate on the greatness of God's compassion and love in this wonderful call of the Church to be the Bride or body of Christ, we truly do not wonder that the Apostle described it in Heb. 2:3, as "so great salvation." "So great." "So great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." The meaning of the Greek word translated "great" in this text in Hebrews is—"in magnitude, so vast." It fills us with wonder, love and praise, when we comprehend the fact that God has been drawing out, during this Gospel Age, a people for His name who would walk in the footsteps of Christ, and be heirs of God and joint-heirs with Christ. Great as were the prophets of olden times, they were not invited to inherit this "so great salvation." They were invited to an earthly inheritance, which will be not as great as the spiritual kingdom, but this earthly phase of the kingdom will

also manifest forth the goodness and condescension of God.

To help the called ones gain this “so great salvation” we have some wonderful assistance, as described in 1 John 2:1. “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” We have an Advocate, one standing alongside to assist. This is a lovely thought! Not one who is a Mediator, who needs to bring together two opposing parties, but an Advocate who stands alongside to assist, to make up for shortcomings; one who makes intercession. That is just what we need along the way, a sympathetic High Priest, “touched with the feeling of our infirmities.” Surely it is a great privilege to remember this, that our prayers are offered through the merit of Christ, this Advocate with the Father, Jesus Christ the righteous, in the Father’s plan “slain from the foundation of the world,” but now on Mount Zion, in glory.

Heb. 2:16, reading from Weymouth’s translation, gives us a helpful thought in this connection. “For assuredly it is not to angels that he is continually reaching a helping hand, but it is to the descendants of Abraham.” We know who the descendants of Abraham are from the context of this chapter in Hebrews, and clearly described in Gal. 3 :29,—“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” So it is not only “so great salvation,” but so great assistance also, -which God has provided for all who are seeking to so run as to obtain the prize of the high calling of God in Christ Jesus.

In addition to the gracious heavenly calling, how thankful we are that God has provided in His Plan for some **great things** for all mankind also. There would be no constraining desire to serve God if all the rest of humanity were left out of His plan. When we gain an insight into the plan of God, probably one of the first things that appeals, before we are able to grasp spiritual things, is the fact that He has provided for the restitution of all things. This appeals to our hearts; it satisfies our longings as nothing else could do. How surprising to find some today still proclaiming the dark-age doctrines of demons, hell fire, etc. But when we find that the things God has in store for humanity are also going to be wonderful, even a paradise restored, surely it gives us a desire to know more about such a Heavenly Father who has such good things for humanity, as well as the good things for His called-out people of the Gospel Age. We can really trust and worship God when we know He has provided for every member of the human race, as clearly declared by the Apostle—“As in Adam all die, even so in Christ shall all be made alive.” (1 Cor. 15:22.) What each one does with their life in the resurrection day will depend upon their own will, their own desire for good or evil. God will not force His blessings upon anyone. He does not press His spiritual blessings on any, nor will He do so with the earthly blessings in the next age ; they will be for those who delight to take them from His hand, so to speak.

From Isa. 11 we see that the spirit of God, through His great Son above, will come down and influence the world at large. “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” This is indicating the great Messiah. “And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.” (Note verses 1-9 in this 11th chapter of Isaiah.) It is very beautiful language, showing that the Lord’s judgment shall be a righteous one. He will lay justice to the line, and righteousness to the plummet. (See also Acts 17:31.) “They shall not hurt nor destroy in all my holy mountain (kingdom) ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” (Isa. 11:9.) Could there be anything more expressive? These things could not be more plainly presented to us. God’s glory will enter all hearts, and every one will have a full opportunity to gain everlasting life on the restored earth, none being overlooked in the slightest.

In Romans 11, from verse 25 onwards, we have a message which thrills us again respecting both the heavenly and earthly **great things**. “For I would not, brethren, that ye should be ignorant of this mystery . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” What a wonderful mystery, this taking out of a people for God’s name—breaking off the natural branches and grafting in the wild branches. (Rom. 11 :17- 20.) The fulness of the Gentiles, of the Bride class, is being made up by as many as the Lord our God shall call, and only those our God shall call. After this fulness comes in, we see from verse 26, “And so all Israel shall be saved,” come back to have the full opportunity of knowing the Lord in the earthly kingdom. What they do with that life, will depend upon their obedience. If they obey, they will progress on to perfect life. “As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.” He will be manifest out of Zion, the heavenly throne of the Lord. “For this is my covenant (the New Covenant) to be made with natural Israel) unto them, when I shall take away their sins. As concerning the gospel (the high calling), they are enemies for your sakes (you Gentiles) ; but as touching the election, they are beloved for the fathers’ sakes.” God made promises to the “fathers” that He would give them all these earthly blessings. “For the gifts and calling of God are without repentance.” As we saw in James—there is no variableness, neither shadow of turning. God will not repent in respect of His promises to Israel, neither will He do so respecting the heavenly calling.

Verse 30, “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief ; even so have these also, now not believed, that through your mercy they also may obtain mercy.” Yes, through the mercy of the Church Israel will obtain mercy. Through the mercy of Israel the other nations will obtain mercy. Those who will not pass it on, will not have it for themselves. That is God’s way of dealing with us, and with all mankind. Each one who passes on the blessings they receive from the hand of God, shall be blessed again. “For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out!” (See also verses 34-36.) What a wonderful message we have here from Paul! It is language which surely expresses the excellence of this great Plan. He tries to convey from his heart the immensity, the greatness of God’s plan which will fulfil the desires of all hearts when they receive from the Lord that which He has provided for them.

The lovely words of Eph. 1:10 so beautifully reveal the consummation of the plan of the ages,—”That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him.” May we be the more encouraged as we meditate on these great things of God—the great things God has done for us, the **great things** yet to be fulfilled for us; and the great things He has promised to do for all the families of the earth in due time, all through the sacrifice of our dear Saviour.

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 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.

Udenominational Denominations.

RECENTLY one of our brethren related an incident which prompts these thoughts on the subject of the heading of this article. He remarked that some literature had been forwarded to a minister of religion, thinking it may be helpful, and in reply, amongst other statements, the following opinion was received from the minister. “These udenominational denominations seem to iron out some of the difficulties, but to me they seem to create others.”

This is a kindly concession on the part of the minister to admit that bodies of Christians claiming to be udenominational, and quite separate from the churches of which he is a representative, were able to “iron out some of the difficulties” facing people today. Just what difficulties are implied as being “ironed out” is not revealed, but to admit something being accomplished apart from the denominational churches shows quite a healthy outlook.

The further part of the minister’s statement, “To me they seem to create others,” is quite understandable from his viewpoint, but which is apparently not so healthy respecting his appreciation of Bible truths. Quite often friends have related that after becoming interested in the messages over the air, or read in the literature distributed, and have questioned their ministers about the particular subjects, such questions are not well received: Indeed, time and again such friends have mentioned that as the questioning continued, the visits from the ministers became fewer—the questions on the Bible were certainly creating difficulties for the ministers. What should have been an appreciation of the interest shown by the questioners was rather an indication of resentment. Why should this be? The obvious answer is that the questions were stirring up some difficulties with the church creeds—those traditions formulated often hundreds of years ago and not based on Bible truth. How differently, the Apostle advises those who claim to be teachers of the Bible, by his words—”Sanctify, the Lord God 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 fear (reverence).” (1 Pet. 3:15.)

The fact that the term “udenominational denomination” was used to describe the movement responsible for the literature forwarded to the minister is not a serious reflection. It seems rather like a concession that the movement was not as denominational as the denominational churches. Names given to any movement for the dissemination of teachings are not as important as the teachings themselves. Those claiming to be udenominational should certainly seek to proclaim only that which can be verified from the Scriptures. The prophet Isaiah, speaking for the Lord, gives us sound advice—”To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.” And again, —”Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.” (Isa. 8:20; 29:13.)

The last quoted text is of particular importance with reference to the dark-age theory of eternal torment. Strange as it may seem in this enlightened period of the age, this “precept of men” is still proclaimed in various quarters, and which brings dishonor on the Lord’s name and cause. Also, even where this doctrine of demons is no longer preached in the denominational churches their creeds maintain that it is truth. No wonder the minister above mentioned thinks the udenominational denominations create some “difficulties” when they seek to clarify such errors in the minds of people who are alert enough to desire help in that direction. Of course, the majority of people are fast asleep as respects Bible truth, and will remain so until the enlightenment of the Millennial Age, when “God will have all men to be saved and come to a knowledge of the truth”—in the earthly kingdom. (1 Tim. 2:4-6.)

The introduction and progress of udenominational movements are certainly of much interest to Bible students, and some details are available respecting the efforts of sincere servants of the Lord in Australia over more than 70 years past. One of our elderly brethren relates that when a child, and living in one of Melbourne’s suburbs, her parents, who were then in the Methodist Church, became interested in the preaching of one, a Mr. Miles Grant, about the year 1893. Mr. Grant, then an elderly man, had come from U.S.A., and made a special effort in preaching the truth concerning hell and the trinity. He had undoubtedly received the Bible truth on these subjects, possibly from the teachings of the author of “The Divine Plan of the Ages” whose messages were proclaimed throughout America and other lands from some time prior to and since 1880. So effective was the preaching of Mr. Grant, as he pointed out the truths of the Bible, that some “difficulties” were certainly created in the churches, for some families were expelled because they attended the meetings where the light of truth was to be found. Those who thus left the churches were also openly declared as “heretics” by those still lulled to sleep by the church creeds. Mr. Grant did not stay long in Melbourne, apparently being on a travelling mission, but the impressions he made and the benefits received by those who thought and studied for themselves were appreciated.

Some years after Mr. Grant's mission in Melbourne, about the years 1903-4, some of the overseas brethren came to Australia with supplies of "The Divine Plan of the Ages" and succeeding volumes, and distributed these helpful "Studies in the Scriptures" throughout the main cities of this land. Amongst these colporteurs was the late Brother Nicholson, well known to many of the brethren in Australia. This worthy effort undoubtedly laid the foundation for the undenominational work in Australia, for in succeeding years those books found their way into the hands of many sincere folks who were longing for the light of truth—all overruled of the Lord then, and .since, in this harvest period of the Gospel Age.

Shortly after the visit by the colporteurs an office was established in Melbourne, and in the year 1909 Brother Nicholson was requested by Brother Russell in U.S.A., to return to Australia and take over the work with the assistance of other willing helpers. Meetings were established in each of the Australian States, and helpful gatherings for the study of the Bible from an undenominational standpoint were conducted, in similar manner to our gatherings today. Periodical conventions were commenced, and which have also continued with great benefit to our time. In 1914-15 the Photo-Drama of Creation, a beautifully arranged film covering the whole plan of the ages, comprising four two-hour parts was received from U.S.A., and shown throughout Australia and New Zealand, creating much interest. A number of friends were brought into the truth by this wonderful presentation for those days.

With the change in the teachings and spirit of the work in America and other lands, following the passing of Brother Russell in October 1916, those who appreciated the benefits of the undenominational movement up to that stage found it necessary to withdraw if their liberty in Christ was to be preserved. The result being, that movements were set up in U.S.A., England, Australia and other lands, to continue the work which had been such a blessing to many for a number of years. The Berean Bible Institute was commenced in Melbourne in 1918, with the same mission which previously had prompted those who appreciated the truths of the Bible above all else in this world, the work in Melbourne being continued by Brother Nicholson with other helpers. It has been our privilege to assist in the work from the Institute also from early in 1929, by the Lord's grace, and in association with others of the Lord's people who truly appreciate the truths of God's Word uncontaminated by the "precepts of men."

It is fitting to mention that the undenominational teachings of the Bible embrace all the subjects contained in the Word of God. While Mr. Grant had the light respecting hell and the trinity, and specialized in these, so to speak, about 1893 here in Melbourne, the understanding of so many perplexing subjects is gained from the Bible with the help of the studies, foremost of which is "The Divine Plan of the Ages." Following a clear understanding that the Bible hell is really the condition of death, comes the truth respecting the resurrection and the "restitution of all things" in the Millennial Age, for all in the Bible hell are to be raised and given the opportunity to obey the laws of Christ's kingdom on earth, and live forever. Surely, the gospel will be "good tidings of great joy, which shall be to all people" —in due time. (Luke 2:10.)

Likewise, a clear understanding of the doctrine of the trinity enables one to progress and grasp the spiritual side of the truths of the Bible, that those who accept the Lord Jesus by faith as their Saviour may then respond to the invitation and consecrate their lives a living sacrifice, becoming spiritual children of God, in hope of the heavenly kingdom. Such also are prompted to investigate and learn about the manner of Christ's return, grasping the fact that we are now living in the "days of the Son of man"—the days of His presence, during which He is conducting the harvest of this Gospel Age, as our Lord declared—"the harvest is the end of the age." (Rev. 14:13-16; Matt. 13:39.)

The doctrines of the Ransom and the Sin-offering are also appreciated and discerned as being part of the wonderful truths due for those who shall be heirs of salvation, the former referring to the valuable corresponding price paid by our Redeemer, and the latter showing how that price is made applicable for the salvation of the world—first for the Church and later for the world at large. The latter doctrine also reveals how the members of the Church class participate in sacrifice with their Head, as members of His Body, as explained by the Apostle—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24.)

How thankful we should be that the undenominational movements have been in our midst, by the Lord's overruling, for more than our own life time in Australia, as well as in other lands. Thus we are enabled to hear and appreciate the truths of God's Word which alone can free us from all bondage to creeds and systems of men, which hinder rather than assist the true followers of the Master. We can well understand why the Lord is calling His people out from the systems of Babylon (mother and daughter systems), in these closing days of the Gospel Age, the harvest of the age. (Rev. 18:1-5.) While those being called are described as "My people," it is not to be understood that they are "in the truth" while in Babylon, but rather they are the Lord's in heart condition, and need to respond —to "come out of her" — to be worthy to grasp the truth, and become "sealed in their foreheads" in preparation for the kingdom inheritance, by the Lord's grace.

(The study "Divine Plan of the Ages" is highly recommended to all who appreciate the truths of the Bible.)

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Fashioning Yourselves.

(Convention Address)

"My chosen people, the people who I have formed for myself." (Isa. 43:21.) "As obedient children, not fashioning yourselves according to your former desires . . . be ye holy in all manner of conduct." (1 Pet. 1:14, 15) ; that is, fashion or "shape yourselves into holiness"—"in imitation of the holy One who has called you." (Weymouth).

THERE are various illustrations, figures and comparisons used in Scripture representing the development of the Christian life and character. The two Scripture texts referred to show God's part and our part in this work. Probably the reason why a variety of illustrations is given is because no single one is sufficient to completely portray the growth and formation of Christian character, but each illustration or parable teaches a lesson of some aspect or angle of the Christian life or service, and its relationship to the Creator and our cooperation in the formation of a New Creation.

The Lord Jesus told Nicodemus,—*"Truly, I say unto you, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."* (John 3:5.) The first step, then, is repentance and justification, followed by full consecration—baptized into Christ, and thus begotten of God's spirit. This is something we are privileged to do. At that moment God begets us by His holy spirit, through the Word of truth. *"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."* (James 1:18.) Thus we become Christ's brethren ; Jesus is not our Father.

The first impulse of the spiritual life comes from our Heavenly Father. This privilege of sonship comes to us directly through the will of God. *"Which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God."* (John 1:13.) Hence we read, *"I have formed thee ; I have made thee."* (Isa. 43:7.) *"We are his workmanship, created in Christ Jesus."* (Eph. 2:10.) Through God's favor we begin to "grow in grace and knowledge."

Another Biblical illustration comes to mind from the Apostle Peter. *"As newborn babes desire the pure milk of the word, that ye may grow thereby."* (1 Pet. 2:2.) *"Milk is the proper food for babes, not strong or coarse foods. All Christians start as spiritual babes in Christ. No natural babe is a Christian, none are begotten of the spirit until years of discretion are reached. No babe as a babe enters the kingdom of God. Nevertheless, in some respects, "Of such is the kingdom of heaven," as Jesus said. (Matt. 18:3; 19:14.) We must become as little children. This is what the illustration is meant to teach; namely, to possess and cultivate a humble, trustful, sincere, childlike spirit. This is as far as the illustration goes.*

When the Christian is compared to a soldier and warfare, in another illustration, the qualities of a Christian character are represented in quite a different aspect. Some babes in Christ want hard foods, deep truths, too soon; they want to partake of the food of the more mature ; hence, their request, *"I want to study Revelation"*—a mistake. The first principles of the Word are essential for the growing Christian, just as the alphabet is essential for later graduation in secular education.

Christians begotten of the spirit must develop, as the Apostle Paul *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 oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk (only) is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."* (Heb. 5:12-14.) *"Therefore leaving the first principles of the doctrine of Christ, let us go on unto perfection,"—maturity. (Heb. 6:1.) Leaving the elementary instructions does not mean abandoning them. These are still necessary to the growing Christian, in gaining a correct experimental knowledge. The time will come and should come when we "speak the wisdom of God among those who are perfect,"—matured in Christian growth, not necessarily matured in knowledge merely. (1 Cor. 2: 6, 7.), Such speak the wisdom of God in a secret, "which none of the princes of this world know." (Verses 7, 8.) The instructions supplied for the spirit-begotten are the Scriptures. "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.)*

Another illustration is that of a temple. What aspect of character development is here brought to view? There is an individual application in 1 Cor. 6:19. *"Know ye not that your body is the temple of the holy spirit which is in you ... and ye are not your own?"* This teaches us fulness of consecration,—*"Ye are in the spirit, if so be that the spirit of God dwells in you."* (Rom. 8:9.) Each member or faculty of our body is to be used in fulfilling God's will,—*"This is the will of God, even your sanctification."* The life, the will, the heart, hands, feet, voice, lips, silver, gold, moments, intellect, every power, is to be all for Jesus. This means fulness of devotion, for God's holy spirit is operating through you and in you—"ye are not your own."

The temple illustration is also used in a collective sense, for all of God's people. *"Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed, together groweth into an holy temple in the Lord; in whom ye also (Gentiles) are builded together for an habitation of God through the spirit."* (Eph. 2:20-22.) Both Jews and Gentiles are builded together, "framed together" — harmoniously arranged.

In the preparation of the literal temple of Israel, each stone and the timbers and furnishings were prepared away from the site of erection. When each piece of material was worked upon, shapen and cut to correspond to the related piece, what then? It was brought to the site of erection. We read (1 Kings 6 :7), that the house (temple) was fitted, harmoniously arranged, *"so that there was neither hammer nor Axe nor any tool of iron heard in the house, while it was in building."* Likewise, all the living stones of the antitypical temple must be completely fashioned this side of the

vail—in this life.

When changing this figure to the body of Christ, we find the members are set in the body for its preparation now, as in Eph. 4: 11-13. “And He (Jesus, corresponding to Solomon who employed many men in the construction of the literal temple) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come . . . unto the measure of the stature of the fulness of Christ.”

Sometimes we sing:
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.

Yes, a glorious Temple, the meeting place between God and man throughout the ages to come, during and beyond the Millennium.

This leads to another associated illustration concerning Christian experience and development. While Christians are “the temple of God,” they are also its builders; a paradox?, These often occur in the Scriptures. “Every house is builded by some one, but he that buildeth all things is God.” (Heb. 3:4.) The Supreme Being is the Grand Architect, Designer, Planner and Supervisor, the Master Builder. Moses was a faithful servant in the house of servants; Christ also as a Son was faithful over His own house — the house of God’s sons. (Heb. 3:5, 6.)

The Apostle Paul says, in 1 Cor. 3 :9—”We are labourers together with God; ye are God’s building.” In verse 10 we see the personal application by Paul, — “The grace of God *is* given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon; take heed how you build thereon.” We see God uses the human element to build His house, as He did in the literal temple; God supplies the materials.

Our Lord began to build the spiritual house of sons. On one occasion He said, “On this rock (foundation truth) will I build my church.” Yet at the same time He is the chief corner stone—another paradox. “The stone which the builders rejected, the same is made head of the corner.” (1 Pet. 27.) “Building up yourselves on your most holy faith,” as we are doing in this Convention. (Jude 20.) From this aspect we see we are privileged to be co-builders with God. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood.”

There is yet another angle of Christian development given by our Lord in Matt. 6:28, 29. “Why take ye thought (anxious thought) for raiment? Consider the lilies of the field, how they grow ; they toil not, neither do they spin. Even Solomon in all his glory was not arrayed like one of these.” This on the surface looks as if we need exert no energy in providing raiment or other necessities of life, but just grow into glory, like the lilies ; and the lily does not work, neither has it any faith. God has established natural laws which cause the lily to just grow. In winter they are covered with a blanket of earth, out of sight. But the laws of nature continue to operate and at the right season and temperature it comes to life; what appeared a barren patch is then covered with ‘fresh, green foliage. In time there stands above the green a gorgeous sunkissed lily; without toil, it just grew, according to a certain influence of law. The lesson is development of faith—freedom from anxious care.

Peace, troubled soul! thou need’st not fear;
Thy great Provider still is near;
Who led thee last will lead thee still;
Be calm, and sink into His will.

This illustration does not teach inactivity in the Christian life, but the “work of faith.”

Now, here is another illustration teaching the reverse of the lily life; namely a fight—warfare. “Fight the good fight.” “Therefore, endure hardness, as a good soldier of Jesus Christ.” (2 Tim. 6:12; 2 Tim. 2:3.) To the Hebrew Christians the Apostle Paul wrote,—”Ye endured a. great fight of afflictions.” (Heb. 10:32.) There are no lilies in warfare, but grim armory. Have you been called upon to endure hardness as a soldier? count it *a* joy, for soldiers do sing, nevertheless,

Onward, Christians, onward go,
Join the war and face the foe;
Will ye flee in danger’s. hour?
Know ye not your Captain’s pow’r?

This reveals full dedication to the Captain of our salvation, entailing consecration of purpose, oath of allegiance, loyalty, endurance of uncertainties, patience in great dangers against enemies and warfare. Special armor is therefore

provided; each piece is mentioned in Eph. 6:11-18, and more than a shield of faith is necessary and is supplied.

The strength and skill of our Captain *is* assured ; the urge is, contend for the faith.

Equip me for the war,

And teach me how to fight!

My mind and heart, O Lord prepare,

And guide my words aright.

The lesson is obedience to God's will under all circumstances. The defence of ourselves and the faith against• unseen foes will often call for great endurance and testing on our part. By the Lord's grace we shall be able to come off conquerors—through Him whose strength is made perfect in weakness.

THE OLDEST BOOK. AUTOBIOGRAPHY OF THE BIBLE. (W. G. Thompson.)

I AM the oldest book in existence, having outlived the storms of thirty centuries. Men have endeavoured to banish me from the face of the earth; they have hidden, torn and burnt me, and have done to death tens of thousands of my faithful witnesses. No other book has been more bitterly hated; no other book has been more dearly cherished; no other book has been so misrepresented and misunderstood; but today, while so many of my foes slumber in death, I still live on.

It is not for me to speak of the conflicting creeds laid to my charge, but on behalf of the one true purpose of my revered Author I appeal to reason. Look at the stately trees of the forest ; the living green of the meadows bespangled by a thousand lovely flowers; the singing birds that delight themselves amid the beauties of nature; the blue dome of heaven, illuminated by the sun, moon and stars that space out a universe too immense for man to fathom, and know that the Creator of these things has a wise and loving purpose equally great and beautiful on behalf of man. — Isa. 55 :6, 13.

There is revealed within my covers a plait' so broad and a design so deep as to be beyond the power of human origin. My story centres around the Redeemer, who by the grace of God tasted death for every man. Based upon this atoning sacrifice all the dead will be raised, and the whole earth made glorious with life and happiness everywhere, without a trace of sorrow, pain or death. — Isa. 11 :9; 60:30; Rev. 21: 1-7.

My message has blessed every follower of Jesus. It has inspired them with hope, encouraged them to zeal, comforted them in sorrow, and strengthened them in faith, till they have laid down their all in death, awaiting their grand reward. Like the crystal springs from the mountain-side which flow on and on to refresh the luxuriant verdure on the plains below, so in the glad day dawning, the waters of truth will impart their life-giving blessings to the willing and obedient of mankind, who will forever, with one sweet accord, praise, love and adore my beloved Author.—Rev; 5:8, 13

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM. ,(3i-Monthly) 6/- (60 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.

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

The Institute's Work

WITH the close of April another year's work for the Berean Bible Institute has been completed, and again at this time sincere thankfulness is expressed for the blessings and over-ruling providence of our Heavenly Father in connection with the efforts in which it has been our privilege to participate together with our Australian and overseas brethren. It has been encouraging indeed throughout another year to have the loving and willing co-operation of many of the dear brethren located in various parts, all of which has been undertaken in the service of the Lord.

Each year the efforts are directed mainly towards the encouragement of our brethren in the Christian way—those who are walking in the steps of the Master, appreciating the truths of God's Word as being most precious above all else, and who are seeking to fulfil their vows of consecration, by His grace and strength. The kingdom message is also proclaimed as a witness to all who have ears to hear, realising that the Lord is still finding the "grains of wheat" and delights to use His servants who are active and zealous on behalf of others feeling after Him.

Our "Peoples Paper" periodical, now in its 46th year of publication, continues as a means of contact with our Australian and some overseas brethren. It is also supplied to a considerable number of interested friends who are feeling after Bible truth. It has been encouraging to receive messages of appreciation of the contents of the "Peoples Paper" over the past year again, and 'to all who have contributed to the pages of the "Paper" sincere thanks are expressed for their service in this manner, as unto the Lord.

Since the bi-monthly publication of the "Peoples Paper" the annual subscription of 6/-comes much nearer to covering the production costs, though the high postage rates are really no less, as previously two issues were despatched together. However, the deficiency covered by the General Tract Fund is thought to be very, well used in the

Lord's service, as quantities of the "Paper" are distributed free to interested friends, to promote their appreciation of the truth message. The services of some of our Melbourne friends were warmly appreciated again throughout another year, with the proof reading and other work in connection with the "P. Paper."

Supplies of tracts have been made available from the General Tract Fund to friends able to use these to advantage, and Consolation Cards for the bereaved have also been used by some of our brethren ; others desiring to engage in this work are invited to co-operate. How often a short, simple message on a tract has been the means of bringing friends to a full appreciation of the Lord's wonderful message of truth.

Periodical public lectures have also continued throughout the year past, the messages being prepared for the benefit of our own friends, as well as being appropriate for any visitors who may respond to the invitations announced over the air, or by circular. Another means of service has been by the use of tape recorders, enabling some helpful messages from distant brethren to be heard to advantage.

The witness to the kingdom message by the use of the radio has been curtailed during the year past. After over 10 years of Sunday sessions on 4KQ Brisbane it was felt that sufficient broadcasts had been given in view of the responses and expense involved. It has been very nice to hear from hundreds of listeners in Queensland, and especially from those who were appreciative of the truth at the time of listening and since, and who still continue in touch with us. The change of broadcasting time from Sunday mornings to Thursday nights by 2KY Sydney was not at all satisfactory, so after over 16 years this witness also ceased at the end of October last year. The policy of radio station managers seems to be changing in recent times, in that Sunday broadcasts are being used to appeal to the modern youth of today; to gain the greatest number of listeners, religious broadcasts are being supplanted generally. However, it was a pleasure to have had the privilege of witnessing from Sydney for so many years, and a great number of people were reached with the message and literature, some of whom have accepted the truth and continue to rejoice with us, by the Lord's grace.

The broadcasts have continued over 3GL Geelong for over 20 years of witnessing on Sundays, and it is evident that a large circle of friends appreciate these messages. We are thankful to the Lord for all avenues of service, and seek for His guidance and blessing in connection with all efforts for His truth's sake.

The General Tract Fund and Radio Fund presented below reveal the financial position of the Institute's work. In the Lord's providence the voluntary contributions of our brethren generally have enabled the work to continue steadily, and all the sacrifices of earthly good things to assist in this way are warmly appreciated, as unto the Lord. How helpful it is to know that all future days are in the care of our loving Heavenly Father, and our part is to continually look to Him and seek His blessing and guidance in all that we undertake in His service. To this end the prayers of our brethren are requested that we may fulfil our service humbly and faithfully in the days ahead in this part of His harvest field, to His praise. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." (John 4:36.)

GENERAL TRACT FUND.

To Credit Balance 1/5/62	.. £42 15 9
„ Sale of Used Stamps 12 16 0
„ Donations 661 5 4
	£716 17 1

By Free Tracts and Deficiency "Peoples Paper" ..	£34 2 4
Hall Rents, Advertising Circulars, Consolations, Cards, etc. ..	37 5 3
General Expenses (Office, etc.) ..	62 13 8
Towards Personal & House Expenses ..	350 0 0
Postage	65 6 4
Travel and Sundries ..	95 10 0
Credit Balance 1/5/63	71 19 6
	£716 17 1

RADIO FUND.

To Credit Balance	.. £35 5 0
„ Donations 619 8 0
	£654 13 0
By Radio Stations 3GL, 2KY, 4KQ	.. £591 9 0
Freight Charges 1 16 9
Printing Dialogues 5 12 6
Travel and Sundries 12 19 9
Bank Charges ..	2 0 0
Credit Balance 1/5/63 ..	40 15 0
	£654 13 0

Life power! That is what we all need, is it not? — power to rise “far above all” the earthly things that seek to drag us down. “It must needs be that offences come,” said the Master; but there is no “needs be” that we should be crushed and conquered by them. And is it not blessed to know that the Lord’s restraining hand is over all, that nothing can touch us but His will? — that He knows our circumstances, disposition, weakness, and surrounds and rules over all? — L. A. Barter Snow.

“**Israel in History and Prophecy**” is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

Convention News.

THE Easter Convention at Adelaide was, once more, a season of happy and helpful fellowship. Our hearts are filled with gratitude, and we are constrained to praise and thank the Giver of every good gift for the many evidences of His loving kindness and tender mercy.

It was a pleasure to welcome to our midst a number of visiting brethren and sisters from Melbourne and Geelong; also a brother who travelled 1,000 miles to be present at our meetings. It is refreshing to see the loving zeal of the Lord’s consecrated people, as manifested in their sincere desire to serve one another as fellow-members of the body of Christ.

On each of the four days of the Convention there was a Bible Study. The portions of Scripture chosen were Heb. 12:22-29; 2 Con 4:13-18; Matt. 24:20-27, and 1 John 4 :12-21. In the study in Matthew 24, in which our Lord urges His people to flee away from the confused condition of Babylon, it is interesting to note the Lord’s command in verse 20 that “your flight be not in the winter, neither on the sabbath day.” The Lord’s desire for His people is that they heed the call to “come out” during the harvest period. (See Rev. 18:1-5.) The “harvest is the *end* of the age,” (Matt. 13:39.), the time of gathering the wheat into the garner. The “Winter” corresponds to the time of the world’s unparalleled trouble (see Mark 13:18-19) ; and the Sabbath would refer to the 1,000 year day of rest which follows the terrible time of trouble. In verse 22 our Lord tells us that the period of the time of trouble would be shortened. In Rev. 7:1-4 it is shown how the winds of destruction are restrained until the servants of God are sealed in their foreheads. The Lord’s people do well to heed His instructions and get through their flight during the favorable conditions of the harvest period, and before the winter time of severe trouble settles down. (See Jer. 8:20.)

Messages of greeting from individual brethren and from groups of brethren were gladly received; also the Praise and Testimony Session and the “Hymns we like and why,” were much appreciated.

A list of addresses were as follows:—“Treasures in Heaven”; “Fashioning Yourselves”; “Fear not, little flock”; “A Man Called Peter”; “Without Spot or Blemish”; “The End of the Gospel Age nearly Past”; “Psalm Twenty-three”; “The Church and their earthly loved-ones in the Millennium; Does the Bible throw light on this subject?”; “Does Cremation Interfere with the Resurrection of the Dead?”; “Things that alone count”; and “A Study on the Twenty-four Elders.”

The Scripture passage chosen to be sent to the brethren and Classes is found in 1 John 4 :16-18. How important is this matter of keeping our hearts filled with the word and spirit of God—the spirit of love for the Lord’s brethren, and of sympathetic love for all mankind. The degree of our love for God will be measured by our love for the Lord’s brethren. (See verse 20.)

The Convention closed with the usual Love Feast, at which the lovely hymn, “Blest be the tie that binds our hearts in. Christian Love,” was sung; then followed the closing hymn, “God be with you till we meet again,” and prayer of thanks to the Giver of every good gift for mercies received, imploring also His continued grace and mercy in the remaining days of our pilgrimage. “Praise God from Whom all blessings flow.”

Bible Studies

WHEN attending Conventions, or Bible Studies in regular Class gatherings, it is of much interest to observe the manner in which such gatherings are conducted. It would seem that some chairmen are so earnest about the study they are conducting that they are apt to over-lead the meeting. For instance, when a Class member quotes a Bible text, it is usual and desirable that some further thoughts are expressed in explanation, but when the chairman responds with “thank you,” immediately a text is read, any further expression is hindered when the chairman takes over to explain what the text means.

The main purpose of Bible study is to gain the understanding of the Scriptures by *drawing out* from the members the thoughts on the Bible passage. A good chairman can do this, or at least make good efforts in that direction before giving his own thoughts, or those of a commentator. Bible studies are intended to encourage Class members to supply the thoughts by an exercise of their minds, based on their personal studies. Short periods of quietness during a study are not a waste of time, for if the speaking is rather fast and continuous by members and the chairman, there can be a feeling of tenseness instead of relaxation in the truths and spirit of the Lord.

FRANK & ERNEST TALKS

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

Memorial Observances

MELBOURNE

THE Melbourne brethren gladly gathered on the evening of April 7th to observe the Memorial of Christ's death in accord with His request that His followers — "Do this in remembrance of me." It was a pleasure to have in attendance, in addition to our usual friends some of our elderly brethren who are not able to attend with us regularly, also we gladly welcomed a number of our Polish brethren who have migrated to this land in recent years.

Previous studies in Isa. 53 and Matthew's Gospel had impressed the graciousness of our Heavenly Father's gift of His dear Son to be the world's Redeemer ; also our Saviour's willingness to become the "Lamb of God," is a continual reminder of His great love for the human family—"who for the joy that was set before him endured the cross, despising the shame."

Our service comprised suitable hymns, prayers of thanksgiving, Scripture readings and an address covering the type and anti-type of this greatest of all sacrifices,—“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.)

Throughout our service, and in partaking of the emblems, we were reminded of the great privilege of being invited to share in the service of our Master. This was the main purpose of our Lord instituting the Memorial of His death, that His disciples of this Gospel Age, being drawn of God to Jesus, and becoming justified by faith in His sacrifice, may delight to respond to the invitation to sacrifice their lives in His steps, that they may also live and reign with Him in His Kingdom. “Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom.” (Luke 22: 28-30.)

GEELONG, VIC.

In the evening of April 7th, a small company of brethren again met to remember the Lord and His earthly sufferings which culminated in cruel death as He submitted Himself to be led as a Lamb to the slaughter, to provide the Ransom-sacrifice that will prove efficacious in delivering all mankind from Adamic sin and its result—death.

Though very conscious that our present new life in Christ is circumvented by imperfect fleshly bodies, we endeavoured to keep this Sacrament in sincerity of heart and with our feet shod with the gospel of peace, thus ready to continue serving and suffering for righteousness' sake.

As we peer into the year before us we can see little in clear outline, but we accept our Saviour's proffered all-atoning grace, and lean on Him who has promised never to leave us nor forsake us.

ADELAIDE

On Sunday evening, April 7th, the Adelaide Class of Bible Students met to observe the Memorial of our Saviour's death. When He instituted this Memorial our Lord said to His disciples — “Do this in remembrance of me.” St. Paul, one of the inspired Apostles of the Lamb, said — “Christ our passover (lamb) is slain for us, therefore let us keep the feast . . . with the unleavened bread of sincerity and truth.” (1 Cor. 5:7, 8.) And again—“As oft as ye eat this bread and drink this cup, ye do show the Lord's death till He come.” (1 Cor. 11:26.)

We are very thankful to God that He has given us this simple Memorial to observe annually. It serves to remind us that all our hopes of life and blessing are centred in the cross of Christ. “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” (1 John 2:2.)

Our Lord said, — “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” (John 6:53.) What a privilege is ours to receive by faith and appropriate to our necessities the broken body, and shed blood of Christ, realising that by God's grace we are justified through faith in Christ's precious blood ; and then we praise God also for the privilege of presenting our justified humanity to God a living sacrifice, thus sharing with Christ in His sin offering. “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” (Phil. 1:29.)

The sufferings and sacrificing of the Christ, Head and Body, will soon be completed, and then, praise God, the blessing of all the families of the earth will be due to take place. We long for the blessings of God's grace in Christ to flow out to all the people,, and we cease not to earnestly pray,—“Thy kingdom come; thy will be done on earth as in heaven.” “Thanks be unto God for his unspeakable Gift.”

PERTH

The Perth brethren remembered our dear Lord's death on Sunday, April 7th, **13 brethren** partaking of the emblems. A Sister who was baptized on the previous Sunday •joined our little group. Gladly, we responded, to our Lord's dying admonition, “Do this in remembrance of me.”

With solemnity we recalled our Lord's supreme sacrifice for the sins of the whole world, but especially the benefit it is to the household of faith now. With singleness of purpose we reaffirmed our vow to be dead with Christ, that we shall also live with him. (2 Tim. 2:11.) “Hallelujah, What a Saviour.”

SYDNEY

A company of consecrated followers of our dear Redeemer met together on the evening of April 7th, and partook of the Memorial Passover Supper. The occasion was solemn indeed. As each cup was drained an appropriate prayer ascended from every heart, appreciating as never before the great love of our Heavenly Father for us and the great privilege we have of being partakers of our Lord's broken body and shed blood. We all went forth with renewed determination to follow more and more closely in the footsteps of our King.

CANBERRA

In harmony with others of like precious faith it was fitting that Canberra supplied a few brethren who participated in this year's Memorial Service. Reading together the Scriptural accounts in Luke's Gospel and 1 Cor. 11: 23-34, many thoughts were expressed regarding sidelights upon the Memorial of our Saviour's death, and the anticipation of drinking together with Him in His Kingdom of power and glory. Our thoughts and prayers were exercised on behalf of others who await the coming Kingdom.

TASMANIA

Two of us met to celebrate "Christ our pass-over (lamb) slain for us," this year, and had a very blessed and helpful time. We met in the afternoon to examine ourselves as to our willingness to go not only to the "Upper Room", but also to Calvary, as set forth by the types and shadows so long ago, and now made clear by Present Truth. We also spent some time studying the "wedding garment" test, and received much food for thought.

In the evening we partook of the emblems with loving gratitude that we had been called from the highways to be made such honorable guests as to be worthy to supper with Him and drink of His cup.

A Brother in Queensland writes — It was a very pleasant surprise when four other consecrated friends were staying here for a few days, so there were five of us had the privilege of remembering and partaking of our Lord's Memorial and what it meant to us. It, was sweet fellowship to partake with others of like precious faith.

Correspondence.

Dear Brother, — Have received your letter, also the Notes on the Convention, and the "P. Papers" for March, for which I thank you very much. I enjoyed the Notes, and also the article on "Humility" very much! it *is* in harmony with my own thoughts; if we are not humble we will not be exalted in due time.

I thought the advice to those who pray was very timely and good. Some of the brethren are very long-winded. I remember a very sincere Brother at Class who seemed to think that he had to give a complete chart talk every time he prayed; he got very tiring. Our Lord advises us not to use long prayers except when we are in our own closet. Will close with Christian love. Your brother in Christ by His grace.

Dear Friends,—Have just been reading the last "P.P." for April and May; what a lot of beauty in its pages. "The Trade Mark of the Lord," — what a wonderful explanation of God's creative work. Please send me half a dozen copies, also "Plan of the Ages," "Daily Heavenly Manna," "Children's Hymns," "God and Reason," "Our Lord's Great Prophecy." Renew my subscription for "P.P." for the year ahead; also the "Dawn" for the year; I will enclose £3 herewith in notes and register same. If any balance, use for whatever you think best.... The poor, sick world is slowly getting in an awful mess in every direction. Kindest Christian love.

Berean Bible Institute. Dear Christian Friends,—I am writing to thank you for the continued arrival of the "Peoples Paper." I look forward to the arrival of each issue, which I eagerly read from end to end as soon as it comes, and often times I read the old copies whilst waiting for the new one to come.

I would be pleased if you would kindly print your views on the Sabbath day. Are we upholding the 4th commandment by observing Sunday as the day of rest? Would you kindly forward to me a copy of "Our Most Holy Faith," "The Divine Plan" and the booklet, "Manner of Christ's Return"? I enclose £2/10/-, which I hope will cover costs and subscription due on "P.P." up till the end of this year. Any balance use as a donation. Yours sincerely.

(A full explanation of the Sabbath question is contained in the booklet, "Christ's Thousand-Year Kingdom," which is supplied at 1/-per copy, plus postage. **B. B.** Institute.)

Berean Bible Institute, Dear Brethren in Christ,—Greetings. I wish to thank you for sending me the books requested. I am enclosing a postal note for £1; the balance can go towards any other part of your work. You can send me the other copy of "Atonement Between God and Man" when it is ready; this is one of the finest books I have read. Again thanking you. Your brother in Christ.

Dear Brother, — I wish to thank you for your letter. Glad to hear everything went well at the last Convention, and we will be looking forward to read all about it in the forthcoming "Paper" and Notes. From Brother we heard some of his impressions about it, and my wife and I hope to be able one day to attend a Convention ourselves, God willing. Also wish to let you know that we have gladly accepted as our own the book, "The New Creation."

Meanwhile, I like to send for some more reading matter. Firstly, the book named "Daily Heavenly Manna," which we like to use for our daily readings; secondly, I like to own the book, "Atonement Between God and Man," and thirdly, we like you to arrange for us a subscription on the "Dawn" magazine. Please advise what costs are involved and I will forward a cheque for same. Thanking in anticipation for your co-operation. I remain, your brother in the Lord, by His grace.

Another friend writes: — I am enclosing a small) donation towards the work of the Institute in the manner you may deem best, with very good wishes. The Sunday broadcasts seem to be getting better and better as time goes on. I am only sorry that, being a pensioner, I cannot send more. Meanwhile, take encouragement in the work you are doing. Yours sincerely.



Volume XLVI No. 2 MELBOURNE, APRIL—MAY 1963

Price—Sixpence

Memorial of Christ's Death.

IN reviewing the institution of the Memorial of our Lord's death, when our Saviour met with His little band of apostles in the "upper room" on the evening preceding His sacrifice on Calvary's cross, the careful student of the Bible is at once impressed with the connection between this sacred service and the Jewish Passover ceremony which God had instructed Israel to keep in order to effect their release from Egyptian bondage, and then to observe, year by year, as an annual remembrance of that great deliverance by the Lord on their behalf.

The importance of Israel keeping their Passover service each year on the anniversary of their deliverance from Egypt is clearly indicated by the Lord's directions, as we read—"And it shall come to pass when your children shall say unto you, What mean ye by this service, that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And ye shall observe this thing for an ordinance to thee and thy sons for ever." (Exod. 12: 25-27, 24.)

God had also clearly impressed upon the minds of all Israel that only by observing all His instructions, principal of which was the slaying of the Passover lamb and sprinkling its blood upon their homes, would their firstborn be spared by the destroying angel in Egypt, and they as a nation be guided out of the slavery from which they longed to be free. No doubt the Lord intended to impress that the Passover lamb was a type of the Messiah whom He would send, and by whose blood, sprinkled upon their hearts, so to speak, the "firstborns" of God are "passed over" during this Gospel Age as they yield their lives in sacrifice.

Following the commencement of our Lord's ministry at thirty years of age, we have no record of His observing the Passover ceremony with His disciples on the three anniversaries prior to His sacrifice, as these would not be of special interest, but on the anniversary of the Jewish Passover when He was to be the anti-typical Passover Lamb, we read His words—"With desire I have desired to eat this Passover with you before I suffer." (Luke 22:15.) Yes, the Lord was about to explain the deep significance of the memorial of His death, which, from that time onward, would take the place of the Jewish ceremony in the lives of His true followers. No wonder that the last Jewish Passover that God could acknowledge is the only one recorded in the Gospels, for at that time our Saviour became "the Lamb of God that taketh away the sin of the world."

In addition to the accounts of the Lord's Supper given in the Gospels, we have a most remarkable presentation of the same recorded by the Apostle Paul in his first epistle to the Corinthians. While this Apostle was not a follower of the Master while He was on earth, following his conversion and complete surrender to the service of the Lord he was given some of the most astounding revelations regarding God's plan of the ages, not the least of which was the detailed record of the procedure when Jesus met with His other apostles to institute this important memorial of His death.

It seems very clear that the Apostle Paul had cause to rebuke and exhort the Corinthian church to observe the Lord's Supper with proper dignity and sacred reverence, and not to make it a common feast, as apparently they were wont to do, and this called for the explanation of the subject of the Supper in some detail. We read Paul's words in 1 Cor. 11:23—"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread," etc. How influential should the Apostle's words have been when we realise that the risen Lord gave him this special communication from heaven by the spirit. The words—"I have received of the Lord"—should surely provoke the most profound attention on the part of all who are seeking to walk in the steps of the Master.

The fact that Paul records—"I have received of the Lord that which I also delivered unto you"—is worthy of note. Apparently the previous sacred information about the memorial of Christ's death had not the desired effect, so the Apostle felt it essential to impress that partaking of the Lord's Supper in a careless or any unworthy manner could bring condemnation upon the recipients, as well as shame upon the Lord's cause as a whole.

The Apostle continues—"The Lord Jesus the same night in which he was betrayed took bread." Yes, it was while Judas was on his final act of betrayal after receiving the sop from Jesus, that our Lord proceeded with the institution

of the memorial of His death. It was quite out of place that the betrayer should be present at the Lord's. Supper, as we read—"And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 'He then having received the sop went immediately out; and it was night.'" (John 13: 27, 30.) Yes, "it was night," and the darkest act of betrayal, instigated by Satan, was then under way. What a warning to all who would be disciples of the Master, to think that within the space of about three years, one, who at first set out with a true heart to serve the Lord, could be overcome by the spirit of avarice and become the betrayer of his Lord he professed to love, because he allowed the Adversary to take possession of his heart. Speaking prophetically for the Lord the psalmist declared—"Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." (Psa. 41: 9.)

Most of the Lord's people have similar experiences to those of their Master, whether it be through envy, malice, or tongues "lifted up against them," and what a lesson we have in the life of Judas, revealing to what depths one can fall from the grace of God, as Paul again warns us—"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." (Heb. 12:15.)

"He took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me." This bread was unleavened, fitting symbol of our Lord's perfect humanity—"For such an high priest became us, who was holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) "Take, eat,"—appropriate the merit of my perfect offering for your sins; that you may gain justification by faith in the sight of God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

"After the same manner also he took the cup, when he had supped (after the Jewish Passover supper), saying, "This cup is the new testament in my blood, this do as oft as ye drink it, in remembrance of me." Again we see that the Lord was showing how to gain justification—by appropriating His merit, partaking of the value of His perfect life, pictured by the fruit of the vine. We note also that Christ's blood shall make the new covenant operative and to offer His disciples a participation in His blood that will seal that covenant in the Kingdom Age is a very great privilege indeed. This is the secondary or deeper meaning to our Lord's memorial and implies all true Christians participating in the cup of suffering •with Christ, which they gladly covenant to do when they "present their bodies a living sacrifice, holy, acceptable to God, their reasonable service."

Likewise, with the unleavened bread which pictured our Lord's body, there is the deeper meaning implied, in addition to that of justification. The breaking of the bread symbolized the broken body of Christ, and His members are also broken in His service to become one loaf, so to speak. So, coupling the two symbols together, Paul declared—"The cup of blessing which we bless, is it not the communion (common participation) of the blood of Christ? The bread which we break is it not the communion (common participation) of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread." (1 Cor. 10: 16, 17.)

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." These words are sometimes misunderstood to imply that the apostle is advising the Corinthians to observe the Lord's Supper "often," and it is well known that some denominations celebrate weekly, others monthly, and still others quarterly. Those celebrating weekly misunderstand the references to "breaking of bread" on the first day of the week in the Acts, to refer to the Lord's Supper, but that was not so. (*) Weymouth's translation of 1 Cor. 11 :26 reads: "For every time that you eat this bread and drink this cup, you proclaim the Lord's death—until he comes."

*(The booklet, entitled—"Why We Observe the Lord's Supper Annually"—contains an explanation of texts relating to "breaking of bread" in Acts, and is supplied at 9d. per copy, post paid.)

As the Jewish Passover was observed annually, and the Lord's Memorial took the place of that typical Passover, so every time, or each time that the anniversary of Christ's death comes round, and the celebration is observed in spirit and in truth, it is "showing the Lord's death till he come"; firstly, as demonstrating faith in the death of Christ as our Passover Lamb, and also confirming that the breaking and sacrificing of the members of Christ still continues "till he come" in the full sense, when Christ, Head and Body, shall be fully sacrificed and ready to "drink anew in the Father's kingdom." (Matt. 26:29.)

The faithful Apostle Paul continues in 1 Cor. 11 to give helpful exhortation when he states—"Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup." (Verses 27, 28.) As one has said, "Each should examine his heart, not his life; the examination of the life can only show that it is imperfect and is greatly discouraging to many." This is very true, and Paul was not seeking to discourage any sincere ones, but rather sought to encourage all the Lord's called ones to celebrate the Lord's Supper in spirit and in truth—"discerning the Lord's body", being willing to be broken with Christ, and have their lives poured out in sacrifice, day by day, in the service of the Lord. (Phil. 2 :17.)

It is surely a very great privilege /to have been invited into the fellowship of saints, and to be counted worthy to endure something for Christ's sake, as stated by the apostle—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24.) The celebration of the Memorial Supper is a means of much encouragement and blessing to all the truly consecrated who approach the Lord's table with clean hands and a pure heart. "Christ our passover (Lamb) is sacrificed for us, therefore let us keep the feast . . . with the unleavened bread of sincerity and truth."

Memorial Services.

MELBOURNE. — Sunday, 7th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street.)

ADELAIDE. — Sunday, 7th April, at 6.30 p.m., at Eagle Chambers (First Floor, Room 8) 7 Pixie Street.

PERTH. — Sunday, 7th April, at 6 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney.—Sunday, 7th April, 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).

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 (xi) on the wrapper indicates that the subscription to "Peoples Paper" is overdue.

Passover at First Advent.

THE following short article was published in the "Peoples Paper" in March, 1958, and it is thought helpful to reprint it again at this time.

The question as to whether our Lord and His disciples had kept the Jewish Passover on the usual date at the time Jesus instituted the Memorial of His death has exercised the minds of the Lord's people for some considerable time.

From an article in the "Reprints" of 1901 the following is a quotation—"There can be no doubt from the account that our Lord and His disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (John 18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after He had eaten the Passover, the Pharisees, His accusers, had not yet eaten it — nor would they eat it until the evening after His crucifixion."

We may wonder why our Lord had eaten the Passover on that occasion a day earlier than the Jews in general, and while most Bible students have probably concluded that it was for the purpose that He could fulfil the antitype of the Passover lamb on the exact day — becoming the Lamb of God on the 14th of Nisan — yet the particular details how this could have been accomplished have perhaps not been evident throughout the years.

Last year a series of articles appeared in a weekly publication from the pen of a Bible commentator, and these were brought to our attention by one of our friends. It is thought that the following extract offers a helpful and enlightening explanation of the celebration of the Passover in the year of our Lord's sacrifice. The quotation is as follows:

"The Last Supper was taken on Thursday evening, and the first three Gospels say that it was a celebration of the Passover. On this point they appear to conflict with John's Gospel, which says that Passover eve was on the Friday — the actual day of the crucifixion.

"There is, in fact, no conflict. When, as it sometimes did, the festival coincided with the beginning of the Jewish Sabbath — and it did so this year — it became a question of which was to be given priority, the Passover or the Sabbath.

'Another school of thought regarded the Passover as a public sacrifice, seeing that the festival was a commemoration, and such sacrifices overruled the Sabbath law. So they would keep the Passover on its proper day, even if this was the eve of the Sabbath.

"Thus, at this fateful Passover, there was a slaying of the lambs and eating of the Passover Supper on both Thursday and Friday, according to which authority was followed.

"Again we see the careful planning of Jesus, so that He would both keep the Passover with His disciples, and also suffer the next day in the character of the Lamb of God."

Passover Memorial, 1963

The anniversary of the Memorial of Christ's death falls this year on the evening of Sunday, 7th April. This date will therefore be the appropriate time to observe the celebration in accord with our Lord's request — "This do in remembrance of me."

Adelaide Easter Convention.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention to be held this year (D.V.) on 12th, 13th, 14th and 15th of April, in Alfred Masonic Hall, 68 Weymouth Street, Adelaide. Further information from the secretary — Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Edwardstown, South Australia.

THE BEST ORDER

A man of high/character but ordinary education was addressing a roomful of school children, and he said to them: "All of you know the verb which says, 'I am, thou art, he is,' and all of you know that verbs in English, French, German, Latin, and Italian run in that way. But do you know that it is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way round—He is, thou art, I am'?"

Then he added: That is the way to look at life. Say to yourself, looking up to God, 'He is.' Then look at your neighbour and say, 'Thou art.' Last of all, think of yourself and say, am."

One who heard this story was so struck by it that he sought out a Hebrew scholar and asked him if it were true that

the Hebrew verbs were conjugated in that way.

“Yes,” said the scholar. “But why do you ask?” And When told what the man had said to the children, he exclaimed: “Well, I have been studying Hebrew for forty years, and it never once occurred to me that Hebrew verbs have that wonderful and beautiful significance.”

That is the way to think and to live. First God, then your neighbour, then yourself.

The Trade-Mark of the Lord

(Convention Address)

IN Genesis the account reads, “And God saw everything that he had made, and behold, it was *very good*.” On the evening of the sixth working day of creation, it seems God retrospectively and perspectively took stock of all His works. Everything not only was good, but very good. He must have purposely omitted describing the trade-mark, leaving it for man to discover, and thus enjoy a most pleasant surprise. As we look very briefly into some of God’s works, we will find in them all this mark, this stamp, this cause for joy and praise: *BEAUTY*. “A thing of beauty is a joy forever.”

In the original account of creation are listed many works under few headings. These are : (1) Light; (2) Earth and Seas ; (3) Grass, Fruit, Herbs, Seeds ; (4) Division of Time by light, resulting in seasons, days, years; then a higher plane of life; (5) Fish, Fowl; next (6) Procreation; and lastly, but excelling all other, (7) Man. Not one of these creations escape critical inspection by the Works Supervisor, who classes each group “Good,” with a general summary of the whole as “Very Good.” In this exercise we invite you to consider the proposition that if a work is good, it is also stamped with that quality we call “Beauty,” affording keen pleasure to our senses, especially those of sight and moral faculties.

LIGHT. Looking for the trade-mark of Beauty, associated with light, may we refer you to the sunrise, or if you do not rise early, the sunset will serve equally, as well. Who has not *seen* the gorgeous display of light and color, as the sun rises or sets? How many poets have portrayed in beautiful verse and prose for intellectual eyes the unsurpassed beauty of light from sun, moon, or stars. ‘Such beauty loses nothing with reflection in seas, rivers, lakes; artists in crayon or oil never ceasing to capture their hues. Lightning playing in those western storm clouds has spectacular and fascinating beauty. God Himself used the beautiful Bow of Promise, the Rainbow, to vouchsafe to Noah that rather than the earth being destroyed He would make His footstool glorious. Light is not only good, but beautiful in any form : original, reflected, diffused, even symbolic, for the King’s daughter, glorious within, often contemplated “whatsoever things are lovely.”

God’s works on the second day included the division of the waters to form earth and seas, giving dry land. The good Earth, Mother Earth, the marvellous, wonderful footstool for Heaven’s King—granary for all peoples. The seas, raging, billowing, turbulent, foaming; yet when stilled by Heaven’s command, quiet, peaceful, “a sea of glass.” No lack of subjects here for artists, poets, photographers, tourist agencies, to never cease to glowingly extol the deserts, plains, mountains, hills, valleys, rivers, seashore, etc., when Beauty is enthroned. “God divideth the seas with his power,” “rulest the raging of the sea,” and many take comfort that He who has set a compass upon the face of the impenetrable depths is well able to restrain the human sea of passion.

Next in God’s providential works we have Grass (without which *nothing* would live), Herbs, Fruit Trees yielding not only fruit but seeds to indefinitely perpetuate the creative power of our Heavenly Provider. All flesh may be likened to grass, but, clothed by God, Beauty soon excites our admiration. Vegetation, shrubs, trees, the correct foundation for any garden — God’s first thought for man’s happiness and welfare. Later His prophets predicted the “desert would blossom as a rose” (garden) ; good words are compared to “apples of gold in a framework of silver” (beautiful words), and Jesus used the insignificant lilies of the field as a source of inspiration for man to consider, how they grow, and their glory (beauty). The greatest adornments of men fade when placed beside the least of God’s adornments. Trees! No wonder Christians are likened to trees, “trees of righteousness,” planted beside rivers, and full of sap (holy spirit). They stand out like oases in the desert; afford shade, protection, fruit and yield seeds—life within life. How do they grow? From such a tiny seed to such a mighty tree. A miracle every time a seed is planted. (it happens countless times every day), as the dormant life springs into action, one part pushing down into the darkness of God’s secret place for ‘nourishment while another part reaches up to light for energy and Beauty.

The fourth epoch of God’s activity concluded, as usual, with the verdict, “Good.” The survey included the Division of Light for night and day, and seasons and years, and signs.. All were stamped as usual with the incomparable trade-mark of Beauty. The celestial bodies, the heavens in which He set a tabernacle for the sun, tell forth the majesty of God in melodies that reach the uttermost parts of the earth. If the stars came out once a year and we had to pay for admission to see the spectacle, no one would miss reserving a place. Early mankind were so awed and overcome with their beauty and majesty they worshipped and adored the created, which they could see, instead of the Creator, who Himself was invisible to natural eyes. Do not miss the beauty in tiny things ; one of the greatest spectacles in the heavens, the Milky Way, is made from the tiny fragments of light, yet each fragment a nebulous in itself.

At the close of the next day there were countless varieties of Fish and Fowl, with provision for multiplication. When God says, “Be fruitful and multiply,” He makes super-abundant provision for the same. If there is a scarcity in any particular variety it is not due to lack of eggs or seeds. Some of the large stores carry aquariums displaying magnificent marine life. Big cities have larger aquariums and fish from all parts of the world. It must be seen to be

fully appreciated—there is a treasury in the seas—food for digestion and food for thought and praise.

Is there any need to emphasise the plumed beauty of our feathered friends, the birds? God introduced His beloved Son with the holy spirit in the form of a dove—beautiful emblem of peace since Noah's fears were quelled by the dove's return so many years ago. If our busy routine shuts out notice of the birds, none of them escape the eye of our Heavenly Father, who notes even the despised sparrow. Not only in plumage, but the birds give us another kind of beauty—music. Inspired by these beautiful songsters, as well as by the wind in the trees and the rippling waterfalls, man came to create beautiful melodies and harmonies, sounds so agreeable to the ear that the troubled spirit is soothed and quietened. With the aid of music David often pacified the restless and hostile Saul. There was a time when man was awakened in the dawn with the singing of birds. This should have been more agreeable than our noisy alarm clocks.

The good (and beautiful) work goes on with the appearance on the earth of Cattle, Beasts, Creepies, all after his kind, and then crowned with an earthly top-level plane of creation—Man. Compared with this free-will, reasoning body of consciousness, “crowned with glory,” all else would appear as secondary. A little lower than the angels in nature, but excelling them in some respects, for example, “in the image of God” — like God in every respect, life within life, but on a lower plane than spiritual beings. Male and female created He them—gave them His blessing; be fruitful, replenish and subdue the earth, with dominion over every living thing upon the earth. Goodness and Beauty personified. What an inheritance—to lose!

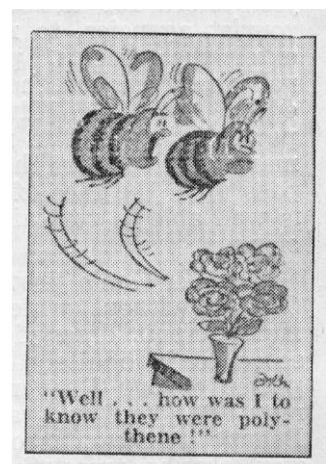
Notwithstanding the fall from grace and life to sin and death, Goodness and Beauty were not eradicated. The Psalmist says truly, “The earth is full of the goodness of the Lord,” (Psa. 33:5.) If Goodness is there, Beauty is not far behind. However, the pearls of any worth take finding. Why? Because alienation from God affected our judgment; it is now by nature warped, twisted, “turned backward.” In the field of vision black is presented as being white and white as black; in the realm of taste, bitter is wrapped in glittering and attractive packets while sweet is marked down and labelled bitter. Worse still, in the understanding, evil parades as good and is rewarded; darkness is enthroned on high as light; lies honored as truth; goodness has to retire to the shadows for it is said to be evil; light is branded as darkness, and truth condemned as being evil. What a mix-up. Shakespeare in one of his great human tragedies, “Macbeth,” bases the drama on man's warped understanding: “Foul is fair; fair is foul.” No wonder Paul exhorts to have our “senses exercised to discern both good and evil.” (Heb. (5:14) If true goodness is so hard to find, so is real beauty. Who with ease can separate good from evil? Such a fine hair-breadth divides, one needs to take a second look. Pilate had no time for a second look; “What is truth?” remained from him, unanswered. Some may wonder why he asked a question with no thought for the answer. But do we, in our busy round leave the question, “What is beauty?” unanswered? Unless, like Moses, one is willing to “turn aside” from daily routine, to leave our likes and dislikes, to take time to (wait on God, the answer will elude us, as it did Pilate. Each must turn aside for himself. One may reply, “I have no time ; my studies take all my spare time.” No time to study God's handiwork? The Psalmist laments the lack of praise from men to God for all His wonderful gifts.

What is Beauty? Something designed or formed to please the intelligent senses? But since “judgment is turned backward” intellect can persuade me that some monstrosity is lovely; some fashionable, artificial form is beautiful; some jarring vibration is heavenly music; some sense-drugging drink or adulterated food will do me good. Depraved tastes are too easily cultivated. That which appears beautiful to one is rejected by another. Who can determine according to the wisdom of a sound mind? Some look at any attempted solution as a waste of time. These generally are absolute in their conviction that life or God's Word holds no mysteries for them. The great Apostle Paul knew how difficult a question it was, and to him, unless God's trademark was associated with purity, with justice, with veneration, unless it was virtuous, praiseworthy, Beauty would be hard to find. (Phil. 4:8.) Eccles. 3:11 declares “He hath made everything beautiful,” but with the world in the heart how hard it is to discover in any of God's works either goodness or beauty.

There are so many forgeries, all claiming originality, all claiming immunity from corruption that one must apply some proving test. We are conditioned so much to an artificial way of life that we associate beauty with artificiality. People remark as they buy artificial flowers, “Aren't they lovely?” But there is no perfume, or life. Recently it was amazing to see in a large store a bird-cage containing a water - vessel with water, a container with seed in it, numerous toys for the bird to play with. The bird was there, but he was a plastic imitation. Needless to say, he didn't sing. Neither does anything that is artificial. Why do we delight in the unreal? Because distorted minds create distorted beauty. The Master likened the outward adorning of the Pharisees to whited sepulchres— outwardly, ritually beautiful, but ‘inwardly full of corruption. Imitation beauty mocks us; deceives no one, not even ourselves however we try. It accomplished one thing — it hinders the hidden beauty of a Christian heart from setting an example to young believers.

“The beauty of old men is the grey head.” Growing old is likened to climbing a tower. Half-way the view is better than it was from the base (when we were young). Shall we look to the base and imitate what we see there, or shall we climb higher with eyes for the expanding horizon? Growing in grace, knowledge and love means growing in real beauty, for love itself is the soul's beauty.

The Wise Man said he had discovered a great truth,—God had created man upright, but they had sought out many INVENTIONS. Look closely at the word “inventions,” and it will be found it means FORGERIES. God had created



man upright, but now he prefers the artificial to the genuine. From observation one could conclude the higher we climb in what is termed “standard of living” the greater the artificiality. “O worship the Lord **in** the BEAUTY of Holiness, so shall the King *greatly* desire thy beauty.”

We sing “Beautiful words, wonderful words,” referring to the gracious words that issued from the lips of “He who spake as never man spake”—words like the Beatitudes. The graces of the Spirit are active expressions of goodness adorned with Beauty. Eccles. 12:9, 10, reads: “Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and set in order many proverbs. The preacher sought to find out words of delight (marg.), . . . words of truth.”

*There's not a place on earth's vast round, In ocean's deep, or air,
Where love and beauty are not found, For God is everywhere.*

And He Went as He Was Wont to the Mount of Olives,

Luke 23: 39

THE mountains are Nature's monuments. Like the islands they dwell apart, and like them they give asylum from a noisy and irreverent world. In their silence many a meditative spirit has found leisure for the longest thought, and in their Patmos-like seclusion the brightest visions and largest projects have evolved; whilst by a sort of over-mastering attraction they have usually drawn to themselves the most memorable incidents which variegated our human history. And, as they are the natural haunts of the highest spirits and the appropriate scenes of the most signal occurrences, so they are the noblest cenotaphs. Far off they arrest the eye; and though their hoary chronicle tells its legend of the past, their heaven-pointing elevations convey the spirit onward towards eternity.

We do not wonder that excited fancy has sought relics of the Ark on the top of Ararat; and in the grim solitude of Sinai, it is solemn to remember and easy to believe that the voice of God has spoken here. Elijah has made Carmel all his own, and the death of Moses must be ever Pisgah's diadem. The words of Jesus seem still to linger on the hills of Galilee, their lilies forbidding “thought for raiment,” and their little birds twittering “No thought for tomorrow,” whilst every grassy tuft and scented flower is breathing its own beatitude. But though heavenly wisdom spake on that mountain-side, and excellent glory lighted on the top of Tabor, there is another height to which discipleship reverts with fonder memory, and which it treads with softer step—that mountain where beyond any spot in Palestine “God was manifest in flesh” —where the great Intercessor was wont to pray, where Jesus wept over Jerusalem, on whose slopes He blessed the Apostle-band, and sent His message of mercy to mankind—the mountain at whose base lay Bethany and Gethsemane — on whose gentle turf His feet last stood—the Sabbatic, pensive and expectant Mount of Olives.—Selected.

CHILDREN'S HYMNS

A selection of hymns suitable for children, **62 in** number, has been compiled by one of our friends, and copies of these in booklet form have been duplicated in our office. These are available at 1/- each, **to cover cost** of materials, etc., **postage extra**.

“Keep the Door of My Lips.

ONE great mark of character development is demonstrated by the control of the words of our mouths. How much trouble, discord and disintegration of companies of the Lord's people has been brought about by word of mouth. The Apostle Paul admonishes, “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers.” Viewing the Apostle's statement, we see clearly that this admonition is very applicable to many religious people today. How many there are who do injury to their fellow creatures with their words and use the same tongue in offering praise to God.

We know of no evil to which God's people are more exposed, than the wrongful use of the tongue. With many it is as natural to gossip as it is to breathe; they do it unconsciously, and many are the peculiar methods, which the fallen nature will use in its attempt to stifle conscience, and yet maintain the use of this channel, long after it has been driven from evil practices, which are less common, less popular, though more generally recognised as sinful. It will say, I do not mean any harm to anyone, but I must have something to talk about, and nothing is so interesting to friends and neighbours as something which has a gossipy flavour connected with it. Hence it is that the Scriptures instruct us, “Let your conversation be such as becometh saints.” “Let your speech be with grace seasoned with salt, that ye may know how ye ought to answer every man.”

Those of the gossiping disposition, however refined their methods and words, well know that, so far from the gossip ministering grace to the hearer, it ministers evil; that the hearer is impelled by the forces of his fallen nature to go quickly and tell it further. Fallen natures feast on just such things, feeling the more liberty to do so, because they delude themselves that they are preaching against sin, and that in discussing and denouncing the said matters as being transgressions of another, they are mentioning subjects abhorrent to their righteous souls. How defective are

the reasonings of the weak human nature when the counsels in righteousness of the Lord's Word are ignored. There is a wide scope for conversation amongst Christian people on the subject of the riches of God's grace in Christ Jesus expressed in His Word, and in these things we have that which not only ministers grace to the hearer, but which adds grace to the speaker. Such conversation showers blessings on every hand, so far as the new creature is concerned, and assists in deadening the old nature with its evil desires, tastes and appetites.

This is what the Apostle no doubt had in mind when he said that the Lord's people should "show forth the praises of Him who called us out of darkness into His marvellous light." And a heart filled with the spirit of love, the spirit of God, the spirit of the truth and overflowing at the mouth, will be sure to overflow that which is within, for "Out of the abundance of the heart the mouth speaketh." A mouth, therefore, which does injury to others, either to fellow members of "the Body of Christ," or to those who are without, indicates an evil heart, implies that the heart is not pure.

Another excuse for gossip about other men's matters is offered by some who say they can talk about religious matters to those who are religiously inclined, but when they are with worldly people or professors of religion, who take no interest in Christian themes, they must be agreeable and accommodating, and must at least hear their gossip and news, and if they do not share in such conversation, they would be considered very peculiar, and their company would not be desired. But this is one of the peculiarities of the saints. They are not only to be different from the world, but different also from the normal professors of religion. Their religion is not merely to be on the surface, and one day of the week, and under a certain suit of clothes, but is to be of the heart, related to all the affairs of life, for every day and every moment. To follow strictly the Divine injunction will indeed separate them from some who are now their friends, and who love things of the world, forbidden to those who have become sons of God, and who have received of His spirit. That the Lord intended us to know this, is evident from the fact that He foretold that the way of discipleship would be "a narrow way." If, therefore, one's failure to be an entertaining visitor, neighbour or friend is because of one's fidelity as a new creature to the law of Christ—love which "worketh no ill to his neighbour," either in word or deed, and friendships are lost on this account, then, indeed, such have cause for rejoicing, because they are suffering a little, experiencing a loss for Christ and righteousness' sake. The loss may at first seem heavy, but if it is endured for Christ's sake, in obedience to His righteous law of love, such will soon be able to say with the Apostle that such losses are "light afflictions" not worthy to be compared with the off-setting blessings.

It is in harmony with this that the Scriptures declare that the friendship of this world signifies enmity with God. (James 4:4.) God has purposely placed the matter in such a position that His people must take their choice, and lose either Divine friendship and fellowship, or the worldly friendship, because the things the Lord loves are distasteful to the worldly, and those things the worldly love, evil deeds, evil thoughts, and evil speaking, are an abomination in the sight of the Lord. "For, as He which hath called you to is holy, so be ye holy in all manner of conversation." (1 Pet. 1:15.)

GRANDMA SAYS

When the folks next to you act like those in the zoo,.
A grumblin, growlin', and spittin',
It's a pretty good plan
To be calm as you can
And do somethin' useful — like knittin'.

When a gossipin' Susan, with poison-barbed tongue,
Comes into the room where you're sittin',
And starts to defame
Some neighbour's good name,
Count stitches out loud—and keep knittin'.

When there's been a slight misunderstanding at church,.
And others hint broadly at quittin',
Why, the very best thing
You can do is to sing
And stay at your post—and keep knittin'.

When Satan moves in with his cohorts of sin,
Say, "You'll never find me submittin',
You irk me, I find; So, get thee behind
And please don't disturb me—I'm knittin'!"

In the middle of problems, the big ones and small,,
It's always most proper and fittin'

To trust and to pray
Till the Lord shows the way
And *go* right ahead with your knittin'.

Books Available.

"Most Holy Faith"—M.

"God's Promises Come True"—£1. "Tabernacle Shadows"—6/-.

"The Book of Books"—Reviewing the Bible as *a whole*-10/-.

"The Divine Plan of the Ages"—Cloth bound

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"God and Reason"—1/-.

FRANK & ERNEST TALKS

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**Volume XLVI No. I MELBOURNE, FEBRUARY—MARCH
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Humility.

(Convention Address)

"Doing nothing from party-spirit or vainglory, but in humility esteeming others as excelling ourselves." (Phil. 2:3, Diaglott.)

LOWLINESS of mind, humility, is a mental quality which enables its possessor to look up with appreciation, not only to God, but also to earthly beings, recognizing their good qualities. The Apostle urges that this lowliness of mind should be in all of God's people ; this fact proves it to be a quality that demands careful cultivation. (See Rom. 12:3.)

Not all of the Lord's people are lowly of mind. Some of them think more highly of themselves than they ought to think. Some of them may be proud of having the truth, or of their ability to serve the truth. Any such pride is very objectionable in the sight of the Lord, and indicates that its possessor has a very small mind; for, with a proper estimate of matters, the best of can see that we have nothing of which to be proud, nothing of which to boast. If we have received anything of the Lord, we should be very thankful indeed for the favors bestowed upon us, instead of glorying in something as if we had attained it of ourselves. (1 Cor. 4:7.)

So the Lord's people should spend earnest effort to cultivate and encourage humility. Some have this quality naturally; but the larger number have to contend against the reverse tendency — self-esteem, self-exaltation, pride—a feeling that they are superior to others.

The lesson before us respecting Christian humility does not intimate that this grace was lacking among the Philippians, but that the Apostle recognized it as being one of the most important of all the graces, and one which required *continual* cultivation, in order to a continual growth in the likeness of Christ. The opening words of this lesson are an exhortation to brotherly love and affection amongst themselves. He says, If there be any consolation in Christ, if there be any comfort of love to those who are in Him, if they have any heart, if they have any mercies—as though he would put them to the test whether or not any would deny that these graces appertain to all who have come into Christ as new creatures. Then, as though they had assented to his proposition, conceding that there is comfort, love, fellowship, sympathy and consolation in Christ for one another, he adds: You can fill my joy full by being thus minded

toward each other, and having the mind or purpose or will as a church, the Lord's will. How grand an expression this is; his joy would be filled by knowing of their sympathy and love for him, not by knowing of their professions of love for the Lord, but by knowing that they loved, sympathized with and consoled *one another*, in the proper fellowship of the members of the body of Christ! This would fill the joy more full than anything else that he could know respecting them. Likewise, we may be sure the same conditions would be most pleasing and most acceptable in the sight of our Lord and Saviour.

The Apostle John had the same thought respecting brotherly love in the church as an indication of its godliness, when he says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." (1 John 4:20.)

To this end—that such a spirit of perfect unity and fellowship might obtain amongst the believers at Philippi — Paul exhorts that all shall cultivate the grace of humility, and that in every affair each shall take heed that "nothing be done through strife or vain glory," that self-laudation and strivings for pre-eminence be thoroughly put away as the greatest enemies to the spirit of the Lord and the blessing of the church. On the contrary each should have that lowliness of mind that can see the good qualities of fellow-members and appreciate some of these qualities at least as superior to his own. Lowliness of mind does not necessarily signify an ignorance of any talents or graces which we ourselves may possess; but so long as the church is in the present imperfect or tabernacle condition, the perfection of all the graces, and all the talents, and all the abilities, need never be expected in any one person in any congregation. So, then, each one may, if he be of lowly mind, see in others certain good qualities or graces superior to his own and should delight to recognize these and to esteem their possessor accordingly.

For each one to look merely upon his own things, interests, welfare or talents and to ignore those in 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, we will find ourselves interested in the welfare of others. This was the mind, disposition or spirit which was in our dear Redeemer—which He so wonderfully manifested, which we must copy and develop in our characters if we would ultimately be of the "overcomers" who shall be joint-heirs with Christ in His glory; concerning whom God has predestinated that to be accepted with Him to this position they must be "*copies of His Son*." (Rom. 8:29.)

One of the holy angels, seeing the prospect of an empire on a tiny globe in a vast universe of suns, with only a little garden and its two occupants as a nucleus on which to start a world, a kingdom, developed the unholy ambition to be its ruler. Since one with angelic powers could develop such a devastating, traitorous ambition, we poor, weak humans will need divine protection to save us from a similar course, and to keep us in that. "lowliness of mind" which was in Him who "made himself of no reputation," but "humbled himself," and was obedient unto death.

Pride was raising its ugly head when the discussion arose among the disciples as to which would be greatest in the kingdom. (Matt. 18:1.) In Luke 9:47 we read, "When Jesus saw the reasoning *of their hearts*, he took a little child,"—a child not yet old enough to have been contaminated much by the pride of the elders—and taught them the lesson of humility, a lesson necessary for every Christian of the entire age. "Whosoever shall *humble* himself as this little child (thus taking an active part himself in cultivating this virtue, not leaving it entirely to the Lord or circumstances), the same is the greatest in the kingdom."

Jesus' lesson on humility which we are considering seems to have been imparted soon after Peter, James and John had been with Him in the Mount of Transfiguration. This and other similar favors shown them could easily have caused the three to fall under the temptation to be proud. Heeding Micah. 6:8 would have spared them, and us, that danger. "He hath showed thee, O man, *what is good*; and what cloth the Lord *require* of thee, but to do justly, and to love mercy, and to *walk humbly* with thy God?"

The margin of the King James Version has a reading just as essential for our instruction, — "Humble thyself *to walk* with thy God." For the privilege of entering into His presence, it is necessary to be humble; not, "thankful that I am not as other men are," but thankful that He is willing to receive me though I am a sinner just as other men are—making me acceptable in His Beloved.

The one who is humble is dead to pomp, foolish show, safe from the danger of pride because of honors the world can impart, which are but fading laurels. That humble one is without malice, without rivals and competitors—so far as his own mind is concerned; and so he is a Christian that can say, "None of these things move me."

One of the very greatest of our assistances to humility is the consciousness that "God knows our works and our thoughts" (Isa. 6:18), doubtless even including those thoughts that receive no welcome from us, but flit through our minds to be banished instantly upon arrival; but even so, always an occasion to petition mercy, and confess our undone condition, thankful that He who knows our thoughts also knows "our frame, that we are dust." This consciousness humbles us and also helps us to be more merciful toward our brethren, our companions in affliction. Pride takes pleasure in beholding the weaknesses of another; humility rejoices in covering "all sins" with the mantle of love — an absolutely essential method for each of us to use as regards others if profitable fellowship with them is to be our privilege; even as essential as it is to have our heavenly Father use it for us if we are to be received into His fellowship.

Closely related in greatness and in kind is the assurance of Mark 9:37, "Whosoever shall receive one of such children. (disciples are evidently meant) in my *name* (regardless of his imperfections or the imperfections of the one who receives him) *receiveth me*." How out of all proportion is this regard for humility on the part of the one who has not one thing in himself to be proud of, but abundant reason for shame and humility!

As though receiving Himself were not honor enough, Jesus, demonstrating His own humility, adds to the reward for

the humility that accepts to fellowship those whom He receives, the assurance that the one who receives Him receives the Father. To us the privilege of receiving Him would be reward enough, but not so to His humble mind. He knows that the greatest of all His blessings is to receive the Heavenly Father into our lives. But that, too, like the receiving of Jesus into our hearts, is dependent upon our being humble enough to receive as fellow-members of the Body those whom God has invited into sonship. "If we walk in the light (if we are truth brethren, living the truth) *we have* fellowship one with another."

"If we walk in the light, as he is in the light, we have fellowship (partnership gives the thought more accurately) one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Evidently if we do not practise such a partnership, the cleansing blood ceases to be ours. Perhaps this is the key to the reason we cannot have our heavenly Father and Bridegroom in our lives if we do not take our brethren into our fellowship, into our partnership. We, without that blood, are still condemned sinners, and such cannot be partners of the Father and His Son. The standing that acceptance of the cleansing blood gives us, must be maintained. There is no entrance into the heavenly presence for lawbreakers, but "love is the fulfilling of the law." Love never fails to *desire* the fellowship of the ones loved. Therefore, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." (1 John 1 :7; Rom. 12:10.)

In this last text we have an excellent means of testing ourselves on two points — humility and love for the brethren. Can we honestly say, and can we prove, that it gives us greater pleasure to see another brother taking a higher place than ourselves in the Lord's service? If so, we are near the end of the way in Christian development.

Those who fail to learn the lesson of childlikeness will fail to be of those who enter the kingdom. This is Jesus' teaching. "Verily, I say unto you, except ye be converted (think of His saying this to a disciple!), and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18 :3.)

Jesus, "being fashioned as a man, humbled himself, becoming obedient unto death, yea, the death of the cross. *Wherefore* God also hath highly exalted him and given him a name which is above every name." "He that humbleth himself shall be exalted."—Phil. 2:8; Matt. 23:12.)

In Psalm 113:5, 6, we read,—"*Who is like unto Jehovah our God that hath his seat on high, that humbleth himself* to behold the things that are in heaven and in the earth?" Our Lord Jesus Christ is the answer to this question. Yes, Jesus is the One who humbled Himself. So we cannot go to a better one for advice as to how to attain this most difficult virtue. He advises, "Take my yoke upon you, and learn of me ; for I am meek and lowly in heart." (Matt. 11 :29.)

Love means service. If our heads are to wear crowns in heaven, our necks must become used to the yoke here. Only the humble will accept the yoke, for that means servitude. "By love serve one another" is the Apostle's advice. (Gal. 5:13.) The cross was Jesus' and the Father's greatest service to mankind.; so it is into service with them that we are invited when Jesus' voice reaches us, — "If any man will come after me let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) The brethren to whom He first said that, thought they were already following Him ; but the lesson of the *full denying* of self, uncomplainingly, yea, rejoicingly bearing their crosses, they had not yet learned.

Thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, *with him* also that is of a contrite and humble spirit." (Isa. 57: 15.) Since there is "none that is righteous, no not one," what else can we be but contrite and humble? And blessed is that attitude, for it will get for us the attention and assistance of the One who can perfect us in holiness. Peter's advice would never have been, "As he which hath called you is holy, so be ye holy," if he had not known of God's promise of "grace sufficient," forgiving and assisting grace. (1 Pet. 1:15.) "Though Jehovah is high, yet hath he respect unto the lowly." And so this very quality of humility will draw from Him His assistance.

Humility is a quality usually found in the truly great, whether they be of earth or of heaven. Pride, the opposite quality, demonstrates an appalling smallness of the soul that harbors it, colossal ignorance of self.

Isaiah 65 describes the glories of the new earth. But the next chapter opens with the assurance that, even that will not be glorious enough to be a dwelling-place for Jehovah. "Thus saith Jehovah, heaven is my throne, and the earth is my footstool; what manner of house will ye build for me, and what place shall be my rest?" Assuredly the most ingenious, the most skilful of men could not build a temple here suitable for His dwelling. The truth regarding the temple actually planned for Him is so astounding that Jehovah Himself must be quoted as the authority for its description. "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people!" (2 Cor. 6:16.) The glory of God fills these living temples when they have humbled themselves to walk with their God.

The temples built for the Jewish nation made them think they were essential to God's purpose. Like the Jewish nation, organisations and teachers have a habit of thinking they are necessary in God's plan. As soon as that thought is harbored, they become unnecessary. "To this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." (Isa. 66:2.) "He forgetteth not the cry of the meek." (Margin, Psalms 9:12.) "God heareth not sinners," but He "has heard the *desire* of the meek." (Psalms 10:17.) The desire of a humble heart is in line with God's will.

Some very helpful and beautiful examples of meekness have come to us from the past. Abraham,—"*I have taken upon me to speak unto the Lord, I who am but dust and ashes*" —a good description of any human being. (Gen. 18:27.) Jacob,—"*I am not worthy of all thy lovingkindnesses, and of all the truth which thou hast showed unto thy servant.*" (Gen. 32:10.) Gideon,—"*Behold my family is the poorest in Manasseh, and I am the least in my father's house.*" (Judges 6:15.) Our list cannot here be made complete, but Moses and Joshua must not be passed by without mention. And the herald of the new age, John the Baptist, ushered it in with proper humility ; "He that cometh after

me is mightier than I, whose shoes I am not worthy to bear.” (Matt. 3 :11.) This way of expressing humility has lost much of its force for us who live in, a different day. In his time the vilest of the slaves, the historians tell us, were given charge of the sandals. Jesus’ testimony regarding the Baptist was different, “Verily I say unto you ; Among them that are born of women there hath not arisen a greater than John the Baptist.” The Baptist had the humility that God rewards. Paul, classing himself as “the chiefest of sinners,” “less than the least of all saints,” with all his talents and faithful service, set us an example we will need much educating to be able to follow. *Put on*, therefore, as God’s elect, holy and beloved, a heart of compassion, kindness, *lowliness*, *meekness*, longsuffering, forbearing one another, even as the Lord forgave you, so do ye.” (Col. 3:12, 13.) We notice how frequently the Apostle in exhorting the consecrated saints to humility and lowliness, couples with it also his exhortation to the exercise and cultivation of Christ-like love; so in Col. 3:14 he says, “And above all these things *put on love* which is the bond of perfectness.”

In 2 Cor. 12:9, 10 we read, and we quote Weymouth’s translation,—“But his reply has been, My grace suffices for you, for *power matures in weakness*. Most gladly therefore will I boast of my infirmities rather than complain of them—in order that Christ’s power may overshadow me. In fact I take pleasure in infirmities, in the bearing of insults, in distress, in persecutions, in grievous difficulties—for Christ’s sake ; for when I am weak, then I am strong.”

Lest Paul should exalt himself, by reason of the exceeding greatness of the revelations, a thorn in the flesh was sent him to keep him humble. Paul’s first desire was to have it removed, and he besought the Lord thrice that it might depart. The answer came that the trial was a blessing; that, in the weakness and humiliation it brought, the grace and strength of the Lord could be the better manifested. Paul at once entered upon a new stage in his relation to the trial ; instead of simply enduring it, *he most gladly gloried* in it; instead of asking for deliverance, *he took pleasure* in it. He had learned that the place of humiliation is the place of blessing, of power, of joy. The danger of exalting himself was coming very near to Paul. Christ would teach what it means to die to self, that Christ alone might live in him; to take pleasure in all that brought him low. Let us try and learn the lessons the story of Paul teaches us.

Let us look at our lives in the light of this experience, and see whether we gladly glory in weakness, whether we take pleasure as Paul did in injuries, in necessities, in distresses. Yes, let us ask whether we have learnt to regard a reproof, just or unjust, a reproach from friend or enemy, an injury, or trouble, or difficulty into which others bring us, as above all an opportunity of proving how Jesus is all to us, how our own pleasure or honor are of small value, and how humiliation is in very truth what we take pleasure in. It is indeed blessed, as one has said, “It is the deep happiness of heaven to be so free from self that whatever is said of us or done to us is lost and swallowed up in the thought that Jesus Christ is all to us.” “Most gladly will I glory in my weaknesses, that the power of Christ may rest upon me; wherefore I take pleasure in weaknesses.” The humble man has learnt the secret of abiding gladness. The weaker he feels, the lower he sinks, the greater his humiliations appear, the more the power and presence of Christ are his portion, until, as he says, “I am nothing.” The word of his Lord brings- ever deeper joy, —“My grace is sufficient for thee.”

Let us choose to be weak in ourselves, to be lowly, to be of no account. Let humility be to us joy and gladness. Let us gladly glory and take pleasure in weakness, in all that can humble us and keep us low; the power of Christ will rest upon us. Christ humbled Himself, therefore God exalted Him. Christ will humble us, and keep us humble; let us heartily consent, let us trustfully and joyfully accept all that humbles; the power of Christ will rest upon us. We shall find that the deepest humility is the secret of the truest happiness, of a joy that nothing can destroy.

In John 13:3-17, our Lord gave us a practical lesson in humble service, by stooping to wash the feet of His disciples. (See especially verses. 12-17.) This is helpful to us, showing how our Lord left us the example of lowly, humble service. How meaningful are His words—“If ye know these things happy are ye if ye do them.” (See Rom. 15:5-7.)

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

A cross (x) on the wrapper indicates that the subscription to “Peoples Paper” is overdue.

Convention News.

IT is a pleasure to report a very profitable Convention season on the occasion of the Annual gatherings arranged by the Melbourne Class over the recent Christmas period. We are very grateful to the Lord for His blessings and favours bestowed throughout the four days of the assemblies, and it was a great pleasure to welcome our visiting brethren from Adelaide, Sydney, Canberra, Tasmania and nearer parts of Victoria, such as Geelong. The assistance given by these visiting friends contributed much to the success of the gatherings, by the Lord’s overruling providence.

The Convention comprised three Bible Studies, sixteen addresses by the brethren, and three Fellowship Meetings. The Scriptural passages for the studies were, — Matt. 5:3-11; Isa. 61:1-3; and Luke 12:32-38.

The study in Matt. 5:3-11 helped to impress the favourable position of those during this Gospel Age who were represented by the disciples, who, when our Lord had gone up into a mountain, “came unto him, and he opened his mouth and taught them, saying, Blessed are the poor in spirit; for their’s is the kingdom of heaven.” “The poor in spirit” carries the thought of the oppressed, as a beggar, a pauper, and the distressed. Those in this condition who yield their lives fully to the Lord may feel encouraged by the promise, — “their’s is the kingdom of heaven.” This will be their reward in due time, as they prove faithful unto death.

“Blessed are they that mourn,” — that grieve (the feeling or the act), as in Matt. 9:15; Luke 6:25 James 4:9. “For they shall be comforted.” This promise is to those who mourn and grieve on account of sin, and turning fully to the Lord become His disciples indeed. The comfort begins now, by the message of truth and the spirit of the Lord in their hearts, and will be fully realised in the kingdom above.

“Blessed are the meek,” — the mild, the humble. See Matt. 21:5; 1 Pet. 3:4. Meekness is the patient reception of injuries with a belief that God will vindicate us. See Rom. 12:19. Meekness produces peace. “They shall inherit the earth.” This might have been translated “the land.” The Jews were in the constant habit of using the Old Testament, where this promise perpetually occurs, and they used it to denote any great blessing, perhaps as the sum of all blessings. (See Psa. 37: 22; Isa. 60:21.) Our Saviour used it in this sense. They also considered the Land of Canaan as a type of heaven, and of the blessings under the Messiah. To inherit “the land” became, therefore, an expression denoting those blessings. When our Saviour promises it here, He means that the meek who prove faithful shall be received into His kingdom, and partake of the heavenly Canaan hereafter. (See I Tim. 4:8; Rev. 2:7.)

“Blessed are they which do hunger and thirst after righteousness,” — to crave, to yearn, to long for the righteousness which is in Christ Jesus. (See John 6:35; 7:37; Psa. 63.1-3.) “They shall be filled,” — satisfied with the green pastures and still waters of truth, — “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart.” (Jer. 15:16.) The complete filling is stated prophetically of our Lord and all who shall be worthy to be associated with Him in the heavenly kingdom — “In thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”

“Blessed are the merciful,” — the compassionate, as in Heb. 2:17. “For they shall obtain mercy,” — those who are so affected by the sufferings of others, as to be disposed to alleviate them. This is given as an evidence of piety, and those who show mercy to others shall obtain it. “Forgive us our shortcomings, as we also have forgiven those who have failed in their duty towards us.” (Matt. 6:12, Weymouth.)

“Blessed are the pure in heart,” — the clean, without guile. Those whose minds and principles are pure ; those who seek not only to have their actions correct, but who desire to be holy in heart, and who are so. Man looks on the outward appearance, but God looks on the heart. “They shall see God,” — to gaze, as at something remarkable. To be His heirs, and joint-heirs with Christ, — “He that overcometh . . . I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” (Rev. 3:5) “As for me, I will behold thy face in righteousness ; I shall be satisfied, when I awake with thy likeness.” (Psa. 17:15.) Time did not allow verses 9-11 to be discussed at this study.

The passage in Isa. 61:1-3 also provided a very helpful study, revealing how fully the prophet was inspired to record the ministry of our Lord Jesus and His church throughout this Gospel Age. The spirit of God anointed our Lord without measure as He commenced His ministry, and the same anointing, according to the ability of each to receive, is the privileged bestowment upon all true followers of the Master, even to our own day. It was well noted that it is the “meek,” the “brokenhearted,” the “bound,” and “all that mourn,” to whom the anointed ones are especially commissioned to “preach good tidings,” for their blessing and encouragement, — “to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.” What a privilege to receive this anointing, and to be commissioned to serve in this way during this “acceptable year of the Lord” — this Gospel Age of opportunity for the heavenly calling.

Another profitable study was provided by the examination of Luke 12:32-38, so far as time permitted. Verses 32-35 contain so much of encouragement as well as exhortation to “Set our affections on things above.” The “little flock” of verse 32 referred to the Bride of Christ. As though the inheritance in the heavenly kingdom could seem too great an honour to some disciples, the Lord’s assurance that “it is your Father’s good pleasure to give you the kingdom,” places the matter beyond any doubt at all.

Verses 33, 34 taught us that full consecration is required of those who would aspire to this “treasure in the heavens,” — “where your treasure is, there will your heart be also.” How reasonable, how understandable that to be worthy of association with Christ in His heavenly kingdom all thought of lasting possessions or treasures on earth would be so completely out of place.

Verse 35 was seen to be a good guide for devoted service for the Lord. The “girded loins” pictured the readiness of heart and mind for duties of any and every kind as opportunities are grasped, and the “lights burning” indicated the privilege of “shining as lights in the world, holding forth the word of life.” (Phil. 2: 15,16.)

This readiness and alertness essential for the Lord’s servants was well indicated further in verses 36-38. Here the Lord gives us a parable or picture of a nobleman just married and about to return to his home with his bride. How often did Jesus use parables to teach the lessons He desired to impart to all His disciples of this Gospel Age. What would be the attitude of this nobleman’s servants “when he will return from the wedding”? Obviously, this was not referring to our Lord’s returning from the marriage to His Bride. No; the servants of the lord or nobleman in the parable would be most attentive, “that when he cometh and knocketh, they may open unto him immediately.” Yes, indeed; “Blessed are those servants, whom the lord when he cometh shall find watching” — prepared and ready to do their master’s bidding to the full. However, what a surprise for the servants! Instead of being called on to serve at that time, “verily I say unto you, that he (the lord) shall gird himself and make them (the servants) to sit down to meat, and will come forth and serve them.”

The teaching of this parable is undoubtedly expressing the blessing and favor of receiving the feast of truth which our Lord has been and is still serving to His watchful servants during these “days of the Son of man,” — to train them to serve the same truths to others during this harvest of the age. How impossible it is to fit this important teaching into

any other view of our Lord's return than that He is present during this end of the Gospel Age, serving His servants with the meat in due season, as revealed again in Luke 17:37, — "Whosoever the body (food) is, thither will the eagles (alert, sharp-eyed Christians) be gathered together." (Note also Dan. 12:12.) The Lord summed up the meaning of His parable in verse 40 of this 12th chapter of Luke, — "Be ye therefore ready also; (as illustrated in the parable), for the Son of man cometh at an hour when ye think not."

The addresses by the brethren were instructive and helpful generally, the subjects being: "Address of Welcome"; "The King's Daughter All Glorious Within"; "Why We Believe in the Resurrection"; "The Lord's Choice"; "Established According to the Gospel"; "The Trademark of the Lord"; "When a Man Dies"; "Consider"; "Into His Image"; "Jesus of Nazareth Who Went About Doing Good"; "God's Wisdom in Creation"; "And Glory Shone Around"; "The Constraining Love of Christ"; "The Hidden Life"; "Seeing We Have This Ministry"; and "Humility."

Enjoyment was gained also from the Fellowship Meetings. At the first of these, messages were gladly received from Classes and brethren located in various parts of Australia and overseas, conveying greetings and Christian love to all assembled at Convention, and these were all greatly appreciated. Praise and Testimony to the Lord's loving care and favors throughout the past year was also expressed during these sessions, and it was encouraging to hear at first hand the personal experience of God's blessing and keeping along the Christian way. The session of "Hymns We Love" was also refreshing as a considerable number of lovely hymns were sung and the rich sentiments had a hallowed effect upon us all; the children also entered in happily during this session. At the last fellowship meeting the Convention message to all our brethren and friends everywhere was selected, being the words of Luke 12:32-38, and is sent with warm Christian love and greetings in our Lord's name.

On the last evening the closing session was the Love Feast, at which all the brethren, including a number of our Polish friends, joined in the lovely hymn, "Blest Be the Tie That Binds," while filing past each other to shake hands and partaking of the symbol of cake. The hymn "God Be With You" and the closing prayer of praise and thanksgiving to our Heavenly Father, and asking His guidance and blessing upon all His dear children brought our 1962 Christmas Convention to a fitting conclusion.

Convention Notes.

Notes covering the Melbourne Christmas Convention have been prepared by one of our brethren, and are available free upon application to this office.

Adelaide Easter Convention.

The brethren of the Adelaide Class extend a cordial invitation to all friends able to attend their Easter Convention to be held this year (D.V.) on 12th, 13th, 14th and 15th of April, in Alfred Masonic Hall, 68 Weymouth Street, Adelaide. Further information from the secretary — Mrs. H. Bartel, 10 Winston Avenue, Clarence Gardens, Edwardstown, South Australia.

Passover Memorial, 1963

The anniversary of the Memorial of Christ's death falls this year on the evening of Sunday, 7th April. This date will therefore be the appropriate time to observe the celebration in accord with our Lord's request — "This do in remembrance of me."

Friends desiring the unleavened bread and wine may procure these free from this office; early application should be made, stating the number of persons to be served.

Memorial Services.

MELBOURNE. — Sunday, 7th April, at 6.30 p.m., at Masonic Hall, 254 Swan Street, Richmond (near Church Street.)

ADELAIDE. — Sunday, 7th April, at 6.30 p.m., at Eagle Chambers (First Floor, Room 8) 7 Pirie Street.

PERTH. — Sunday, 7th April, at 6 p.m., at 7 Harvest Terrace (opposite Parliament House).

Sydney.—Sunday, 7th April, 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).

A very good Oxford Bible, with References, India **paper**, thumb index, Brevier clear type, Persian Morocca binding, is now available at 60/-. Same Bible with Concordance and Subject Index at 70/-.

"**Israel in History and Prophecy**" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

Prayer - Vain Repetition.

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 cried to the Lord that injustice is being done — as with the Church at the present time. We all realise 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 obtain. 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. The same lesson is taught in Luke 11:5-8.

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.

But the repetition which our Lord had in mind and which are specially reprehensible in the Lord’s sight are formal prayers merely. To illustrate: the Chinese are said to have a praying wheel, which enables them to make many “vain repetitions” without the trouble of speaking a word.

It would seem that our Catholic friends also are given to a great deal of repetition in prayer. They repeat, “Hail Mary!” and believe that God will save them from suffering in purgatory for their repetitions. Some of the poor creatures say, “Hail Mary!” as often and as fast as they can.

So with the Mohammedans. They say, “Great is Allah! Mohammed is His Prophet! Great is Allah! Mohammed is His Prophet!” again and again. We do not know what good they are doing, for they are surely wasting a great deal of valuable time to no purpose. We do not wish to make light of these people nor of their conduct. But we are bound to think that with those who are intelligent such prayers are only form. With those who are not intelligent it is different. We believe that they are sincere; and so our course is to think sympathetically of them, but not to do as they do, not to pray as they pray. Prayer in private, in our own room, may be as long as we please; but prayer in public should be short and **to the point**. (Reprinted from Question Book.)

The advice given above that prayer in public should be short and to the point would seem most appropriate. This could well be observed at our Conventions and regular Class gatherings, and indeed, in our homes where perhaps only two or three may pray together as the Lord’s people. When public prayer is lengthy an amount of repetition seems unavoidable, and this our Lord would encourage us to avoid.

It would seem that long prayers in some classes have developed over the years, perhaps because an elderly member had set this example, and younger members coming in have felt that the same long prayers at the meetings were expected of them. There can be no doubt that our Lord’s model prayer sets an excellent pattern, not only in its composition, but in its length, as a guide to our prayers in public. While we are to seek the guidance of the Lord’s spirit in our prayers, we are to avoid being carried away in our earnestness, and so lose all sense of time, remembering that prayers in public are on behalf of an assembly, or the one or two with whom we pray, and not our own private prayers to the Lord.

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MOTTO FOR EACH DAY “THREE GATES OF GOLD”

“Set a watch, O Lord, before my mouth; keep the door of my lips.”

“Let, the words of my mouth be acceptable in thy sight.”

Let every thought thy lips would utter pass
three gates of gold

But, if through these it fails to pass, then

let it not be told;
And o'er each gate in silver letters written.
thou wilt find,
Above the first one, "Is it true?" the second, "Is it kind?"
And "is it necessary?" o'er the third one
and the last.
Then guard thy thoughts, let none escape, save those these gates have passed!

FRANK & ERNEST TALKS

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Why We take the Name of the Noble Bereans of Old.

(This article is published by request).

"These were more noble than those in Thessalonica, in that they received the word with all readiness (eagerness) of mind, and searched the scriptures daily, whether those things were so." (Acts 17: 11.)

NOT much is recorded about the town of Berea, but the following brief account is from "The Bible Companion." — "Berea, in Macedonia, 200 miles N.W. by N. of Athens. This populous town (20 miles from the sea) was visited by Paul and Silas on the second missionary journey, and they appear to have remained for some months, making many converts. Silas and Timothy were left behind for a short time at Berea, while Paul went on to Athens."

Our interest in Berea is centered in the record we have in Acts 17 where we have it stated that when Paul and Silas went into the synagogue of the Jews they found that these Jews were "more noble" than those in Thessalonica, that his, speaking generally. The meaning of the words "more noble" is "more generous"—more generous in heart and mind than the Jews in Thessalonica. And this more noble or generous disposition is explained in our verse 11,— "In that they received the word with *all readiness of mind*."

The meaning of the phrase "with all readiness of mind" is "predisposition, i.e., joyous activity, briskness, promptitude." This is a very lovely disposition, and is well translated in the R.S.V.,—"they received the word *with all eagerness*." They were eager for the Lord's message of truth because of their generous heart condition, noble heart condition. In other words, they were so much alert with joyous activity of mind that they were just in the right state to receive the wonderful message of the Lord from the faithful Apostle Paul and Silas,— "receiving the word with all readiness of mind."

Let us note other Scriptures where the Greek words translated "readiness of mind" are found, and sometimes translated by other English words. In 2 Cor. 9:1, 2, we read—"For I know the *forwardness* (readiness, joyous activity, briskness) of your mind," in this case in assisting the poor saints in Jerusalem. It is a lovely thought, the forwardness of their mind, their alertness; there is really *life* indicated here in their consideration for their, brethren in need. A similar thought is contained in 2 Cor. 8:12,— "For if there be *a willing mind* (ready mind to serve) it is accepted according to that a man hath, and not according to that he hath not." Closely connected thoughts are found also in Acts 20:17- 24, especially in. verse 19,— "Serving the Lord with all humility of mind." Humility, coupled with a ready,

eager mind, to serve the Lord through the brethren.

In Mark 14:37, 38 we read the words of our Lord with reference to the tired disciples—"The spirit truly is *ready* (there was readiness of desire in their hearts) but the flesh is weak." Therefore, "Watch ye and pray, lest ye enter into temptation,"—the temptation that the spirit may not be ready, or willing, to serve the Lord's cause with joyous activity, with briskness and promptitude. Again, in Rom. 1:15, 16, we have this readiness of mind revealed,—“So, as much as in me is, I am ready (eager) to preach the gospel to you that are at Rome also.” This disposition of the Apostle in his ministry of service for the Lord and though fully developed in his case, that which was evident also in the noble Bereans at the commencement of their Christian life. Further, from the Apostle Peter, we have a lovely presentation of the same disposition in 1 Pet. 5:1-4,—“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but -willingly; not for filthy lucre, but of a *ready* mind,”—eagerly, joyously, with zealous delight, in the service of the Lord.

It is from these examples of the use of -the same Greek words that we realise the depth of sincerity in those Bereans of old, as they “received the word with all readiness of mind,” — with eagerness and joyous activity of mind. And to back up this receptiveness of mind and heart, and to put it on a correct basis, they also “searched the scriptures, whether those things were so.” They did not receive any teaching without scriptural support. The thought in our English words—“searched the scriptures” — is quite obvious, meaning, to scrutinise, investigate, interrogate, determine; and some other Scriptures help us to see how important is this matter of making the truth our own, similarly to the Bereans of old.

An appropriate Scripture containing the same Greek word as that referring to the Bereans “searching the scriptures” is found in 1 Cor. 2:14, 15,—“But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him neither can he know them, because they are spiritually *discerned*.” They are spiritually searched out, investigated. Then in verse 15 we have the same Greek word translated “judgeth”—“But he that is spiritual *judgeth* (searches out from the Scriptures) all things, yet he himself is *judged* (searched out) of no man.” No, the Lord does the searching out in regard to His servants.

Another important point with the Bereans of old was, that they “searched the scriptures *daily* whether those things were so.” They were not content to prove some things as correct, and leave it at that, but their “readiness of mind,” their eagerness for the precious things of God’s Word continued; their desire for the spiritual food was a *daily* concern with them. That also is a most important requirement for us, and for all Christians who follow the example of those noble Bereans.

Let us note what was required of Joshua when he was installed as leader of Israel after the death of Moses. Read Joshua 1:7-9. “This book of the law shall not depart out of thy mouth; but thou shalt *meditate* therein day and night.” From Psa. 1:1-3 we read—“Blessed is the man . . . whose delight is in the law of the Lord; and in his law loth he *meditate* day and night.” Read verse 3 to note the blessed outcome for all such. Again, in Psa. 63:3-6, it is stated by this devoted servant of God, “. . . My mouth shall praise thee with joyful lips when I remember thee upon my bed, and *meditate* on thee in . . . the night watches.” In Psalm 119:97 we read further, — “O how I love thy law; it is my *meditation* all the day.”

From the New Testament also we find many helpful exhortations along the same line. In 2 Tim. 3:14-17 Paul’s words are so important, — “Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” And *again*, . . . “*Meditate* upon these things; give thyself wholly to them that thy profiting may appear to all.” (1 Tim. 4:14-16.) This surely shows how necessary is the “searching the scriptures daily” for Christian growth, for progress in the school of Christ, as pupils of our Master. By examining the Scriptures daily, with all readiness of mind, we become acquainted with God’s wonderful Plan of the Ages, and one of the first truths we learn, and a very important one, too, is found in Rom. 6:23,—“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” This is surely the fundamental A.B.C. of Bible truth, to really know that death means death, and not life in any sense until the resurrection. And also how important it is to grasp that all future life is God’s *gift* through Jesus Christ, and not something we have merited in any degree.

Then, the important truth is also learned that the Lord determined to “take out a people for his name,” from the nations generally during the whole of the Gospel Age, and has not endeavored to convert the world at all, as we have revealed in Acts 15:14. We must be fully committed to the Lord to be “taken out” of the world, away from the world, its doings, its spirit, its ambitions, its pleasures, its joys, everything that belongs to the world the Lord’s people are taken out from; that is, if they are of that readiness of mind, that responsive spirit to follow the Lord’s leadings in all things. (See also verses 15-17 in Acts 15.)

Knowing of this wonderful Plan of the Ages for the salvation of humanity gives us an added love for the Lord and His cause, and if we have a *ready mind* like the Bereans of old, we delight to enter fully into the service of God by *full consecration* to walk in the steps of Christ’s sacrifice. This vital step of consecration is also determined and appreciated by “searching the scriptures daily,” as is shown by Paul’s example in Gal. 2:20,—“I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Lovely words to show Paul’s sincerity in yielding his whole being to the Lord for the benefit of the church, and his own progress that he may make his own calling and election sure to serve in the wonderful kingdom to come.

As we progress in our appreciation of the wonderful truths of God’s Word we are led into a more detailed study of Bible subjects. As an illustration, we examine Rom. 14:10. “. . . For we shall all stand before the judgment seat of Christ.” Some translations read — “the judgment seat of *God*.” Some people may ask, Does it matter much whether

it is he judgment seat of Christ or God? It is most interesting and helpful to note the meaning of the Greek word translated "judgment." It is "krima" and means — "A decision (the function or the effect, for or against)." And from the Scriptures generally we find that the decision respecting the members of the Church Class is in the hands of God, not Christ. Verses 11 and 12 of this chapter of Romans Confirm this,— "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." The same Greek word *is* used also in 1 Pet. 4 :17—"For the time is come that judgment must begin at the house of God."

A helpful contrast is revealed in 2 Cor. 5:10, — "For we must all appear before the judgment seat of *Christ*." Here we find the word "judgment" is a translation of quite a different Greek word, meaning — "cognition, opinion, resolve, counsel." We surely are glad to appear before the judgment seat of Christ for 'eclipse', for instruction, and for reproof when needed, in the school of Christ, but the final judgment of the Church is in the hands of God. This helps us to see the correct relationship between ourselves and the Father, and ourselves and Christ—our Elder Brother in the Father's family of sons, as shown in Heb. 2:10, 11,— "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them **brethren**."

This distinguishing of different meanings in various texts of the Bible is possible only by "searching the scriptures daily" as did the noble Bereans. Probably it is now quite obvious why we take the name of the Bereans of old. Their name really stands for Bible study, and we claim to be sincere Bible students, accepting only what is revealed and can be proven from God's Word, and which we are exhorted to do in 1 Thess. 5:21,— "Prove all things; hold fast that which is good."

However, sometimes we may not attend to this privilege of examining God's Word as much as we should. Other things may crowd in to take up our time and attention, even important responsibilities, which must have proper care. But there are other things, not at all important, such as the radio, the TV and other attractions of the world which the true and sincere Berean students of God's Word must resist, and keep in their right place, not allowing such distractions to take up the time which has been consecrated to the Lord. We have fully consecrated our time, our talents, our all.

The Apostle Paul had cause to write to the Ephesians and stir up their minds by way of remembrance in chapter 5 :14, — "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Some had become more or less asleep in the church; it is possible to become drowsy and lose that eagerness, that desire for the real spiritual things continually. Paul continues—"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:15, 16.) Yes, redeeming the time back to the service of the Lord as directly as possible; not always in the study of His Word, of course, but to lift up our hearts and minds to Him continually, as we read from the Old Testament—the lovely words of the Psalmist and such as Joshua, as they meditated upon the Lord and His precepts day and night.

The secret of our continuing to be real Berean Students, then, is contained in the testimony respecting the Bereans of Paul's day, that they "received the word with all readiness a mind," — eagerness of mind and heart. In other words, this revealed their "first love" for the Lord and His truth, and it is the preservation of our "*first love*" which will demonstrate our worthiness of the name Berean, in all the days ahead. The first love that brought us to the Lord was surely a very precious thing; how our hearts were thrilled and we rejoiced in the wonderful things of His Word, and that spirit of appreciation has to be preserved, by the Lord's grace, by all true followers of the Master.

Looking at Rev. 2, we have an exhortation from our risen Lord as He supervised and looked into the lives of the Ephesian church early in this Gospel Age, and which is still applicable to **His** church members down to our own day. He commends them in the opening verses,— "I know thy works, and thy labor, and patience and for my name's sake hast labored, and hast not fainted." Then follows the necessary reproof which the all-seeing Lord had cause to declare, — "Nevertheless I have somewhat against thee, because thou hast left thy first love." (Rev. 2:2-4.) There was a very fine church in its works, its patience, loyalty to the truth, resisting the evil outside, and yet that first yielding of the desire of the heart for the Lord had been lost to some good extent, and the Lord could detect it. That which was evident in the Bereans in the beginning of their Christian life must be preserved right through—that "readiness of mind," that eagerness, the very life principle which goes to make up a zealous, fervent Christian. The truth must never become common, never lose its inspiration to thrill us, because it is the message which will carry us right on into the kingdom.

How we may preserve our first love and readiness of mind is shown again in Heb. 12. In the 11th chapter the Apostle presents that fine band of faithful worthies from the days of Abel to the time of John the Baptist—truly a wonderful record of faithful servants of God—and Paul holds them up as a cloud of witnesses for us,— "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience (cheerful constancy) the race that is set before us, looking unto Jesus the author and finisher of our faith." In addition to the cloud of witnesses, we are to look unto the great Captain of our salvation. Yes, "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." "Consider him." It does us good each day of our lives to call to mind our Lord's great sacrifice for us, and all mankind—"lest we be wearied and faint in our minds." This would be just the opposite disposition to that "readiness of mind," that eagerness that was manifested in the noble Bereans. It *is* one thing to be weary in our bodies, which can be refreshed quite easily; it is quite a different thing to be weary in our minds—that is a serious thing. "Considering Jesus," the great "cloud of witnesses" and all the faithful over the Gospel Age, including the noble Bereans, will stimulate our hearts and minds to desire and receive a larger measure of the Lord's keeping power in all the days ahead.

In taking the name Berean, then, we have a name to live up to... a name which stands for “receiving the word with all readiness of mind and searching the scriptures daily.” While we rejoice that we have the Lord’s Word so readily at hand, and that so many copies are in circulation, we would that they were studied limn, *as we profess to do. Let us do it, daily*, to the praise of God, for our own blessing and all with whom we come in contact. Let us commend God’s Word to others in a way that will show we have studied its pages and have been with Jesus and learned of Him.

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A cross (x) on the wrapper indicates that the subscription to “Peoples Paper” is overdue.

May Be Noah’s Ark

DURING the First World War a Russian airman had apparently sighted the remains of a remarkable vessel on Mt. Ararat, at about 14,000 feet, and which compared favourably in size with a modern battleship. The report on this discovery was published in a U.S.A. periodical some years later, and was printed in our “Peoples Paper” in July, 1949.

A news item appeared in the Melbourne press in May, 1949, stating that an expedition headed by Mr. Egerton Sykes had been banned from investigating Mt. Ararat by the Turkish Government, to avoid friction with Russia. In this item it was stated — “Mr. Egerton Sykes, who was a wartime diplomat in Turkey, is convinced he would have found traces of the Ark. Above the 14,000 feet snowline of the mountain he thinks that bitumen soaked timbers of the Ark would have had a good chance of surviving thousands of years.”

Under the heading, “May Be Noah’s Ark,” the following news item appeared in the Melbourne “Age” on 3rd September last:

“LONDON, Sept. 2. A five-man party working on Mount Ararat, in eastern Turkey, is expected to return with samples of timber which may prove the existence of Noah’s Ark. The party, now working at 14,000 feet, is likely to return to Ankara shortly. News of the expedition was revealed in London by Mr. George Vandeman, chairman of the Archaeological Research Foundation of New York, which is sponsoring the investigation.

“Mr. Vandeman said that any timber found would be submitted to chemical and (radioactive carbon tests to establish its age. Samples found in 1955 and 1958 suggested pieces of wood recovered from the ice were oak, probably between 4,000. and 5,000 years old. ‘The large mass of timber we believe to be under the ice might be part of a giant boat,’ he said. ‘I can only say that this boat, if it is a boat, might be about two-thirds the size of the Queen Mary.’—A.A.P.”

Consecration and Separation

(Convention Address)

“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” (2 Tim. 1:13.)

PAUL’S second letter to Timothy was written to his “dearly beloved son” shortly before his death, and has to do with the personal walk and testimony of a true servant of Christ in a day of apostasy. It also reveals the *pathway* of an approved servant in a day of apostasy. Paul says, “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” For “evil men and seducers shall wax worse and worse, deceiving and being deceived.” (2 Tim. 3:13.) And again we read, “Do not deceive yourselves. God is not to be scoffed at. For whatever a man sows, that he will also reap. He who sows in the field of his lower nature, will from that nature reap destruction; but he who sows to serve the spirit will from the spirit reap the life of the ages.” (Gal. 6:7, 8.) (Weymouth.)

Is it possible that we who have believed and have tasted of the good Word of the Gospel can be deceived or become deceivers? The apostle in the First Epistle to Timothy reveals the foundation and spread of apostasy among believers in the early Church. In contrast with these false teachers he tells him that “the end” (or ultimate purpose) of the Gospel is “love out of a pure heart, and a good conscience, and a faith unfeigned, from which some having swerved have turned aside unto vain jangling.” (1 Tim. 1 : 5, 6.) The apostle warns Timothy to beware of such, saying, “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.” (1 Tim. 6:20.) “Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit.” Weymouth renders this verse — “solemnly charging them in the presence of God, not to waste time in wrangling about mere words,”— a thing entirely useless— to the subversion of hearers. Instead, “strive to present thyself approved unto God, a workman, unashamed, rightly handling the Word of truth.” (2 Tim. 2:14, 15.)

Writing to Titus the apostle says, “Unto the pure all things are pure ; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that• they know God; but in works they deny him, being abominable and disobedient, and unto every good work void of judgment.” (Tit. 1:15, 16.) God’s firm foundation stands impregnable with the double inscription, “The Lord knoweth them that are His” and “Let every one who nameth the name of Christ depart (keep aloof) from iniquity.” (2 Tim. 2 :19.)

However widely Christians may differ on •other subjects, there is one point upon which we must agree, and we

believe the Lord is awakening the hearts of His people to a deeper sense of the need of having Christ in the heart and Christ in the life. The person and work of Christ is the one great necessity and that which marks the new creation as distinct from the old, the children of light from the children of darkness. We are called to entire consecration of ourselves to do the will of God. "Not with eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart." (Eph. 6 :6.)

Having, by the grace of God, found Christ, the preliminary step of consecration must be settled once for all. The yielding of self, surrendering all to the will of God, requires a struggle but the soul must submit to God before it can be renewed in holiness. Therefore, it remains for us to choose whether or not we will be set free from the bondage of sin, and self, that we may share the glorious liberty of the sons of God ; and so He invited us to give ourselves to Him, that He may work His will in us. "Yield yourselves unto God" is the apostle's injunction, (Rom. 6:13) "as those that are alive from the dead, and your members as instruments of righteousness unto God." It is not merely renouncing the sinful things — turning away from things that are known to be wrong—the Lord is inviting us to give ourselves to Him completely renouncing our own wills — denying self—ignoring self, that we may know and do the will of God in Christ. What a blessed privilege this is—the honor of being invited to association and fellowship with Christ; fellowship in His sufferings now that we may be associated with Him in the glorious work of His future kingdom. (See Phil. 3:8-11.)

God's purpose in our redemption is for our entire consecration, and this consecration is binding upon every one who has named the name of Christ. Consecration means not only the doing the will of God, but it includes separation in all the fullness of the word. Separation in the Scriptures is twofold; namely separation from whatever is contrary to the mind of God, and separation unto God, as revealed in 2 Cor. 6:17, 18. "Be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and, ye shall be my sons and daughters, saith the Lord Almighty." "Know ye not that the unrighteous shall not inherit the kingdom of God? . . . Know ye not that your bodies are the members of Christ? . . . Know ye not that your body is the temple of the holy spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body." (See 1 Cor. 6:9-20.) Paul exhorts us to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13: 14.) He urges us to "walk in the spirit," and assures us that "they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:16, 24, 25.)

In an evil world it is impossible for God to bless and use His children who are in compromise or in complicity with evil; in other words, we cannot be half the Lord's and half the world's. Hence, the Saviour says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14:33.) This is not separation from contact with evil in the world, but from complicity with and conformity to it. This fact is shown in Jesus' prayer in behalf of those men. whom His Father gave Him out of the world. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth, thy word is truth." (John 17:15-17.) Love to Christ must be the spring of action, for He is our Model. He was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) Yet He was in contact with them for their salvation.

To consecrate one's self to God is to offer or devote himself to the worship and service of God. Fenelon. says, "True religion resides in the will alone." A man's will is really the man's self. Therefore, when we consecrate our wills we are giving ourselves to God. He calls upon us to yield our wills unto Him that He may take control and "work in us to will and to do of his good pleasure."

There are two things the will must do when it is given up to God. It must believe and obey. This will lead to separation—separation from self, separation from the world and its enjoyment and friendship, separation unto holiness. The Apostle James says, "Do you not know that friendship with the world means enmity with God? Therefore whoever is bent on being friendly with the world makes himself an enemy to God." (James 4:4. Weymouth.) Hence the admonition—"Do not love the world, nor the things in the world. If any one loves the world, there is no love in his heart for the Father. For the things of the world—the cravings of the earthly nature, the cravings of the eyes, the show and pride of life—they all come, not from the Father, but from the world. And the world, with its cravings, is passing away, but he who does God's will continues for ever." (1 John : 2:15-17.) These are Satan's most successful instruments for entangling and finally drawing away into an evil course those who have named the name of God and His dear Son.

The history of Lot affords one of the most effective examples of the influence of an evil world. When Abraham was called of God and departed from his country, Lot went with him, but his desire for wealth caused him to "pitch his tent toward Sodom." And how dire was the result, for we next find him "sitting in -.,he gate of Sodom." As we further trace his steps to the end of his course, we find it one of confusion and sorrow.

This history was not left on record without a purpose. Our relationship to God, even our salvation, rests upon our faith and complete separation from all that is defiling, or that is contrary to the expressed will of God. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." (1 John 2:17.) Our part is to "seek first the kingdom of God and his righteousness." His will is to be the first object of our lives.

In the Scriptures we find many examples of consecration and separation. The Levites, for instance, were a separated people, God's special possession. Taking the place of the firstborn, who were saved from the sword of the destroyer, they were a typically dead and risen people, consecrated and set apart to God. In this they were a picture of God's Church, ...he members of which have been lifted from degradation and sin, washed in the precious blood of Christ, purified by the application of the water of truth and fitted for a holy purpose.

The Church is called to the higher work of bearing the Name, the testimony, the glory of the Lord Jesus Christ, to live after the manner of the Son of God — “to walk even as He walked.” We are to study the portrait of Christ, and to look at things from the divine standpoint. In a word, the Christian’s standard and test for everything is the Christ-life. Our hands and hearts are to be so filled with Christ that we shall have no desire for the things of this world. As the poet has expressed,

*“Living for Jesus a life that is true,
Striving to please Him in all that I do,
Yielding allegiance, glad-hearted and free;
This is the pathway of blessing for me.”*

The divine command is, “Be ye separate.” To the Levites it was said, “Ye shall be holy unto me, for I the Lord am holy and have severed you from other people that ye should be mine.” (Lev. 20:26.) When we speak of holiness, it is not with the thought of absolute perfection. We are made holy in Christ by faith, His righteousness is imputed to us, making us acceptable to God. Then as we yield our hearts to God in obedience to the Word and the leadings of His spirit, we are transformed little by little into the character-likeness of our Lord. As we contemplate and study the life of Christ; as we let His words dwell in us, and His spirit actuate us, we are changed into His likeness, — “changed from glory to glory” — changed from one degree of character-likeness to a further one—“even as by the spirit of the Lord.” (2 Cor. 3:18.)

True holiness consists in conformity to the will of God, whereby a child of God is distinguished from the world. How needful it is ‘or the children of God to watch their hearts. “Keep thy heart with all diligence, for out of it are the issues of life.” (Prov. 4 :23.) In the Scriptures we are also taught a) look up to the Searcher of hearts for grace to purify those corruptions which, after 1110 most rigid self-examination, may still remain hidden from our observation. “Cleanse thou me from secret faults,” prayed the Psalmist, and again --”Search me, O God, and know my heart; -ay me and know my thoughts and see if there be any wicked way in me, and lead me in die way everlasting.” (Psa. 19 :12 ; 139 :23, 24.)

It is the little foxes that spoil the vine, therefore, it is for our interest to ask the help of the great Searcher of hearts for power and grace to cleanse our hearts from secret faults and protect us from the little foxes. Unless they are destroyed, there will be no fruit. Satan is a wily foe. He knows that he cannot turn us aside by noisome beasts or roaring lions, nor lead us into sins of a gross nature. Therefore, to accomplish his avowed purpose to destroy as many as possible of God’s consecrated people; he employs and makes use of ‘he little foxes. The turning away from our consecration and separation may be gradual. If not checked, it will. Continue to grow, until finally the love of God has been crowded out and the love of the world has taken its place.

Wherein then lies our safety? What will insure our protection from the world, the flesh, and the Evil One? Our answer would be, a *whole-hearted* consecration and devotion to the Lord—a consecration that is *daily renewed*, with the determination, “This *one* thing I do, forgetting those things which are behind and reaching forth unto those things that are before.” (Phil. 3:13, 14.) If we are faithful in this, the Lord will protect us from all evil and give us the victory. We need a vision of the Lord, such as was given to Isaiah, a vision that will enable us to see the Lord “high and lifted up,” and enthroned. (Isa. 6.) When we get a real vision of Him, we realise with Isaiah that we are “undone,” “unclean,” and in need of forgiveness. Then is revealed the divine provision—God’s “altar.” Isaiah said, “Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar ; and he laid it upon my mouth and said, Lo, this hate touched thy lips, and thine iniquity is taken away, and thy sin purged.” (Isa. 6:5-7.) In this we see that the guilt which the “Throne” detects, the “Altar” removes. In Proverbs 28: 13 we read, “He that covereth his sins shall not prosper ; but whoso confesseth and forsaketh them shall have mercy.” Confession is good for the soul. “I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when thou mayest be found ; surely in the floods of great waters they shall not come nigh unto him.” (Psa. 32:5, 6.) “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” (Rom. 10:10.) Then we have the assurance of the Apostle John, “If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” “If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth; But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin.” (1 John 1 :9, 6, 7.)

Again we view the action of the “Throne” and the “Altar” as one—united. Did not the Master say when here on earth, “I and my Father are one”? (John 10:36). Too much stress cannot be laid upon the union that exists between the Throne and the Altar, because it is the only ground upon which our full salvation can be obtained. Christ Jesus our Lord is the Christian’s Altar on whom full forgiveness, perfect cleansing from all defilement, restoration and communion with the Throne rests. “If any man sin we have an advocate with the Father, Jesus Christ the righteous,”—the absolutely righteous One. (1 John 2:1.)

David, the sweet singer of Israel, testifies that “God’s way is in the sanctuary.” (Psa. 77: 13.) There the voice of the Altar (blood) speaks peace and reconciliation. There the Throne (holiness) of God is made known by His forgiveness of sin through the cross of His beloved Son. We need this priestly ministry to keep us clean.

*“So wash me, Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin*

Die out in me, die out in me."

What comfort for the people of God to know, that there is a righteous Representative ever before the Throne to make intercession for them in their daily weaknesses and transgressions. In all matchless grace from the day of Pentecost to this very hour our blessed Lord (our "Altar") has been acting as an Advocate with the Father, interceding for us in all our infirmities and in all our sorrows.

Let us praise and thank our gracious Heavenly Father for this Altar (Christ) who is ever ready to hear all our requests and to be to us a "present help in every time of need." If we ask in *His Name*, the Throne (God) is faithful and just to grant us these requests. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.)

Do we not pray earnestly with the Psalmist—"Purge me with hyssop, and I shall be clean, wash me, and I shall be whiter than snow. . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God ; and renew a right spirit within me." (Psa. 51:7, 9, 10.)

"Yea, only as this heart is clean

May larger vision yet be mine;

For mirrored in its depth are seen,

The things divine, the things divine."

TRUE CONSECRATION

"I offered Him my eyes, and hands, and feet;
Asked Him to take, and purify and use
These for His glory; yet He asked for more,
My mind, and will, and intellect, and heart,
My passions and desires — all — all to be
Surrendered to Him — only used for Him."!

Melbourne Christmas Convention.

The brethren of the Melbourne Class extend a cordial invitation to all friends able to attend their Annual Convention to be held this year (D. V.) on December 22nd, 23rd, 25th and 26th, in the Masonic Hall, 254 Swan Street, Richmond. Further information from the secretary — Mr. J. B. Hiam, 16 Kennedy Street, South Oakleigh, S.E.13, 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 24/. postpaid.

"Israel in History and Prophecy" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

New Radio Time on 2KY

Listeners to 2KY Sydney on Sundays at 8.15 a.m., please note a change of time to Thursdays at 9.45 p.m., as from 16th August. This new time, arranged by **2KY, will be**

REST IN THE LORD

Psalm 16: 11.

A precious thought doth come to us,
A precious thought that cheers,
And oft 'twill come to comfort us
And calm away our fears;
For tho' we tread our ways apart
In paths as yet unseen,
The Lord will watch in absent hours,
While love doth flow between.
The Lord keep watch in heat and cold
As though we're linked by chains of gold.

Should precious friends be this thy part,
And my lot lonely be,
Or you at times are sad at heart,
And joy o'erflow for me,

We'll rest in His abiding care,
Let doubts be ever still;
The gladsome glades and darksome dales
Are by His sovereign will;
And from majestic heights above
Will flow the blessings of His love.

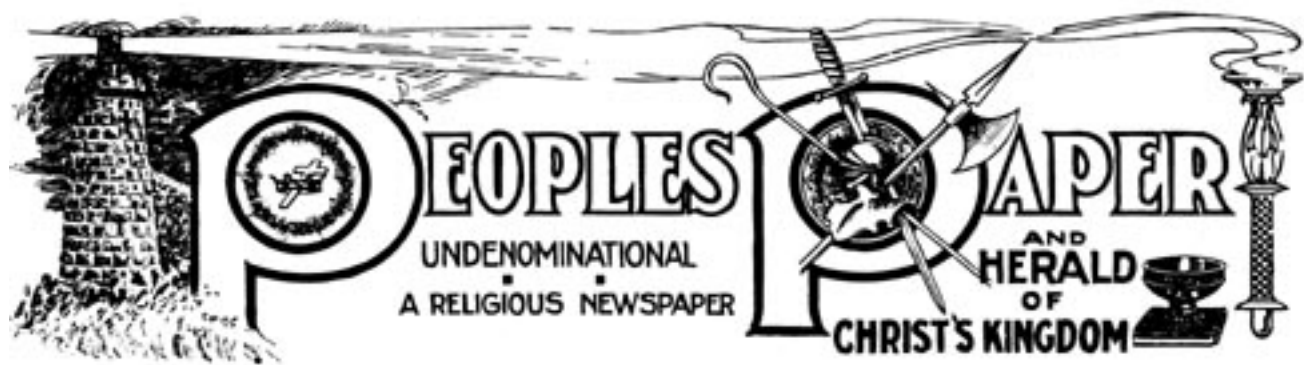
And though we tread our paths alone,
And thy road is not mine,
Yet coming to the altar throne
My soul shall meet with thine;
He'll keep us 'neath His holy wings,
He'll keep us ever near,
His love and power will be our shade
So we may never fear,
For God will watch—and thee and me
Will in the end His glory see!

Books Available.

- "Most Holy Faith"—£1.
- "Tabernacle Shadows"—6/-.
- "Daily Heavenly Manna," birthday pages-10/6.
- "God's Promises Come True"—£1.
- "Emphatic Diaglott" — New Testament —18/-.
- "The Book of Books"—Reviewing the Bible as a whole-10/-.
- "The Divine Plan of the Ages"—Cloth bound 4/6; paper covers 2/9.
- "Our Lord's Great Prophecy"-1/-, "Manner of Christ's Return"-1/-, "Christ's Return"-1/-.
- "Some of the Parables"-1/-.

FRANK & ERNEST TALKS

Geelong, 3GL, 222 N. Sundays 10 a.m.
Sydney, 2KY, 204 IL Thursday 9.45 p.m.



**Volume XLV No. 4 MELBOURNE, AUGUST— SEPTEMBER
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Would Church Unity Benefit Christianity?

THIS subject has been prompted by reports in the press from time to time of suggestions from various church leaders that feelers are out as to the possibility, of amalgamating some of the church systems of today. This applies not only in our comparatively small populated country of Australia, but also in Europe and the U.S.A., which of course adds weight to the possibility of unity sought amongst the churches.

We know also that the uniting' spirit is abroad in the business world in a very marked way today, the reason for this being a desire for greater financial stability in a very shaky world. The fact that some of the church leaders are also

feeling the instability of world conditions may also be the reason, to a large degree, for their desire to unite, feeling that “unity is strength.”

It may be helpful to consider how it is that we have the various church systems that do exist today. Take for instance the Lutheran Church, one of the oldest of the Protestant Churches, and we may ask, Was it wrong for Luther to protest against the Roman Catholic Church when he found, from the Bible, that “The just shall live by faith,” (Rom. 1 :16, 17), and not by doing penance for shortcomings? Certainly not! It was surely right for Luther to act up to the light granted to him at that time, and God undoubtedly used him and other Reformers to assist other Christians who became awake and alert to further revealings of light from that time onwards to our own day.

Turning to the Lord’s message to the Philadelphian Church in Revelation 3:7-9, we read —”These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works : behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength and hast kept my, word, and hast not denied my name. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.” There can be no doubt that this message, in its historical application, referred to the period of the Reformation, when it was the Lord’s time for the opening of the door of truth, and “no man could shut it.”

Concerning the period in history covered by the Philadelphia message and the separating feature characterizing it, has been remarked —”This stage of the Church’s history evidently began at the Reformation; and there are many still living (in the Laodicean period) who possess the characteristics described. There is considerable similarity between the work begun at Pentecost and that of Luther and his friends. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, the separating of the true from the false, and a new start in the way of truth During the Philadelphian period, especially during the first and the last phase of it, the faithful have either been obliged to come out of the nominal temple (church) or have been cast out for their straight testimony.”

It has been stated that in October, 1520, when Luther was first made aware of the Pope’s excommunication of him his words on receiving it, were: “I rejoice in having to bear such ills for the best of causes. Already I feel greater liberty in my heart; for at last I know that the Pope is Antichrist, and that his throne is that of Satan himself.” (Note Rev. 3:9, which refers to the time when the saints shall have inherited the heavenly kingdom with Christ, and shall be worshipped by their persecutors of this Gospel Age.)

That was certainly a noble start by Luther, as one of the Reformers under the Lord’s guidance and, support, and others have taken up the mission for the truth, against error, ever since. While we are aware that little further progress has been made in Lutheran circles since Luther’s day, yet, would we say that unity between the Lutheran and Roman Catholic Churches today would benefit Christianity? The answer is obvious. No, indeed!

Let us view the matter further by taking the Baptist Church as an example. It is apparent that the very name Baptist Church represents those who became earnest about the matter of water baptism by immersion. They would reason—our Lord took water baptism and that’ is the right thing for Christians to do. So to carry this out they decided to “form a separate church—away from those who were not practising water immersion, some of whom were sprinkling infants, and not baptising adults at all. We do know that in their zeal for performing the ceremony of water immersion the reality was not very clearly discerned—that is, death baptism with Christ. However, as far as it went, it was a step in the right direction, So, would Christianity be benefitted by the Baptist Church uniting with the churches which do not practise water immersion? No, we cannot see there would be any benefit.

Another church, the Church of Christ, could serve as an example. No doubt the Very **name’ taken was** with good intention, implying that they really belonged to the Lord. Two strong points with this church are water immersion and the breaking of bread on the first day of the week, the latter being, as they believe, the Lord’s Supper. Here again there was, and still is, good intention, though we know from the Scriptures that the “breaking of bread” with the early church was not the Lord’s Supper, but rather rejoicing in fellowship that the Lord was risen on the first day of the week, and partaking of food in the same spirit as when the Lord “broke bread” with His disciples. However, another good decision with the Church of Christ movement was, that their ministers would not be termed “Reverend,” and this was a step in the right direction, in accord with the words of Christ,—”Be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren.” (Matt. 23: 8-10.)

We ask again, If the Church of Christ united with those churches who do not as yet see as clearly as they, would this benefit Christianity? Surely not !

Proceeding further, let us consider three additional churches — the Presbyterian, the Methodist, and the Congregational. These three are very much alike, and it is usually these that are mentioned as likely to unite, first of all, when church unity is referred to in the press. These churches,, in a general way, hold the same truths of the Bible, and also the same errors. Would unity of these three benefit Christianity? That would mean, one system three times as big as three separate systems,,, and we cannot see much benefit from that.

Supposing, however, that all the main Protestant churches said, We want to be friends; let us all join together and present a united front, to the world and especially to, Communism, what would we have? We would, have a combination of church people all believing in the immortality of the soul—meaning ‘that when God sentenced our first parents to death, that penalty could not be carried out because if this theory were correct none of mankind could really die. That in turn would mean denying the necessity for Christ’s sacrifice, as stated by the apostle,—”Christ died for our sins, according to the Scriptures,” and “He tasted death for every man.” (1 Con 15:3; Heb. 2:9.)

All such combined church people would also have united belief in the erroneous doctrine of the trinity and the hell-fire theory, the latter being termed by Paul a “doctrine of the devil.” There would also be no appreciation of the restitution of all things by all these combined people of the churches.. Yet God put so much importance on the humanity, the world in general, during the Millennial Age, that He had it declared by all ‘His holy prophets since the world began. So, would Christianity benefit from a combination of church people holding teachings so contrary to the Word of God?

The answer is found in Revelation 18: 1-5. —”Babylon the great is fallen.” Babylon confusion—and what confusion! “Babylon is become the habitation of devils . . . All nations have drunk of the wine (mixed wine; false and true doctrine mixed) of the wrath of her fornication (world affiliation), etc. . . . Come out of her, my people.” Not all in Babylon are Babylonians. In full agreement is Rev. 3:14-17. The fact, then, that the Lord is calling His people out of the mixed Babylonian systems, would their combining together benefit Christianity? Not in the slightest!

Indeed, the Scriptures elsewhere confirm what is stated in Revelation, such as the Parable of the Wheat and the Tares, in Matt. 13: 24-30. “Let both grow together until the harvest . . . (then) Gather ye together the tares (imitation Christians) and, bind them in bundles to burn them (figuratively) ; but gather the wheat (My people) into my barn.”

The same teaching is clearly and helpfully presented in Matt. 24 :31.—”He shall send his angels (messengers) with a great trumpet (of truth), and they shall gather together his elect (true - hearted Christians) from the four winds, from one end of heaven to the other.” This undoubtedly is a gathering *from* the religious heavens, into the fellowship of other members of the Lord’s elect, as further revealed in Luke 17:34-37. — “There shall be two in one bed (creed-bed.), the one shall be taken (drawn by the truth message out of such bondage), and the other shall be left.” The same lesson is taught in verses 35 and 36, with the explanation so helpfully given in verse 37, —”Where, Lord? . . . Wheresoever the body (food) is, thither will the eagles (sharp-eyed, alert Christians) be gathered together.” Yes, indeed, the Lord’s sheep hear His voice • through the message of truth, and gladly respond and assemble together with others of like precious faith for further development in preparation for the heavenly inheritance.

It is very obvious, then, that as the Lord is calling His people out of present-day church systems, should they unite in a desire to perpetuate their existence this would in no way benefit Christianity. Rather, the desire to unite is really a fulfilment of prophecy that the time of the fall of the church systems is not far off, as stated by the Apostle Peter,—”The day of the Lord will come as a thief in the night; in the which the heavens’ (religious systems) shall pass away with a great noise, and the elements (various sections) shall melt with fervent heat, the earth also (the present order of society) and the works that are therein shall be burned up,” — destroyed in the strife and friction of the great time of trouble. (2 Pet. 3:10. See also Rev. 6:12-17.)

While, then, any uniting of the nominal churches today would not benefit the cause of Christianity, we would not be misunderstood respecting, God’s true Church throughout, the present Gospel Age. The Lord Surely desires unity amongst His true Church members, and there always has, been and still is unity of spirit, ambition and purpose in the various members scattered throughout the world. From the day of Pentecost the spirit of the Lord has been guiding and blessing all who have been worthy followers of the Master. One instance of outstanding unity is shown in the early Church from Acts 15:22-29. These verses place on record the united decision of the apostles and elders who met at Jerusalem to consider a vital matter concerning the requirements for Gentile believers coming into God’s church. “It seemed good to the holy spirit, and to us,” well testifies to the means of attaining and maintaining the true unity which the Lord desires amongst His people.

Of course unity of spirit in the Lord is something that the church members have had to cultivate, but all true followers of the Master, the meek and teachable ones, have always had the Lord’s full assistance in their desire for unity with Christ their Head and the members of His Body, and they have been rewarded in no uncertain manner. Paul exhorts all members to do their part in gaining and preserving the unity of spirit, and which leads to unity of faith, doctrine and practices amongst all God’s people. This is shown helpfully in Eph. 4:1-6. “I . . . beseech you that ye walk worthy of the vocation wherewith *ye are* called. With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.” (See also Eph. 4:11-13.)

Again to the Thessalonians ***We see a lovely*** spirit of unity manifested in the words of Paul,—”We give thanks to God always for you all, making mention of you in our prayers: remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the holy spirit; so “that ye were ensamples to, all that believe in Macedonia and Achaia.” (1 **Thew. 1:24**, 6, 7.) And so down all the Gospel Age God’s people have always been in complete unity spirit *as* they walked in the steps of the Master.

We think also of the period reaching back about 90 years ago, when God gave the insight into the Divine Plan of the Ages which had been measurably lost down through the Dark Ages, and what a wonderful unity amongst the church members has been in evidence in particular since that time, even to our day. The words of Daniel—”Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days “ (Dan. 12:12), seem to have had their fulfilment, beginning about 1874 with the opening up, by God’s favor, of the full message of the Gospel—”glad tidings of great joy to all people.”

The words of our Lord in Luke 12: 35-37 have also had fulfilment during this same period amongst those worthy to receive blessings of the harvest truths.—”Let your loins be girded about, and your lights burning; and ye yourselves

like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, (that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Hasn't this been the experience of God's people, God's church, over the past 80 years and more since the fulfilment of these words of Jesus? It surely has! Hasn't this been our own experience throughout our time, of appreciation of the Divine Plan of the Ages? Indeed it has; we have experienced the real unity amongst God's people at our gatherings, and in association with our brethren throughout this great land, and with those of like precious faith overseas, through the mails.

While the uniting of -the nominal churches would not benefit Christianity, unity amongst the Lord's people has always existed and will continue to exist for the greatest benefit to the cause of Christianity, to the close of this. Gospel Age.

During the past 50 years or more there have been some who have lost the appreciation of the Divine Plan of the Ages message of truth, and as presented in the "Tabernacle Shadows," etc., first, about the year 1909, and later about 1918, and as a result they have, broken that unity that continues with those in full appreciation of God's Divine Plan of the Ages, by his Grace.

The Psalmist, under the inspiration of God's spirit, gives us a lovely presentation of the true unity among God's dear people, in Psalm 133, —"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment, upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." It will be noted that it is good and pleasant for brethren, not churches, or organizations of men, to dwell together in unity. Yes, indeed, —"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe (in due time) that thou hast sent me." (John. 17:21.)

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM. (Bi-Monthly) 6/- (60 cents) per annum, post paid.

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

While it is our intention that these columns be used for teach-Anus 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.

They Institute's Work

THE work of the Berean Bible Institute was completed for another twelve months at the end of April last, but circumstances have prevented this brief review being presented earlier this year. Once again we lift up thankful hearts to the Lord for His blessings and providential overruling in the work in which it has been a privilege to engage in association with the brethren throughout Australia and overseas. Again it has been most encouraging to have the willing and loving co-operation of the dear brethren in various parts, their **service** being rendered as unto the Lord.

There is nothing great to report, as we are still living **in** the day of small things, but it is encouraging that the Lord takes note of the **desire of His** people to perform the small things with zeal and love for Him, and He will grant the larger service to 'those who are faithful in that which is least, in the kingdom at hand. The efforts are directed mainly towards the encouragement of the brethren in the pilgrim way, those who appreciate the truth of God's Word as something precious and who are seeking to be guided and moulded by God's holy spirit. The message of the kingdom is also proclaimed as a witness to other hearing ears, realising that God's Word does not return unto Him void, but "He giveth the increase" in His own time and way.

Our periodical "Peoples Paper" continues *as* a contact with our brethren located throughout this great land and across the seas, being also supplied to a goodly number of other interested folk who have been contacted through various means. Appreciation of the pages of the "Peoples Paper" has been forthcoming again over the year past, and sincere thanks are extended to those brethren who have contributed to the columns of the "Paper" in the service of the Lord. Helpful articles suitable for publication are also invited from other friends, as they have opportunity to supply same.

Commencing this year it was decided to publish our "Peoples Paper" bi-monthly, the cost being the main reason for this decision, and the annual subscription of 6/- now comes nearer to meeting the expense of production, though a deficiency has to be met over the year past, this being made up from the General Tract Fund. As in past years, however, a considerable number of "Peoples Papers" were distributed free, this service being considered a good use of the expense entailed in this direction. Throughout another year the services of some of our Melbourne friends were warmly appreciated in the proof reading, folding and wrapping, etc., of the "Paper."

Suitable tracts for distribution are gladly supplied from the General Tract Fund to those able to place them to advantage. Some of our friends have also used the Consolation Cards for the bereaved, and anyone able to engage in this work is invited to apply for a supply.

Throughout the year public lectures have been continued from time to time, the subjects being selected to serve the brethren as well as any new cases of interest who may respond to the invitations over the air, etc. Tape recorders have also been a means of service, some helpful messages from our brethren overseas being used to advantage.

The radio witness to the message of the kingdom has continued over the past, **and** the blessings of the Lord have been realised also in connection with this feature of the work in His name. We are grateful to our Heavenly Father for this privilege of service, and to the brethren who have assisted very well this witness to the glad tidings of the

kingdom.

The three radio stations, 3GL, 2KY and 4K 0 have continued the broadcasts of the Frank and Ernest Dialogues throughout the year, and quite a number of encouraging responses have been received ; copies of the discussions and suitable literature have been supplied, the "Peoples Paper" also being sent free for some months to all who respond in this way. We are glad that the Lord prompts those in right heart condition to knock and seek and find more and more of the treasures of His truth at present, and will give the full increase in the wonderful kingdom to come.

It is of interest that our Perth friends have been instrumental in getting a periodical showing of the "Dawn" TV films in that city, the films being supplied by a Brother in Queensland who has been energetic in using his talents to procure this means of witness from our zealous brethren in U.S.A. Every witness to the wonderful truths of the kingdom is surely worthwhile, and the Lord will bless in accord with His good will.

The financial position of the Institute's general work and radio witness is revealed by the General Tract Fund and Radio Fund presented below. The voluntary contributions of our brethren and friends generally have enabled the work to continue, in the Lord's providence, and all the sacrifices to assist in this way are warmly appreciated, *as* unto the Lord Himself. How glad we are that the Lord is in, full charge of His harvest work, and if the remaining *time* be short or somewhat longer than we may think, we are pleased to have it according to His good pleasure, and just desire to look to Him for guidance and blessing over the affairs of His work committed to our care in all the days ahead. It is also requested that the prayers of our dear brethren may ascend that our part in His service may be faithfully and joyfully rendered in the cause of Him who has done so much for us. "Now the God of peace, that brought again from the dead our Lord Jesus Christ . . . make us perfect in every good work to do his will, working in us that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." (Heb. 13:20, 21.)

Pilgrim Ways Ended.

Sister Sutton, Tasmania.

ON the 16th of June last elderly Sister Sutton of Sulphur Creek, Tasmania, finished the earthly way after well over 40 years in appreciation of the wonderful truths of God's Word.

Our dear Sister was not known to many of the brethren apart from those who had lived in Tasmania but was ever rejoicing **in the** truth and gladly attended the meetings which were held in Burnie years ago. In more recent years she enjoyed the home meetings with the few earnest friends in Tasmania, as well as day by day fellowship in the home with the Sister who cared for her.

Latterly, our dear Sister Sutton's memory had failed, but she still maintained a patient trust and confidence in the Lord as stated by one near at hand,—“She had been very tired for a long while, and yet never seemed to fret or grieve. When pressed to say just how she was feeling, she would always say, ‘I am all right, for **He** hath said, I will never leave thee, nor forsake **thee**.’ “

We sympathize with the relatives and those with whom our dear Sister lived but rejoice that the trials **and weariness** are all past and by the Lord's grace our Sister shall **have entered into her reward**.

Brother Beckmann, Sydney.

In Sydney, the pilgrimage of our dear elderly Brother Beckmann was brought to a close on the 29th of June after at least 40 years in the knowledge and service of the truth, in association with 'the brethren in that area.

One of our brethren has reported as follows — “Brother Beckmann had been physically handicapped for many years, but sustained by his faith he displayed fortitude, and spiritually and mentally was very virile. At one period he was senior elder in the Sydney Class and during the crucial days of travail in Europe, supervised the despatch of relief to many brethren in the war-torn zones. Personally, I enjoyed many happy hours of fellowship with Brother and his good wife. Of late, they have been studying The Plan together and we trust that the example of Brother and Sister Beckmann will result in fruitage from among his descendants.”

Here in Melbourne we have corresponded with our dear Brother Beckmann since 1934 and also met him on a number of occasions, and it was always a joy to note his love and zeal for the Lord, the truths and the brethren. Such a loving and devoted husband and father will be missed by Sister Beckmann and family, to whom warm sympathy is extended. “Blessed are the dead which die in the Lord from henceforth (during the present harvest time of the age) : Yea, saith the spirit, that they may rest from their labours, and their works do follow them.” (Rev. 14:13.)

Sister Langdon, Melbourne.

The close of the pilgrim way also came for our dear Sister Langdon of Melbourne on July 18th, after a period of weakness and weariness which she endured with patience and trustful confidence in the Lord.

Sister Langdon's father was one of the brethren in the early days of the truth movement in Australia, and a number of friends will remember his cheery and bright disposition, and zealous appreciation of the truth. It was by his good example and witness for the truth that his daughter learned of the wonderful kingdom message over a number of years, and with the passing of dear Brother Langdon in 1939, in Queensland, the truth took hold upon Sister Langdon very fully, by the Lord's grace. How often it is that sadness brings those in right heart condition nearer to the Lord, and His precious truth supplies the comfort and support in their time of need.

Returning to Melbourne shortly after the passing of her father, our Sister Langdon became associated with the Melbourne Class, attending the meetings as regularly as her health permitted over the years, and endearing herself to the brethren generally.

Since 1942 our dear Sister has been assisting in the work at the Berean Bible Institute, here in Melbourne, with devotion and love for the Lord and His cause. Never really strong physically, yet she used her strength gladly and joyfully at the work in hand, taking a delight in checking articles and in wrapping the "Peoples Paper" for despatch, also collating booklets, etc. Being also a model housekeeper her services in that way have been greatly appreciated, and were rendered as for the Lord. Most reliable in every way, our dear Sister Langdon has cared for the office and home on various occasions while visits were paid to other States. A number of brethren from interstate will well remember our dear Sister's efficient service, rendered so cheerfully during various Convention seasons, as unto the Lord. An example also set by our Sister Langdon was her desire to adhere to the Apostle's advice regarding long hair as an appropriate symbol for the sisters in the church, and anything in the way of worldly make-up was not entertained in the least.

We are thankful that there was no great suffering throughout recent months when weakness predominated, and when visiting her in hospital and mentioning routine affairs at the office, etc., as a matter of interest, our dear Sister's expression was that she regretted she could not be there also to help in the work. The Lord's time had arrived for our dear Sister Langdon to "rest from her labours, and her works (of character development) to follow" in the inheritance of the kingdom, by His grace and strength.

Sincere sympathy is extended to our Sister's brother, sister-in-law, nieces and nephews, who will greatly miss a devoted sister and aunt. The Lord's words are surely appropriate at the close of our dear Sister Langdon's pilgrim way of service in His steps—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matt. 25:21, 23.)

Question Box.

"FOR this cause he is the mediator of the new testament (covenant), that by means -of death, f r the redemption- (deliverance) of the transgressions that were under the first testament :(covenant), they which are called might receive the promise of eternal' inheritance."—Heb. 9:15.

QUESTION: To whom does the deliverance here mentioned come, and when? Furthermore, is the deliverance effected through the Mediator of the New Covenant, or is it not?

ANSWER: To answer these questions satisfactorily it is necessary 'to keep in mind the fact that the Apostle, in this verse and its context, is contrasting the Old Law Covenant with the New Law Covenant, and is not discussing the Abrahamic Covenant (or Promise) to the "seed"—the Christ, Head and Body.—Gal. 3.

A further point which should not be overlooked in any consideration given to this subject is that both Old and New Covenants are made between the same parties, the New displacing the Old. The Old was between God and the nation of Israel. (Dent. 5:1-5.) The New also is between God and the nation of Israel. (Jer. 31:31-34.) Gentiles had no part in the Old Covenant except as they became Jewish proselytes. The same holds true with regard to the New.

With the foregoing in mind, and with the Gentiles out of the discussion except as they embrace Israel's faith and worship, we are better prepared to seek an answer to the question, "To whom does the deliverance here mentioned come and when?"

The first and obvious answer (but not the whole answer) is that the deliverance comes to Israel, and that it comes when the New Covenant goes into effect. And when is that? According to Jeremiah 31 :33, which may be regarded, as text on which the Covenant discussion of the Epistle to the Hebrews is based, it is to be "after those days." (Heb. 8:10.) After what days? After the days of Israel's rejection, after the days when the Lord "regarded them not." (Heb. 8:9.) Now, the days of Israel's disfavor extend over the long period of Gentile Times, 2520 years. (Luke 21:24.) If, therefore, the New Covenant is to go into effect "after those days," it is to go into effect after the Gospel Age has ended, that is to say, with the commencement of the Millennial Age.

As already indicated, while this is the first obvious answer, it should not be regarded as the whole answer. No, there is another feature, a secret feature, having to do with but a "little flock." The original Covenant, namely, that to Abraham—which the Old Law Covenant, superimposed as it was years later, could not disannul (Gal. 3:17), and which the New Law Covenant, cannot disannul either)—that Abrahamic Covenant was not made with Israel, as were the other two mentioned, but was made with Abraham and his "seed," namely, Christ. (Gal. 3:16.) Moreover, if we be Christ's then are we Abraham's seed (Gal. 3 :29) and heirs (not according to the Old or New Covenants but) 'according to that (Abrahamic) Covenant or Promise. In order to the development of this "seed" class, all the blessings of the New Covenant are *reckoned* to them *now*, in advance of the Millennial Age. These, though not now actually righteous, are *counted* righteous, that they may be counted in with their Head as His Body members, to be "dead with Him," to "suffer with Him," that -they may also be "glorified together" with Him. (2 Tim. 2:11; Rom. 8:17.) Now, since some of this "little flock" are Jews according to the flesh, one of the blessings these Jewish members of the Gospel Age Church receive *now*, in advance of the Millennial Age, is deliverance from the transgressions which *they* committed under *their* Old. Law Covenant. Christ being the end of the Law to them that believe (Rom. 10:4), it follows that Hebrews 9 :15 has reference to the deliverance already experienced by the believing Jew, although it should not be understood as having *exclusive* reference to Jewish members of the Gospel Age Church for, as we have seen, its first and obvious reference is to Israel as a nation in the Millennium.

We come now to the second part of the question : “Is the deliverance effected through the Mediator of the New Covenant?” Undoubtedly Israel’s deliverance under the New Covenant in the Millennial Age, will be effected through the Mediator of the New Covenant, but not so with regard to that Jew who is of the “seed” class developed, as we have seen, in connection with the Abrahamic Covenant.

Let us not be misunderstood here. Of course there is no question but that the Gospel Age deliverance, the deliverance already experienced by the believing Jew, is through the death of Jesus, and of course it is likewise true that Jesus is the Mediator of the New Covenant, but the deliverance of the Jewish members of the Gospel Age Church is not effected by Jesus acting *in His capacity or office of mediation*. To illustrate this point: Let us suppose that in a corporation Mr. Smith holds office as Vice President. He is also General Manager. The Vice-Presidential duties are nominal, and are without compensation; but for the duties of General Manager he receives a salary of 10,000 dollars a year. Now perhaps it would not be an untruth to say that Mr. Smith, Vice President of the XYZ Corporation, was in receipt of a salary of 10,000 dollars, but it would be a misleading statement, for it would.; convey the impression that such **compensation was for** the performance of Vice-Presidential duties, when such was not, in fact, the case. Similarly, to speak of the deliverance of any member of the Church as having been effected through Jesus the Mediator of the New Covenant, while true, would be a misleading statement, for it is not as Mediator of the New Covenant but as the Advocate they have with the Father, that He effects this deliverance for the Church.

Again, it is not improper to speak of Jesus as the Mediator of the New Covenant *now*, even though the New Covenant has not yet gone into operation. However, such a statement may be misunderstood. A simple illustration may clarify the thought here. An American surgeon, let us say, on the death of the Ambassador to Britain, is appointed to take his place. Several weeks might pass before he crossed the ocean and took up his Ambassadorial duties in London, but it would be quite proper through all these weeks to speak of him as the Ambassador to Britain. Moreover, if, just prior to sailing from New York, he saved some one’s life by a skilful operation, his action might be referred to as the act of the Ambassador to Britain. It would be more exact though, to speak of it as the act of a surgeon.

One further point in connection with Hebrews 9:15. In seeking to interpret this Scripture, we must seek an interpretation which will harmonize with other Scriptures. With this thought in mind, let us glance at a related passage, namely Heb. 8:7. Here the Apostle, having in view the same contrast between the Old and the New Covenants, which he deals with in the 9th chapter, declares: “For if that first one were faultless, a place would not be sought for a second.” In examining this verse it will no doubt be agreed, that there was no fault in the old Covenant itself, but that the fault was in the lack of mediatorial provisions sufficient to lift the people out of their imperfection, so that they might be enabled to keep their part of the agreement. The Covenant itself was not weak, although it is properly stated by the Apostle to be “weak through the flesh.”

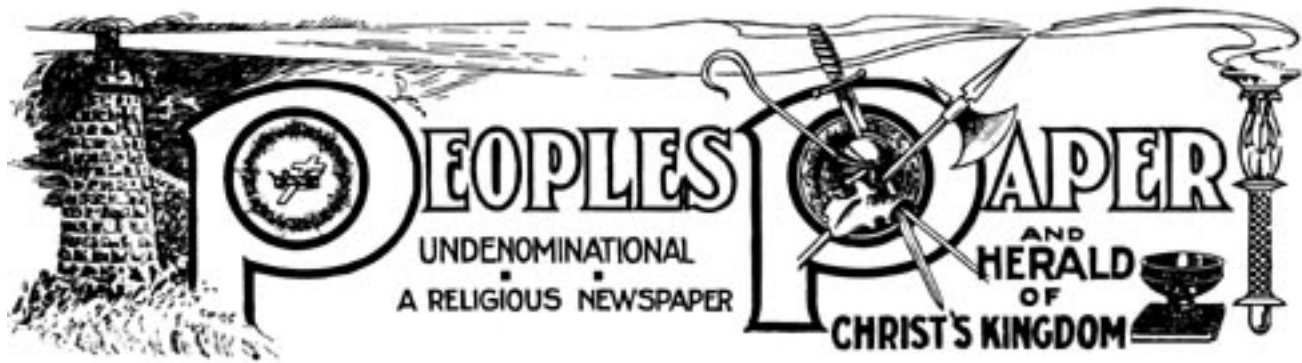
Doubtless, too, it will also be agreed that the Apostle’s words in Heb. 8:7 may be fairly understood to mean that if the Old had not been faultless it would have accomplished the very things that are to be accomplished by the New, and in that case the New would have been unnecessary. What then, it may be asked, would that first covenant have accomplished had it been faultless: We answer: It would have accomplished *earthly* blessings, not spiritual blessings; it would have brought in *human* perfection. It would have abolished sickness, pain and death. In basket and in store, man would have been blessed—his home turned into a paradise like to that of Eden. But if that First Covenant had been faultless it would not have made any one living thereunder a joint-heir with Jesus ; it would have begotten none to the Divine nature, it would have made none a sharer of immortality. It would have taken no one to heaven. On the contrary, it would have brought in Restitution which, great and wondrous blessing though it will be, is not the hope to which we, the Gospel Age Church, have been called.

It is certain that Restitution has not yet been accomplished for any one; it follows, therefore, that the operation of the Covenant which is to bring in Restitution is yet future. Again, the Church’s hopes are spiritual, while the blessings under the New Covenant are to be earthly. Therefore, whatever blessings the Church may receive, *now or hereafter*, proceed from another source, namely, the Abrahamic Covenant, in which we, the Church, have strong consolation.—Heb. 6:19, 20. (Reprinted from “Herald of Christ’s Kingdom.”)

At the end of June the broadcasts on 4KQ Brisbane were concluded after over ten years of continuous weekly sessions. Some very earnest friends have been found in that area, but it is felt sufficient witness has been given for the present, in view of the fact that the Radio Fund is somewhat depleted. We trust that friends in that area will benefit by the literature in future.

FRANK & ERNEST TALKS

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Silent Times.

(Convention Address)

SILENT times come to us from various causes, and many kinds of lessons are possible.

(1) When silence refreshes the weary soul. Courage is renewed ; faith is enlightened; hope is bolstered ; prayer rewards with added patience ; before this silence is broken by the ordinary routine, the joys of faith stimulate and refresh like a draught of cool water on a hot day. Jesus drew on this kind of silence when He retreated into the mountain for prayer and solitude. Sometimes it was after a busy, or very trying experience, and sometimes it was before some impending crisis.

(2) Another kind of silence, which very few welcome, to be alone with the Truth. People invent all kinds of activities, devices, inventions and noises rather than be alone with the silence of contemplation. Despite all efforts, silence eventually overtakes all, and then some discover what poverty of truth really means.

(3) Silence sometimes can be used in defence of Truth.

(4) And sometimes it can be an offensive weapon.

(5) Exercised aright it could be for your welfare ; on the other hand, it may react to your disadvantage.

(6) With it you sometimes can teach another person a bigger lesson than all the words in the English language. It is not necessary to have the last word in an argument.

The preceding half a dozen kinds of silence are by no means all that could be mentioned, but will suffice for our discussion. If there's a time to speak and a time to be silent, there must be reasons governing each attitude. If we examine the reasons, or motives for certain silent periods, it is surprising how knowledge and understanding may be enlarged and developed.

In the life of Jesus there were many silent periods, silent experiences. After the announcement of His birth to the lonely shepherds there was an angelic anthem from the heavenly host. This mighty "Hallelujah Chorus" swelling from the heavenly choir was reserved for certain shepherds tending their sheep in the silent fields of the Judean hills. Their ears must have been in tune with Heaven's wavelength, for they heard what must have been the sublimest anthem ever presented to human perception. This idea is preserved by the hymn writer—"How sweet the name of Jesus sounds in a believer's ear." The angels sang of Jesus.

The celestial strains proposed that the City of David had been honoured with a Royal birth—in an outbuilding of the inn. (This discord only made the beautiful better than ever.) The beauty of that sublime hymn would be enhanced after the shepherds had seen for themselves the wonderful thing that had come to pass. Thereafter, memory would rehearse, in a silent time, the events of this night. We have been initiated into, and share this silent ecstasy of appreciation. We did not hear the original hymn, but it continues to echo and re-echo among earth's out-of-the-way places, being a little more audible in the lonely and silent regions. Nor is it reserved for shepherds; the Lord's "sheep" and "lambs" share.

After Simeon and Anna the prophetess had both thanked God for the blessed privilege of actually seeing the long-promised Seed, Mary and Joseph, dumbfounded and bewildered at the things that had been spoken of Jesus, returned with Him to Nazareth. Apart from the brief record, "The child grew, waxed strong in spirit, filled with wisdom, and the grace of God was upon him," there is a blanket of silence thrown over these formative years. The first twelve years, from the world's point of view, of the heralded, but now unknown,

Saviour, were passed in obscurity. The silence of the Scriptures speak loudly concerning the silence of His Messianic reputation among His companions. No glare of publicity or sunlight before the due time. Among other things this, of course, was a safety-first measure. As it was, an unsuccessful attempt was made on His life during the first two years. This terrifying experience was not lost on Joseph and Mary, for after their return from Egypt, wisely, they went into hiding—silence. So absorbed were they in this silence, in this security from notoriety and molestation, they had to be reminded by Jesus when He was 12 years of age, that His mission, His purpose in life, was destined for

“the Father’s business”. However, the due time for publicity, for public presentation had not yet arrived, and they all returned to the home town of Nazareth, Jesus being not only subject to their kindly oversight, but subject to the safety and seclusion of silence.

We have written of those tender years, the silent years, that God had a watchful eye over His most prized Treasure: “He shall grow up before him as a tender plant.” We all know how tender plants, even in the best-cared gardens, need special attention. But how much more would a tender plant need, maturing in dry, parched, thirsty ground? Extra special care would certainly be necessary. This extra care, or part of it, was available in the form of silence—obscurity. Jesus was respected as a normal, natural inhabitant, but all the while silently growing in “wisdom, stature, and in favor with God and man.” It was neither difficult nor unreasonable to believe He must have had a lovable, kindly, friendly nature, appreciated by all and sundry. “Is not this the carpenter’s son?” implies that Jesus assisted Joseph in the woodworking business. Yet Jesus is silent regarding those years when He assisted the kindly Joseph. There is wisdom in this silence. Just imagine the discouragement (or hatred) had He set Himself up as a critic among carpenters in the woodworking world. And what idolatry and mercenary competition might have resulted had work belonging to Him been initialled—pieces of antiquity fashioned by the carpenter’s Son. What gains could have been made by forging the trade mark of Jesus and Joseph. It was better for all that those years were silent years. He was more concerned with the fashioning of character, and the tools used in that process, than fashioning pieces of wood.

It will be remembered that at the baptism of Jesus a Voice was heard, saying, “Thou art my beloved son, in whom I am well pleased.” What an exciting experience, to have God’s assurance that He was *very pleased* with the consecration of His Son for this period in His life. It would be like an advanced student getting exam results showing passes with credits in all subjects. Such a student would be eager for the “final”. His approach to the final would be with confidence and justified hope. If this was so with Jesus (and why not, with such glowing praise from on High?), He was soon to suffer such fatigue and weariness to dampen any idea that the next test would be easy. Immediately after that ecstasy of spirit the Voice must have produced, He was drawn into the silence of the wilderness. This silent time of forty days and nights must have been as black and foreboding as the human mind could stand. The cheering sunbeam of the Voice piercing the black clouds of sin hanging so low over mankind would by contrast show those clouds blacker than could be imagined. The *sunshine* of Sonship was eclipsed by earth’s dark shadows. What a crucial period this was, when the plan of action of the coming ministry must be sifted and marshalled for service. During this silent time Jesus, in person, had “got away from it all,” but in spirit the conflict must have been well nigh unbearable. Added to the mental conflict there was hunger, thirst, rocks for pillows, wild beasts for companionship. To cap it all the Adversary beguiled with his three-point so-called plan of “salvation”. This was no majestic sublime silence where the tranquillity of peace and serenity rejoiced in unison with the calm influences of Nature.

This was the first major battle of Righteousness against all the unseen evil forces arraigned against mankind. It was a momentous occasion, and a monument should have been erected in that wilderness to commemorate the decisive reverse suffered by man’s great arch-enemy. And this battle was fought in silence. Disputes over national boundaries are mostly waged with much commotion and strife, yet a contention where the stakes involved are man himself and his Edenic paradise, is fought in silence.

The birds singing in the wilderness trees would be unaware of the raging conflict billowing over the lonely silent Creature for 40 days and nights. Earlier it was mentioned that until Jesus was about 30 He experienced silent *years*. The silent years almost overnight now became silent *days*. Very soon, in an active ministry embracing the work of a Good Physician with no end of patients ; a Teacher whose numberless pupils included those with no resources and were so slow in learning; a ministry catering for multitudes of poor, afflicted, common, ignorant folk; a ministry persecuted and hounded by the strong and influential in the land . . . very soon He was hard-pressed to find silent *hours*.

The following three and a half years, crammed to overflowing with acts of mercy, healings, teachings, journeys, must have passed so quickly that silent *moments* now became precious. Occasionally the solitary, silent confines of a mountain brought refreshment after a night of prayer. Jesus knew the value of secret silent prayers, which He said the Father rewarded most.

The Church, too, has its battle with conscience. “When I am in heaviness I will *think* upon God.” When anxious fears tumble over one another ; when the heart is weighed down; distress has come, as it usually does, from an unexpected quarter; things have gone wrong; the sorrowful heart prefers to be alone, silent, to pour out its supplication to God. Thus it finds new strength in the promise, “Fear not, for I am with thee; be not dismayed, for I am thy God; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” (Isa. 41: 10.) Silent times of meditation in the night watches, when sleep eludes us, can be of benefit. The *rest* of faith more than compensates for loss of physical rest.

Job’s comforters came to console their hard-hit friend. When it came to the test all they could do was sit and lament in silence. For seven days and nights not a word was spoken. The sympathy of silence—where words are out of place.

Silence could also be to our loss. It has been stated that World War 1 would never have begun had Germany been aware of England’s intentions at the invasion of Belgium. Again, before World War 2, Hitler, unable to appreciate the lessons of history, where understanding should have guided reason, history’s silence provoked a rash course that affected millions. It happens everywhere: Jesus was silent on many things dear to Him that He would have liked to share with His disciples. He said, “I have many things to tell you, but you cannot bear them now.” It is only the prepared heart that can appreciate the deepest and best things of God.

How many people are there, like the nameless woman of Canaan, who see in Jesus the Saviour and cry to Him

for help, only to find, like she did, their prayers unanswered? “He answered her not a word.” Who was she? Silence. She acknowledged Jesus Lord, Son of David, so must have had some connection with Israel. She could have been a proselyte, but indifferent to her new responsibilities. Foolish people returning to folly of unseemly conduct were likened to “dogs.” (Prov. 26: 11 ; 2 Pet. 2:22.) In view of her insistent plea and utter abnegation of self, this apparent folly must have ensnared her in such a subtle, deceptive way that she had no excuse for her present unworthy state—if she were a “dog” it was not because she was pleased with that state; if no “meat” was available the “crumbs” of grace would suffice. Jesus utterly ignored her. “He answered her not a word.” When at last the despairing silence was broken it surely must have dashed to pieces any flimsy hope. But maybe there are some, like the unnamed woman, that silence from on High only draws closer; humbled into complete submission they find there never was any lack of love on Jesus’ part. It is our attitude that shuts out grace, knowledge and wisdom. Adjust that attitude and streams of grace flow our way. But *presume* on that grace, one will find the Father’s face turned from us; we shall be left to wallow in the mire of our own foolish desires.

For those merely curious, questions gendered by busybodying, like, “Are there few that be saved?” “What shall this man do?” find little response, and in the main go unanswered—silence. Questions asked merely to provoke, to trip another, or availed as a means to show superior knowledge, either rebound or go unanswered—“Neither will I answer ye.” Provocative discussions or questions are best met with silence. (Amos 5: 13.)

Oppressed, afflicted, yet He opened not His mouth—silent—by design. Before Pilate, the governor marvelled at His silence. Whilst Jesus remained silent, Pilate, unprejudiced by any word from Jesus, and finding no fault in Him, had a duty to discharge. He failed that duty. “As a sheep before his shearers is dumb, so he openeth not his mouth.” Before Herod, “that fox,” He was also silent. What good purpose could be served by trying to reason with a “fox”?

Later that same day, in marked contrast with the silence and serenity of Jesus, there was confusion, strife, anger, hatred, envy, and every other evil attribute venomously voicing itself against the unspotted Lamb of God. The forces of Nature seemed to cry out against the outrage. The winds of heaven furiously lashed the dust of the earth; the sun was darkened, and the earth quaked. “I was dumb with silence; I held my peace, even from good, and my sorrow was stirred.” During this clamour and commotion Jesus entered a silent time, so dark, so foreboding, so deep, unlike anything ever before experienced, so utterly indescribable, that it broke His heart. He cried in anguish, “My God, my God, why hast thou forsaken me?”

Many of our hymns sing praises of God’s glory. Aeons ago Creation also began its hymn of praise, “when the morning stars sang together.” Nature’s hymn is silent, but has a melody that haunts every intelligent being.

It is written, “God *spake* unto the fathers in divers manners.” One of these divers manners was, and is, through Nature, especially the heavens and firmament of earth. “The heavens are telling the glory of God, day to day pours forth speech” as each day tells to its successor a sublime poem of glory, law and order. One translation amplifying Nature’s silent hymn of praise says, “There is no speech nor are there words; their voice is not heard, but their melody extends throughout the whole earth,” (Psa. 19: 1-3.) Although this marvellous hymn is enwrapped in silence, it has a very agreeable harmony for mankind.

One of the world’s foremost musical composers, Ludwig Beethoven, was stone deaf when he compiled some of his immortal sonatas. The physical ear heard not a sound, but the inner ear heard finer shades of harmony. Beethoven recorded them so that the world could share his joy.

Faith cometh by hearing, and hearing by the Word of God. Of Moses it is said he endured, as *seeing* Him who was invisible. Could we say of the faithful during this acceptable time, they endure as *hearing* Him who is inaudible? The convictions of faith are wrought in silence. On the other hand, the pangs of remorse take their toll also in silence.

The growth of a plant, like that of a Christian, is silent. The influences of the Spirit, like the sun’s rays, are silent, but powerful. The “still, small voice” plays a major part. After all our efforts, comparable to the “great strong wind that rent the mountains and broke in pieces the rocks” (what a violent, deafening disturbance) ; after the fiery time of trouble that will try every man’s work, the “still, small voice” (lit. the “voice of the silence”) will exercise a power in our affairs greater than any atomic explosion. The power of the Kingdom, that cometh not with observation, is not like man’s kingdoms with all their noisy demonstration, ringing of bells, firing of cannon, etc. (Matt. 12: 19.) Voices, thunderings, lightnings with progressive crescendo will call for a silent time, and like Job, during that silence, hear an inaudible voice say, “Be still, and know that I am God.”

When God speaks He asks, for our benefit, that there be no interruptions. He wants silence. He does not lift a giant telephone, dial Trunks, and ask for Earth. He asks for silence. If He does not get it He turns His face away and is silent towards us. We may not realise it, but this is a very sad and sorrowful state. It would be living without God. The Psalmist dreaded such a condition : “Keep not thou silence, O God ; hold not thy peace, and be not still.” (Psa. 83: 1.) Even when God has His face turned in our direction, which is indicative of favour, we find He speaks very slowly, and in short syllables, separated by long intervals of silence. Sometimes it takes years to translate His message, interwoven as it is with our experiences. But at last the full text breaks into our dull understanding. It is “God is Love.”

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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

MANY prayers of thanksgiving are offered to the Giver of every good gift for the blessings of His grace so freely bestowed upon His people as they met in Adelaide for the Easter Convention.

True to His promise, as always, God has poured out such a blessing that we find our hearts unable fully to receive and appreciate. So we earnestly pray for grace to help us to enlarge our hearts, to cast out the elements of the self-life, the fleshly mind, which may still be hindering us from a fuller appreciation of the beauty of holiness as manifested in the perfect life of our Lord and Saviour Jesus Christ. Nothing less than the absolute and complete surrender of our hearts and wills and all our powers to be used for God's glory can prepare the way to enable us to receive of His fulness of blessing. (See Mal. 3: 10.) "That I may *win* Christ,"—"that I may *know* him," writes the great Apostle Paul, expressing his deep longing for the fuller, richer experience and knowledge of Christ, whom to know is eternal life.

The Convention gatherings, as also our weekly meetings in His name, do help us, by God's grace, to know more of the beauties of true holiness. As is customary in matters of this kind, the measure of blessing to be received from our meetings will depend largely upon the degree of our love and zeal with which we prepare our hearts by prayer and careful study in preparation for the actual contact in fellowship with the Lord when He comes to meet us as we meet together in His name. "Let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together . . . but exhorting one another, and so much the more as ye see the day approaching," writes the Apostle.

It was a pleasure to welcome a good number of brethren and sisters from Melbourne and Geelong, Victoria, also a brother from Perth, W.A. We trust that these dear friends who travelled long distances to be present with us may be richly recompensed by the spiritual blessings received, and find their hearts and minds refreshed and encouraged to press on in the narrow way of sacrifice with renewed zeal and the energy of the holy spirit.

It was encouraging to listen to the helpful words of exhortation and instruction given by various brethren in their addresses, the topics of which were as follows :—"Caleb's Faith"; "To Live"; "Consecration and Separation"; "Study to Show Thyself Approved Unto God"; "Signs of the Times"; "God's Forgiveness"; "Should Christians Observe the Sabbath Day—Saturday or Sunday?"; "The Blessed People of God"; "Whom Having Not Seen Ye Love"; "Living Our Faith"; "Silent Times"; and "Blessing the Lord in the Night."

The three Bible Studies were also helpful to us, the portions of Scripture examined being 1 Thes. 4: 13-18; Isa. 49: 5-13; 2 Cor. 5: 14-21. Another interesting feature was the showing of some "Dawn" TV films which were sent to us by a Brother and Sister in Queensland.

The Praise and Testimony meetings were helpful and profitable, giving opportunity for various brethren to speak of the Lord's blessings and mercies in their personal experiences. The "Hymns We Like and Why" session enabled the brethren to testify in song to the praise and goodness of God.

It was a pleasure also to receive messages from various brethren throughout the Commonwealth who could not be with us in person, but whose loving interest in the Convention was shown by their words of Christian love and goodwill and Scriptural greetings. The Scriptural greeting sent by the Convention to the classes and brethren is found in 1 Thes. 3: 12, 13, and 1 Thes. 4: 15-18.

The Convention closed with the singing of the lovely hymn—"Blest be the tie that binds our hearts in Christian love"—during which we bade one another Good-bye with the customary handshake, followed by the singing of the well-known hymn, "God be with you till we meet again." The concluding prayer was of thanksgiving to our Heavenly Father for all blessings received, and asking His protection and guidance upon each heart present, and upon all His dear people in every place.

Convention Notes.

Notes on Adelaide Easter Convention are now available free from this office.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocca binding, is now available at 60/-. Same Bible with Concordance and Subject Index at 70/-.

Memorial Observances

Melbourne.

THE brethren in Melbourne gladly gathered on the anniversary of the institution of the Memorial of our Lord's death, to honor His request that His disciples should observe this remembrance year by year as they walk in the steps of their Lord. It was a pleasure to have in our midst a number of Polish brethren, some of whom have arrived in Australia in recent months, and others who have been associating with us in fellowship whenever possible for some years past. While the language difference with some of the more recent arrivals did not allow full understanding of our service, yet there was full fellowship in the essential love and devotion to the Lord in keeping His request in spirit and in truth.

. The service of appropriate hymns and prayers of thankfulness to our Heavenly Father for the gift of our dear Saviour, together with Bible readings and an address outlining the important features of the Memorial in type and antitype, prepared our hearts to partake of the emblems representing our Lord's broken body and shed blood as the

“Lamb of God that taketh away the sin of the world.” The participation of the Lord’s consecrated people in His sacrifice was fully realised, as pictured also in partaking of the emblems—being broken with Him and yielding their lives “a living sacrifice” in His steps, in expectation of the “drinking anew in the Kingdom” by the grace of God.

Geelong, Vic.

A small group of Bible students met once again to remember our Lord’s death at the Passover season as requested by Him on that night, when, as the Lamb of God, He fulfilled the antitype and cancelled the Jewish passover type.

Appreciating the primary significance of our justification accomplished in the Memorial observance, as instituted by our Lord when He took bread and wine remaining on the Passover table and said to His disciples, “Do this in remembrance of ME” (in future) ; we sought also to grasp the significance of our communion (association, partnership) with Him as members of His body in the sufferings of the present time, that we may enjoy a further fellowship or association with Him in the resurrection to reign with Him in power and glory.

We endeavored to keep the fact clear that it is not possible to appreciate the Memorial in its full sense if at the same time we are in association with the “table of devils”—teachers of evolution, papacy, spiritism, etc.—which leads men to believe that they can climb up towards perfection some other way than through the vicarious sacrifice of Christ and a full submission of the heart (will, mind) to Him alone in a life of consecration.

Our service consisted of hymns, Bible readings, and an address, after which the emblems were partaken of, and was in the charge of one brother with four others assisting.

Adelaide.

In accordance with our Lord’s request that we “Do this in remembrance of Me,” the Adelaide friends met to celebrate the Memorial of our Saviour’s death. We realise that all our hopes of future life and blessing are dependent upon His perfect sacrifice on our behalf.

After singing hymns appropriate to the occasion, the meaning of the Memorial was outlined by a brother, the Scriptures pertaining to this important event were read, and prayers were offered for the Lord’s blessing upon the hearts of all who love the Lord, especially for those who have made a full consecration to be dead with Christ and to walk in His steps.

With thankful, humble hearts we partook of the emblems, praising God for His great mercy in providing the Lamb which taketh away the sin of the world; and earnestly beseeching His grace to enable us to continue to follow in the steps of our Master—to sacrifice the good things of this life that we may attain unto the heavenly inheritance in joint-heirship with our Redeemer.

We look forward to the end of this day of sacrifice, to the time when the Church, the Body of Christ, shall be united with her Lord and Head, the sufferings completed, and the blessings secured by the sacrifice of Christ will go out to all the people for the blessing of all the families of the earth.

Perth.

A little group of 15 celebrated the Lord’s Memorial on the 17th of April. Our Lord’s instruction, “This do in remembrance of Me,” was solemnly carried out with thankful hearts, each appreciating the great sacrifice of their Redeemer who died that we may live.

The emblems partaken of reminded us of our dear Lord’s broken body and shed blood which brings life if availed of. Also our Lord’s invitation to follow in His steps reminded us of our sacrifice with Him, being “accepted in the beloved.” We each renewed our pledge that we would faithfully carry out our “covenant of sacrifice,” whilst at the same time being under His precious blood, cleansing us from all sin.

Sydney.

The Sydney celebration of Christ’s Memorial was duly observed on the 17th of April. Although comparatively few in number attended, nevertheless the service was very impressive and a stimulus to those present.

The brother who gave the address lucidly emphasized the points: (1) The gauntlet run by the Church as pictured by the type in Egypt when the Passover was inaugurated. (2) The common-union and its implications—“heirs of God and joint heirs with Christ,” if so be that we suffer with Him. Surely a bond of sympathy must ensue, and on the principle of “A fellow feeling makes us wondrous kind,” we will be “To their faults a little blind and to their merits very kind.”

Tasmania.

Three of us assembled to partake of the Memorial of Christ’s death, in which we gave thanks for the wonderful privilege of partaking in our Lord’s sufferings and our pledge to be dead with Him. We were truly blessed in obeying our Lord’s instruction, “Do this in remembrance of me.”

From two of our brethren in Queensland the following was received :—We had the privilege of partaking of the Memorial on Tuesday, April 17. We had a tape on the Memorial by Brother Pollock, which is very good and fitted in quite nicely, there being just Sister and myself. We are grateful for the knowledge of what our Lord’s death meant to us, and to the world in the future.

An isolated Sister in N.S. Wales also reported so nicely on behalf of herself and another Sister, and which manifests the unity of spirit amongst God’s dear people—“I was once more able to share this solemn and searching celebration with my dear Sister in the Lord. At about 7 p.m., I went round to her house where we were able to withdraw into the lounge room. After reading some of the helpful suggestions, once more, from ‘The New Creation’ we began our little ceremony with Jude’s Consecration Hymn.

“We humbly asked the Lord’s blessing and acknowledged His dear presence with us as a third member. We

remembered in prayer the brothers and sisters everywhere, and especially those few known to us. We thought of you all gathered in groups here and there, even as we were, remembering His night and day of unspeakable suffering. We felt so close to you all, though so far any, remembering that 'we are all one loaf.' Our hearts went out to the few who must celebrate alone with the Lord, though fully aware that they would be equally blessed.

"We read a moving and lovely discourse on our Saviour's trial and sacrifice, and a short but valuable contribution from 'Peoples Paper.' Asking the Lord's blessing on the emblems we humbly and appreciatively partook of the supper, realising our redemption and our responsibility, our incredible privilege. So without further prayer we terminated our little ceremony and soon parted."

Some Better Thing: "Our Heavenly Calling.

IN the early days of our Christian life there is some difficulty in understanding how to "rightly divide the Word of Truth" (2 Tim. 2: 15). We do not comprehend all at once that God's Plan provides, first, a heavenly salvation for the Church, and then an earthly salvation for mankind in general. The study of the Bible along Dispensational lines clears away all our difficulties. It shows us that the promise that the redeemed "shall sit every man under his own vine and fig tree," and "long enjoy the work of his hands" (Mic. 4: 4; Isa. 65: 22), is God's provision for Israel restored to Divine favour, and for all the families of the earth, but not for the Church. Of the true Church, the Bride of Christ, it is declared that her members shall, in the resurrection, be like unto the angels—heavenly or spirit beings.

St. Paul distinctly says of these, "Flesh and blood cannot inherit the Kingdom of God." (1 Cor. 15: 50). Jesus tells these that He has gone to prepare them a place in the Father's house on high. (John 14: 2, 3). But the place for man, the earth, already provided from the foundation of the world (Matt. 25: 34), is a very different one from ours, of which we read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. 2: 9; Isa. 64: 4.

Now we understand why it is that from Genesis to Malachi there is not one suggestion of a heavenly or spiritual hope for any natural man. Every promise is earthly. In Abraham's case, for instance, we read, "The Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all this land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."—Gen. 13: 14-17.

St. Paul refers to this difference between the hopes of the spirit-begotten Church, founded at Pentecost, and those of all others. Pointing to the faithful of the past, he declares that although they had God's testimony to their faithfulness, nevertheless, they "received not the promise, God having provided some better thing for us, that they, without us, should not be made perfect."—Heb. 11: 38-40.

As soon as we get our "better thing," our higher reward of "glory, honor, and immortality," in joint-heirship with our Lord, as figuratively His Bride—then the worthy ones of ancient times will get their reward of resurrection to human perfection. Under Messiah's Kingdom, those perfect men will be "princes in all the earth." (Psa. 45: 16). Then from the spiritual to the perfected earthly ones the blessings and instruction will descend for the poor, ignorant, selfish and superstitious world to help them, to uplift the obedient to the perfections illustrated in the perfected Worthies.

We have heard of the Sunday School teacher who told her class about heaven, about its pianos, harps, organs, horses and carriages, fruits and flowers, etc. We see that she was merely thinking of the blessings God has provided for the faithful and obedient of the world—"in due time". She had no conception of the "heaven of heavens" promised to the faithful followers of Jesus in the "narrow way." The Great Teacher explains that it is impossible to describe heaven with its beauties and charms. He said to Nicodemus, "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"—John 3: 12.

In line with this, the Bible makes no attempt to describe heaven itself, nor its inhabitants. We are merely told that "God is a Spirit," "dwelling in the light which no man can approach unto, whom no man hath seen, nor can see"—personally. (John 4: 24; 1 Tim. 6: 16). Men must discern God in His works—the noblest of which is the perfect man—made in His moral likeness, on the earthly plane, "a little lower than the angels" on the spirit plane. The most that His Word declares of our heavenly inheritance is that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."—1 Cor. 2: 9.

But while refusing to inform us of the heavenly condition, God gives us a soul-satisfying portion. Through the Apostle He declares (1 John 3:2), "It doth not yet appear what we shall be; but we know that when He (the glorified Jesus) shall appear (at His second advent, in power and great glory) we shall be like Him; for we shall see Him as He is." Others, not thus changed from human to spirit nature by the First Resurrection power, will not "see Him as He is," but only as He shall be revealed in His providences and judgments, which every eye shall recognise.

How satisfactory! Beyond all that we could have asked or thought! "Like Him!"—what more could we ask? "Like Him" whom God hath highly exalted "Far above all principality and power and might and dominion, and every name that is named!" (Eph. 1:21). We stand amazed at such grace! Moreover, we can realise that He who called us to become "partakers of the divine nature" and joint-heirs with the Redeemer in His Mediatorial Kingdom has provided for our every comfort and joy in that heavenly state, the details of which we may not now grasp. Prophetically of these it is written, "I shall be satisfied, when I awake with Thy likeness."—Psa. 17: 15.

It is the hope, the desire, the aim of every one of us to make our calling and election sure—to so run that we may

obtain that great “prize” of participation in the First resurrection. Of that resurrection we read, “Blessed and holy is he that hath part in the First (chief) Resurrection; on such the Second Death hath no power, but they shall be Priests of God and of Christ, and shall reign with Him a thousand years.” (Rev. 20: 6). Let us have this in mind, that our participation with our Lord in the glories of the Kingdom is dependent upon our faithfulness here in following Him through evil report and through good report ; through honour and through dishonour; in the bearing of the cross along the way of self-denial.

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/-.

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 24/- post paid.

“Israel in History and Prophecy” is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid.

Pilgrimage Ended.

Towards the close of March one of our elderly brethren, Brother Brien, of Sydney, finished the pilgrim way after patiently enduring a very trying state of health over recent years.

Coming into the truth upwards of 30 years ago, our dear Brother showed sincere appreciation of God's wonderful Plan of the Ages, and for some years the Sydney meetings were held in his home, and which were helpful for all attending, and to which everyone was warmly welcomed.

Of a genial, happy disposition, it was a pleasure to visit Brother Brien, for despite his weakened physical condition, he manifested a rejoicing spirit, in hope of the heavenly inheritance. Our dear Sister Brien had completed the earthly pilgrimage some years ago, and it is nice to think that our dear Brother has now also entered into the joys of the Lord, by His grace.

From Perth (W.A.) the following information is to hand with reference to the passing of an elderly Brother also:

On the 3rd of April last Brother J. Holmgren, of the Perth Class, passed to his reward, to be ever with the Lord.

Brother Holmgren had developed a very fine Christian character, and was very well liked by those who are walking “the narrow way.” His love for the Lord had developed in him the graces of love, meekness, patience, long-suffering, goodness, faith, joy and peace. After a valiant fight of faith, we are glad that he was an overcomer by the blood of Christ. Our prayers and thoughts go out to his beloved wife who survives him, also to the members of his family.

Sydney Meetings.

The Sydney friends wish to advise that fortnightly Sunday afternoon meetings are held in the home of Brother Davis at West Ryde. All interested in the study of the Divine Plan of the Ages in the Sydney area are invited to contact Mr. A. Davis, 53 Bennett Street, West Ryde, for further information.

FRANK & ERNEST TALKS

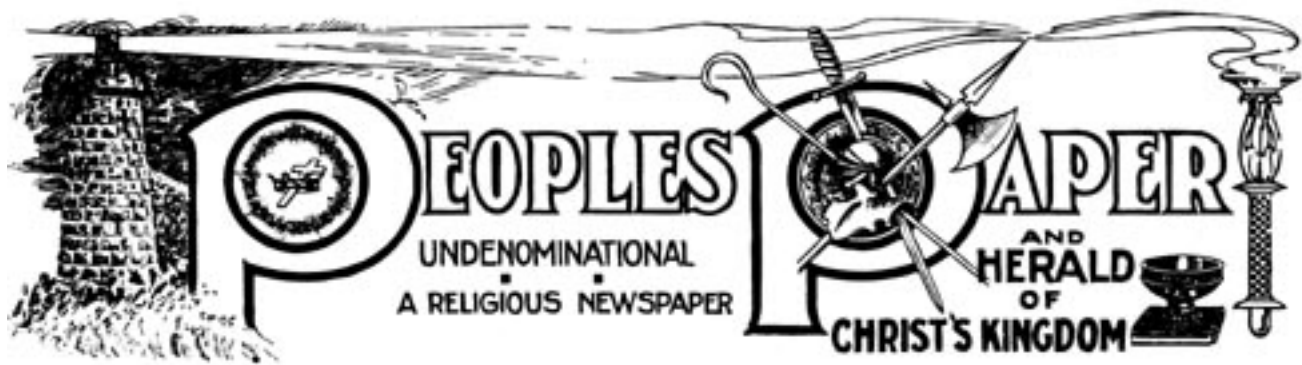
Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294 M. „ 8.15 a.m.

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

Maryborough, 4MB ip **8.15 a.m.**

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Christian Baptism.

OUR first thoughts are lifted up in worship and thanksgiving to our Heavenly Father for His great love in providing such a wonderful salvation through the sacrifice of our dear Lord Jesus, whereby a company of “many sons” could be taken to the glory of the heavenly kingdom, by following in the steps of the “Captain of their salvation.”

Let us read about this “so great salvation” in the words of the Apostle Paul in Heb. 2: 9-110—“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.” This provision, of course, we realise, embraces the general salvation for all mankind—in due time. We are glad about that, that our Lord Jesus tasted death for every man. But within this general salvation, through our Lord being the “ransom” or “corresponding price” to give every man, woman and child an opportunity of gaining everlasting life, is also a special salvation—the high calling of God in Christ Jesus”—presented to us in this passage in Hebrews 2.

Verse 10 states — “For it became him” — it became God—“for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings.” In full agreement with this thought we read, “Though he were a son, yet learned he obedience by the things which he suffered.” (Heb. 5:8.) We like to think, not that our Lord needed to learn obedience, for He was never disobedient, but He *proved* His obedience by His experiences, and became worthy of the great exaltation, even to the Father’s right ‘hand.

Heb. 2:11 reads, “For both he that sanctifieth,” that is Jesus, “and” they who are sanctified,” His footstep followers, “are all of one; for which cause he is not ashamed to call them brethren.” This is surely a most wonderful and amazing thought, that our dear Lord Jesus, who had been with the Father before the world was and came down to give His life a ransom for all, is not ashamed to call those of fallen humanity who delight to walk in His steps, His brethren. How can this be? The explanation is given in this verse 11. “**B**ecause he that sanctifieth,” Jesus, “and they who are sanctified,” His devoted followers “are all of one.” What does this mean? It means they are all of one spirit, one mind and heart, one ambition, one purpose in life—to lay down their lives in the service of God. As with the Master, so with those who are “all of one” with Him.

Romans 8 tells us about this oneness that exists between our dear Lord and those who are His footstep followers, by the grace of God. In verse 11 we read, “If the spirit of him that raised up Jesus from the dead dwell in you” —that is, the great spirit of Almighty God who raised Jesus from the dead—“he that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you.” Passing on to verse 14 we read, “For as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear ; but ye have received the spirit of sonship, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God.” God’s holy spirit bears witness with our spirit which is being transformed by the indwelling of God’s spirit. When our spirit has been yielded to Him, then there is the witness that we are indeed the children of God. “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together.” This is a wonderful passage **we have** from the Apostle Paul; these verses surely help us to see the same deep truth of the followers of Jesus being “all of one” with Him now, in their pilgrimage on earth, so that they may be “all of one” with Him in the glorious inheritance of the heavenly kingdom.

How do we begin to be “all of one” with our dear Lord? With many of us, we were informed about the Lord Jesus being our Saviour when we were quite young, and we were certainly favored in having parents who realised their privilege and responsibility along this line. As we grew up we possibly realised many difficulties which confronted us in the world at large, and, we sought for some assurance that would give us more stability than most people possessed. The reading of the Bible and learning many of its stories was a further step along the way towards appreciating Jesus as the Saviour of the world. In other words, we felt drawn to know more about• Jesus. Afterwards we realised that we had been drawn of God to accept the Lord Jesus as our own personal Saviour, and by that means became justified by faith in His great sacrifice.

There is a lovely thought in John 6:44, showing that it is the Heavenly Father who draws us to Jesus, to delight to know Him, our Redeemer from on high. When we respond, we are altogether favored. Even as children growing up, the little ones in this way can become justified by faith by receiving the Lord as their personal Saviour.

This was, then, a big step forward, but only the first step. In reading the words of our Lord we soon found that to be a real and true disciple meant we must devote all our lives fully to His service. Yes, it meant that when we started to work for our living, even our daily work must be done as unto the Lord. Also, all our spare time had to be devoted to Him, either directly or indirectly. How could we do this? Were we equal to such a requirement as implied by the words of Jesus in Luke 9:23?—"If any man will come after me, let him deny himself, and take up his cross daily (continually) and follow me." We notice that this is clearly an invitation to follow Jesus. It is not a command in any sense. "If any man will come after me." If anyone longs to follow Jesus, well knowing of the sacrifice the Master made on behalf of humanity; if anyone feels the urge to walk in the Lord's steps of sacrifice, then let him deny himself, that is, let him deny his human aspirations, his human ambitions and desires. In other words, be "beheaded for the witness of Jesus"—taking Jesus as his head, his guide, taking the Lord's will as his will in every affair of life, consulting the Lord and seeking to discern His guidance and judgment in all things, great and small. So doing, our Lord says, "let Him take up his cross daily," (that is continually), "and follow me." There is no thought of pressure here. The Lord is not saying, If you don't do this there is no more hope for you. This is an invitation to those who already have been drawn of God to Jesus, and have received Jesus as their Saviour. They already love Him; now they have the opportunity of laying down their lives in His steps. He wants them to lay down their lives as He laid down His, and they are the only ones He is inviting at the present time.

Inasmuch as our Lord gave these necessary requirements as a basis for discipleship, it meant that He Himself had entered upon this same course of self-denial and sacrifice, accepting only the Father's will in all things. This is well described by the Apostle Paul in Phil. 2:7, 8. Writing about our dear Lord, he states. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Coming down from the glory that He had before the world was, He took the form of man. He made Himself of no reputation. That is also the distinguishing mark, so often, of the followers of the Master. They have little reputation as far as the world is concerned. Then the Apostle continues, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Notice the voluntary offering up of Jesus' life. "He made himself." God did not force this upon our Lord; He made Himself of no reputation; He humbled Himself, became obedient unto death. This example is the pattern for the Lord's disciples. Theirs is also a voluntary self-denial, and taking up of the cross daily and following Jesus.

This voluntary humbling of our Lord commenced at least a short time prior to His baptism in the River Jordan at the hands of John the Baptist. How do we know that Jesus' consecration was made prior to His baptism in water? Because His immersion in the River Jordan was a symbol of this death baptism, entered into on behalf of the human family and consummated on the cross 31 years later from that point of consecration. Matt. 3:13 states, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." Galilee of course, was our Lord's home district. We would think that He had made the full yielding up of His life in Galilee. God accepted His sacrifice, and then He wished to symbolize it, not for His own benefit, but for the benefit of all the disciples down the age. Nearing 30 years of age, our Lord knew this was the time His Father desired Him to present His body a living sacrifice. John could not understand this perfect One, whom he knew to be the Son of God, coming to his baptism, which, of course, was for remission of sins. John knew that if anyone should be baptized, it would be himself. He said, "I have need to be baptized of thee, and comest thou to me?" Jesus desired to symbolize something deeper altogether, His death baptism, the full yielding up of His life to the Heavenly Father on behalf of fallen humanity. "For as in Adam all die, even so in Christ shall all be made alive." What a wonderful thing for God to provide Jesus to be the Redeemer of the fallen human race!

"And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him." That was a symbol of peace and blessing. It was a witness to John the Baptist and to us that here was the true Saviour. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Our Lord always did those things which pleased the Father. He delighted to do the will of God. That is the same spirit that enters the hearts of all those seeking to walk in the steps of the Master. There is no thought of "Must I?" but rather, "May I?" It was a privilege into which our Lord entered, and the followers of the Master should realise it is a privilege to walk in His steps.

So with all the Lord's dear followers; their consecration to be dead with Christ is made prior to their baptism in water; they then symbolize that which has already taken place in their hearts, their complete consecration to be dead with Christ, that they may also live with Him, by the grace of God.

Let us keep in mind that our rejoicing is not in the symbol of water immersion, not in any service of water baptism, but in the reality of complete heart devotion to God, to walk in the steps of Christ, by God's favor. Form and ceremony does tend to take the place of the reality of a Christian life in some quarters today, not only in the matter of baptism, but in other vital Bible subjects. In our Lord's case, there was no great audience there to see His baptism. Perhaps there were a few Jews on the river bank who were interested in the preaching of John the Baptist. Even in this matter our Lord was "numbered with the transgressors" as He was about to be immersed, for John's baptism was for the remission of sin. To those looking on He was just another Jew, another sinner, going down to symbolize the remission of sins. Those looking on would not know any better. We also could go to the river or the seaside, but we like to have quietness to talk about the wonderful privilege of being associated with our Lord in His experiences, and to witness the outward confession of those symbolizing that which has already taken place in their hearts. We join with them in

prayer and thanksgiving, desiring that we may continue to grow in the spirit of the Master, and prove faithful unto death.

How beautifully the Apostle presents the reality of Christian baptism in his words in Rom. 6:3—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" There is no reference to water baptism here, but rather the submersion of the will, the whole life, to the will of God,—to be dead to this world and its ways, as truly as Jesus yielded up His life in sacrifice for the world of mankind. As many as are immersed into Jesus Christ are immersed into His death. Verse 4 continues, "Therefore we are buried with Him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life." So, the water baptism has a double symbol; going down into the water pictures the death with Christ, and the raising up out of water pictures the raising to newness of life in Christ Jesus. It is a new life, a really new outlook to that which we had before we became devoted to our Lord.

Col 3:1 reads, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We are risen with Christ if we have devoted our lives to Him. But this can only be with those who have yielded their lives fully and completely. "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Verses 2, 3.) These words fill us with joy and thanksgiving at the thought of the privilege our Lord extended to members of the human family, to aspire to such heights. "Set your affections"—your mind and heart — "on things above." There are many things on earth that would attract our attention if we let them; they may be good things, pleasant things, but if they claim our affections, we are not fulfilling our vows of consecration. "Where your treasure is, there will your heart be also." "For ye are dead, and your life is hid with Christ in God." What a thought, dear friends — being dead with Christ!

Let us, then, never be ashamed of being thought narrow-minded by our relatives or friends. Our dearest relatives may not understand. Let us not feel ashamed to be thought peculiar because we cannot associate in the things in which it may be right for them to engage. We should show we have given our lives to the Lord. Many things which are in order for those who have not consecrated their lives to the full service of the Lord do not belong to the Lord's people. It was said of the Apostle Paul that he was "beside himself." "Much learning made him mad," they said. The true disciples of the Lord often seem very peculiar ; some things are often thrown up at them because their hearts are fully devoted 'to the doing of the will of God. They cannot join in the pleasures of this world.

Again, we have the lovely words of the Apostle in Rom. 12, that exhortation to those who have already accepted the Lord as their Saviour, and who are justified by faith. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." We see how our lives can be reckoned holy and acceptable to God because of the merit of Christ making up our deficiency. God looks at us now through the merit of Christ, our Advocate; that is why God can accept us as holy. We can be associated in His death because of His merit on our behalf. Surely it is our reasonable service! Is there anything more reasonable? It is amazing, really, to think that this priceless opportunity should be offered to those who are drawn to Jesus by the Father.

The Apostle goes on, "And be not conformed to this world"—do not go along with the tide of this world and its affairs—"but be ye transformed by the renewing of your minds, that ye may prove what is that good, and perfect, and acceptable will of God." It means we, having the new mind, must devote ourselves fully to the service of God ; we must always have that thought in mind. The Apostle says elsewhere, "Let this mind be in you, which was also in Christ Jesus,"—as though we could set up barriers to this new mind coming in. But the mind of the Lord will transform our lives into the likeness of our dear Master as we progress along the way ; the light of the Lord will be seen in some good measure in each of His dear ones, even though they have the treasure, the new mind, in earthen vessels.

In Eph. 2:10 we see the thought of workmanship going on in the lives of those devoted to the service of the Master. "We are his (God's) workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them." It depends upon how yielded we are to the Lord as to how much He can work in us. It depends on our attitude in desiring spiritual food, and partaking of it. To be nourished in the spiritual life, allowing the world to go its own way, devoting all our time and talents in the building up of ourselves in the most holy faith, and encouraging others to do the same, must be our life's work.

Col. 1 :12, 13 also gives us a lovely thought respecting this transformation in the Christian life. "Giving thanks unto the Father, who hath made us meet to be partakers of ..,he 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." Even in this present time the followers of the Master can be translated into the kingdom of God's dear Son; they are members of this kingdom in prospect.

It is lovely, also, to experience the Lord's care over His brethren. He is not ashamed to call them brethren who are in the sacrificial life with Him. In Heb. 2:16, according to Weymouth's translation, a most helpful thought is revealed. "It is not to angels that he stretches forth a helping hand, but it is to the seed of Abraham." Yes, our great High Priest stretches forth a helping hand to every sincere and earnest disciple who delights to follow the Master whithersoever He may lead. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," and "We, brethren, as Isaac was, are the children of promise," reveal the development of this spiritual seed under the Abrahamic Covenant during the whole of the Gospel Age. How comforting, then, to know that our Lord is stretching forth His hand all the time to His disciples on earth, for God passed over the angels when He determined to select from poor, fallen humanity, a bride for His Son.

The words of Phil. 3 :7-11 also present a wonderful example for us. Paul had much of this world's goods and position; he was an educated man, and he says, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." What devotion and yielding up of the entire being is indicated by these words of the faithful apostle, whose one desire was to serve faithfully unto death, and to inherit a part in the first resurrection with those who are "all of one," those whom our Lord is not ashamed to call His brethren. "I can do all things through Christ which strengtheneth me," was Paul's motto and assurance at all times.

By inspiration the Psalmist also **presents** a beautiful message for us in Psa. 116:12-15. "What shall I render unto the Lord for all his benefits toward me?" What can we render? We can yield our hearts, our lives, our beings to the service of God. Yes, indeed, "I will take the cup of salvation (accept the privilege of full devotion to God), and call upon the name of the Lord (in praise and worship). 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 in joyful, sacrificial service) of his saints."

Come, gracious Father, Sun divine!
On these baptismal waters shine.
Thy light, Thy love, Thy life impart,
And fill each consecrated heart.

We love Thy name, we love Thy laws,
And joyfully embrace Thy cause;
We'll bear the cross, the shame, the pain,
With Thy dear Son, for us once slain!

We sink beneath the mystic wave,
Nor would we seek our life to save;
We yield our will to Thine own mould,
Nor would we seek our own to hold.

And as we rise for Thee to live,
O let Thy holy spirit give
The sealing unction from above,
The breath of life, the fire of love.

PEOPLES PAPER AND HERALD OF CHRIST'S KINGDOM.

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The Lord's Supper.

VARIOUS Scriptures clearly show that Jesus, "the Lamb of God," was the antitype of the Passover lamb, and that His death was as essential to the deliverance of "the Church of the first-born" from death, as was the death of the typical lamb to the first-born of Israel. Thus, led of the spirit, we come to the words and acts of Jesus at the last Passover, which He ate with His disciples.

When the hour had come, they sat down to eat the Passover, and Jesus said unto the disciples:—"With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke 22:15, 16.) Doubtless He longed to have -diem understand how it would begin to be fulfilled a little later on in that very day, by the slaying of the real lamb.

"As they did eat, Jesus took bread, and blessed and brake it, and gave to them and said, Take, eat, this is My body." (Mark 14:22.) "This is My body, which is given for you. This do in remembrance of Me." "And He took the cup and gave thanks and said, Take this and divide it among yourselves . . . This cup is the new covenant in my blood, which is shed for you." Luke 22:17-20.

We cannot doubt that the design of the Master was to call their minds from the typical lamb to Himself, the antitype, and to show them that it would be no longer proper to observe a feature of the Law which He was about to fulfil. And the bread and wine were to be to them thereafter the elements which, as remembrancers of Him, would take the place of the typical lamb. Thus considered, there is force in His words, "This do in remembrance of Me"—no longer kill a literal lamb in remembrance of a typical deliverance, but instead, use the bread and wine, representatives of My flesh and life, the basis of the real deliverance, the real passing over. Hence, let as many as receive Me and My words henceforth, "Do this in remembrance of Me."

Of the bread, Jesus said :—"It is My flesh," that is, it represents His flesh, His humanity, which was broken or sacrificed for us. Unless He had sacrificed Himself for us, we could never have had a resurrection from death, to future life; as He said, "Except ye eat the flesh of the Son of man . . . ye have no life in you." John 6:53.

Not only was the breaking of Jesus' body thus to provide bread of life, of which if a man eat he shall never die, but it also opened the "narrow way" to life, and broke or unsealed and gave us access to the truth, as an aid to walk the narrow way, which leads to life. And thus we see that it was the breaking of Him who said, "I am the way, the truth, and the life, no man cometh unto the Father but by Me."

Hence when we eat of the broken loaf, we should realise that had He not died — been broken for us — we should never have been able to come to the Father, but would have remained for ever under the curse of Adamic sin and in the bondage of death.

Further, the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had Jesus, been of Adamic stock, had He received the life principle in the usual way from an earthly father, He, too, would have been leavened, as are all other men, by Adamic sin; but His life came unblemished from a higher, heavenly nature, changed to earthly conditions, hence He is called the bread from heaven. John 6:41. Let us 'then appreciate the bread as pure, unleavened, and so let us eat of Him; eating and digesting truth, and especially this truth; appropriating by faith His righteousness to ourselves we realise Him as both the way and the life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He showed that not only did the loaf represent Jesus individually, but that after *we* have partaken thus of Him (after we have been justified by appropriating His righteousness), we may, by consecration, be associated with Him, as parts of one loaf (one body) to be broken for, and in a like manner, to become food for the world (1 Cor. 10:16). This same thought, of our privilege as justified believers to share now in the sufferings and death of Christ, and thus become joint-heirs with Him of future glories, and associates in the work of blessing and giving life to all the families of the earth is expressed by the Apostle repeatedly and under various figures; but when he compares the church as a whole to the "one loaf" now being broken, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is one loaf we, the many (persons) are one body; for we all partake of the one loaf." "The loaf which we break, is it not a participation of the body of the Anointed One?" 1 Cor. 10:16, 17— Diaglott.

The wine represents the life given by Jesus, the sacrifice — the death. "This is My blood (symbol of life given up in death) of the new covenant, shed for many for the remission of sins." ; "Drink ye all of it."—Matt. 26:27, 28.

It is by the giving up of His life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life comes to men. (Rom. 5:18, 19.) Jesus' shed blood was the "ransom for all," but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1 :24.) "The cup of blessing for which *we* bless God, is it not a participation of the blood (shed blood—death) of the Anointed One?" (1 Cor. 10:16.—Diaglott). Would that all could realise the value of the cup, and could bless. God for an opportunity of sharing it with Christ that *we* may be also glorified together.—Rom. 8 :17.

Jesus attaches this significance to the cup else here, indicating that it is the cup of sacrifice, the death of our humanity. For instance, when asked by two disciples a promise of future glory in His Throne, He answered them:—"Ye know not what ye ask ; are ye able to drink of the cup that I shall drink of ?" On their hearty avowal, He answered, "Ye shall indeed drink of my cup." Wine is also a symbol of joy and invigoration: so we share Jesus' joys in doing the Father's will now, and shall share also His glories, honor and immortality —when we drink it new with Him in the Kingdom.

Let us then, dear brethren as we surround the table to commemorate our Lord's death, call to mind the deep significance of the Memorial; and being invigorated with His life, and strengthened by the living bread, let us drink with Him into His death and be broken in feeding others. "For if we be dead with him we shall live with Him; if we suffer we shall also reign with Him."—2 Tim. 2:11, 12.

"According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

Thy body, given for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.

When to the cross I turn mine eyes,
And rest on Calvary,
O, Lamb of God, my Sacrifice,
I will remember Thee."

Passover Memorial, 1962

The anniversary of the Memorial of Christ's death falls this year on the evening of Tuesday, 17th April. It is for the brethren to arrange their observance in accord with the spirit of the occasion, and in response to our Lord's request—"This do in remembrance of me."

Memorial Services.

Melbourne—Tuesday, 17th April, at 7.30 p.m., at Church of Christ, 610 Glenferrie Road, Hawthorn. (Not far from Glenferrie Station; a few doors south of Burwood Road.)

Adelaide.—Sunday, 15th. April, 6.15 p.m., at Eagle Chambers (First floor, Room 8), 7 Pirie Street.

Sydney.—Tuesday, 17th April, 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).

Perth.—Tuesday, 17th April, at 7 p.m., at 100 Harborne Street, Wembley.

Baptism Service.

IT was a pleasure to attend a Baptism Service in Melbourne on the afternoon of February 24th last, when two of our young brethren gladly symbolized their consecration to God, to walk in the steps of our Lord Jesus throughout their earthly life, esteeming it a great privilege so to do, in hope of the glorious inheritance with Christ in the heavenly kingdom.

We rejoice with these two dear friends that they have responded to the Heavenly Father's drawing to Jesus (John 6:44), over recent years, after having been influenced by the religious atmosphere in their homes since childhood. Recognising the Lord Jesus to be the Saviour of the world, and accepting Him as their personal Saviour, they have been quietly studying the Scriptures along with the members of the Melbourne and Geelong classes for some time. Realising that only by the full surrender of their lives to God could they become real Christians and enter upon His service, they have gladly accepted our Lord's invitation to deny themselves and take up their cross daily (continually) and follow Jesus (Luke 9:23.)

All Christians realise, sooner or later, that the "working out of their salvation" (Phil. 2:12,) is not an easy matter. It is not intended to be easy, for it is the trials and tests along the pilgrim way which prove the love and devotion to the Lord, even unto death, of each member called of God to serve in His family of sons, in prospect of joint-heirship with Christ, and heirship with the Father Himself in the heavenly kingdom. (Rom. 8:16, 17.)

There is cause for praise and thanksgiving, and also hope, however, in entering upon the "high calling of God in Christ Jesus" when each member realises that his success along the trial way does not depend upon his own ability and strength, but rather upon his heart and mind being set upon the Lord continually, and asking for His grace and strength for guidance and keeping in every time of need. Thus it is, that the Lord's spirit, having easy access to the hearts in tune and lifted up to Him, will work in them to will and to do God's good pleasure, — conforming such yielded members into the likeness of His dear Son, to His everlasting praise.

It is most encouraging to us to find the ones here and there still being called of God and responding with such earnestness and zeal, as they seek to estimate the height of favor and privilege in being invited into the fellowship with Christ and His dear people here on earth, in prospect of the eternal association and service as members of the Bride of Christ. We pray for the Lord's blessing to be upon our two dear young brethren that they may be kept in meek and humble service, along with all the consecrated followers of the Master in their pilgrimage towards the heavenly kingdom.

Sydney Meetings.

The Sydney friends wish to advise that fortnightly Sunday afternoon meetings are held in the home of Brother Davis at West Ryde. All interested in the study of the Divine Plan of the Ages in the Sydney area are invited to contact Mr. A. Davis, 53 Bennett Street, West Ryde, for further information.

A very good Oxford Bible, with References, India paper, thumb index, Brevier clear type, Persian Morocca binding, is now available at 60/-. Same Bible with Concordance and Subject Index at 70/.

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/-.

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"Israel in History and Prophecy" is the title of a very interesting and informative 64-page booklet now in stock, priced at 1/- per copy, 1/3 post paid

Pilgrimage Ended.

ON March 2nd Brother Forrest, of Adelaide, S.A., finished his earthly course and was called "Home" to be "forever with the Lord." Our dear brother had been a member of the Adelaide Class for many years, and we will miss him from our fellowship. Brother Forrest showed much of the Lord's grace in the patient manner in which he endured the distresses of a painful malady.

We rejoice in our brother's faithfulness and thank God for His mercy and grace so fully bestowed, enabling our dear brother to be faithful even unto death. Our sympathies are extended to our dear Sister Forrest, and our prayers are offered on her behalf, that our Sister may realise the Lord's grace to help in every time of need in the days that are ahead.

Adelaide Easter Convention.

The Adelaide brethren wish to advise that their Easter Convention is to be held this year (D.V.) from Good Friday to Easter Monday, April 20th to 23rd, in Alfred Masonic Hall, 68 Waymouth Street, Adelaide, and they extend an invitation to all friends able to attend the gatherings. Further particulars from the secretary, Mrs. H. Bartel, 10 Winston Ave., Clarence Gardens, Edwardstown, S.A.

CHILDREN'S HYMNS

A selection of hymns suitable for children, 52 in number, has been compiled by one of our friends, and copies of these in booklet form have been duplicated in our office. These are available at 1/- each, to cover cost of materials, etc., postage extra.

Correspondence.

Frank and Ernest, Dear Sirs,—Please find enclosed a stamped envelope for a copy of your excellent dialogue which I heard over 3GL on Sunday. There is also another statement that Christ made to Peter that, I would like your interpretation on, when He said, "Thou art Peter (the rock), and upon this rock I will build my church." What exactly did He mean? We have heard it claimed that the R.C. church is the only church today which had the legitimate successor of, Peter, the rock foundation, and the possessor of the keys of the kingdom. . . . When discussing this matter with a Catholic friend I was informed that the first Pope was a direct descendant of St. Peter. I was wondering if you could enlighten me a little, because I am at a loss to find out anything whatever to substantiate these claims. Trusting to hear from you in the near future. Yours faithfully.

(Literature on "Christ the Foundation" and "The Keys of Heaven" is gladly supplied to all desiring same.—B. B. Institute.)

Dear Sirs,—Enclosed please find £1 for further literature. We enjoy it so very much. If the ministers would only preach as you write, the people would go to church to hear the Scriptures and thereby would be enlightened. We would be pleased to receive the paper or booklet you mentioned this morning on the air, "God and Reason." Many thanks for past favors. I remain, yours very sincerely.

Dear Frank and Ernest,—I quite often listen to your radio broadcast from 3GL on Sunday mornings. Your discussions on various "accepted church beliefs" with relation to true Bible teaching make a lot of sense to me. Might I enquire as to which church, denomination, or group you belong with such teachings? Also I would like to ask you, Should Christians today keep the Sabbath (7th day, sunset Friday to sunset Saturday) ? I would be very interested to hear your views on this one. Yours faithfully.

(The booklet, "The Christian Sabbath," is supplied with full information about the Sabbath question.—B. B. Institute.)

Dear Frank and Ernest,—For several years now my wife and I have enjoyed your Sunday morning Bible sessions. A few years ago we met a Greek gentleman; he lent us the book, "God and Reason," which we very much enjoyed and have hope to enjoy the reading of same again.

Yesterday we heard your offer to send the book, so we are now asking you to mail it to our enclosed address, also any further literature you can send us. We will be pleased to forward you the cost of the book, "God and Reason," when we receive it. Faithfully yours.

Frank and Ernest, Dear Sirs, — Would you kindly send me a copy of yesterday's broadcast, please? I am eager to get on in the Christian life, and would appreciate it very much if you would do this. Yours sincerely.

Dear Frank and Ernest,—Would you please forward me the booklet you offered today? I think it was called "God and Reason." Also today's talk I would be very pleased to have. I am very interested in listening to your broadcast every Sunday and find it very helpful. Wishing you God's blessing on your work for Him. Yours sincerely.

Books Available.

"Most Holy Faith"—£1.

"Tabernacle Shadows"—6/-.

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

“God’s Promises Come True”—£1.

“Emphatic Diaglott” — New Testament —18/-.

“The Book of Books”—Reviewing the Bible as a whole-10/-.

“The Divine Plan of the Ages”—Cloth bound 4/6; paper covers 2/9.

“Our Lord’s Great Prophecy”—1/-.

“Manner of Christ’s Return”—1/-,

“Christ’s Return”—1/-, “Some of the Parables”—1/-, “Hope Beyond the Grave”—1/-.

“God and Reason”—1/-.

Any friends having a copy of the Question Book, “What P.R. Said” for disposal are asked to contact this office.

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.

Maryborough, 4MB „ 8.15 a.m.



Volume XLV No. 1 MELBOURNE, FEBRUARY—MARCH 1962

Price—Sixpence

“Whatsoever He Saith Unto You, Do It”

(John 2: 5)

(Convention Address)

THESE words, recorded in the 2nd chapter of John’s Gospel, were spoken by our Lord’s mother and directed to the servants in a household at Cana of Galilee on the occasion of a wedding feast.

Some one has said, “These words may well be adopted by all the children of God as a motto upon which their lives may be built and patterned”—“Whatsoever *He* sayeth unto you, do it.”

The words of Christ are of particular interest to all His footstep followers. Not only is He our Redeemer and Lord, having rescued us from the curse of sin and death, but He is also our divinely appointed Teacher. “For He whom God hath sent speaketh the words of God.” (John 3:34.) Again He said—“The words that I speak unto you, they are spirit and they are life.” (John 6:63.) Concerning our Lord, the Father uttered these words of loving commendation to the disciples on the Mount of Transfiguration, — “This is my beloved Son; in whom I am well pleased; *hear ye him.*” (Matt. 17:5.)

It is very important that as disciples (learners) of Jesus Christ we “take heed *how* we hear.” (Luke 8:18.) May it be that the attitude of our Master toward His Father may also be our attitude—“I delight to do thy will, O my God.”

One of the first instructions given by our Lord to His disciples is found in Mark 1: 14, 15,—“The time is fulfilled, and the kingdom of God is at hand; *repent ye, and believe the gospel.*” Christ’s first command to fallen men is—“repent, and believe.” To repent means “to think differently,” to reform our minds and hearts and lives; to feel compunction, regret or contrition because we have sinned against

God, and violated His righteous laws. This command is applicable to both Jewish and Gentile hearers, as shown in the Apostle Paul’s words in Acts. 20:21—“Testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ.” True repentance implies not only genuine sorrow for one’s sins, but also leads to a reformation of the life. It produces a change of heart and mind and conduct.

The Psalmist tells us, “The sacrifices of God (those which God regards) are a broken spirit; a broken and contrite heart, O God Thou wilt not despise.” (Psa. 51:17.) The Lord is not interested in showy ceremonial; He is seeking

humble and contrite hearts that will respond to His loving-kindness. Once true repentance takes place, and the mind becomes hostile to sin, then conversion is in order. The next requirement after repentance is—“*believe the gospel.*” We see our need of a Saviour, and we are directed to Christ as “the Lamb of God that beareth away the sin of the world.” (John 1:29.)

Paul said, — “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.” (Rom. 1:16.) With thankful, humble hearts, we receive by faith this divinely provided Saviour. “The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” (1 Cor. 1:18.) “God has made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” (2 Cor. 5:21.)

Jesus said,—“Come unto me all ye that labor and are heavy laden and I will give you. rest.” (Matt. 11:28.) And again,—“Ye believe in God, believe also in me; I am the way, the truth, and the life; no man cometh unto the Father, but by me.” (John 14:1, 6.) “I am the bread of life. **He** that cometh to me shall never hunger, and he that believeth on me shall never thirst . . . This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.” (John 6:35, 40.)

As members of Adam’s fallen race we could do nothing to commend ourselves to God; so “God commended his love toward us, in that while we were yet sinners, Christ died for us.” (Rom. 5:8.) Faith in the ransom sacrifice of Christ brings us into the condition of justification before God. (Rom. 5:1.) To the justified believer, our Lord has a further word of instruction, — “Take my yoke upon you, and learn of me.” (Matt. 11:29.) Also,—“If any man will come after me, let him deny himself and take up his cross and follow me.” (Matt. 16:24; Luke 14:26, 27; Rom. 12:1.)

So we enter the school of Christ, and our minds now enlightened by the holy spirit of God, we begin to learn of Christ. Let us remind ourselves that the heart condition of contrition and humility are not character traits which we leave behind after we fully consecrate our lives to the Lord, for they are qualities of heart that all the consecrated must continue to possess in an abounding measure. A contrite heart is one which has a quiet, deep, continual sorrow for acts not in harmony with righteousness.

The Scriptures assure us that our Heavenly Father is particularly sympathetic toward those who are of a broken and contrite heart, who realise that they are imperfect, and who desire to be in accord with Him. To such He is ever near—“to revive the spirit of the humble,” to give them strength. He does not trample them to the dust, nor does He turn away from their tears and supplications, for He is, as He proclaimed Himself to be, “The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth.” (Exod. 34:6; Isa. 57:15.) However, in order to receive His blessings and mercies, the recipient must have the proper attitude of mind and heart. We must walk humbly with God. (Mic. 6:8.)

We note that our Lord frequently instructed His disciples to cultivate the quality of humility. “Learn of me,” He said, “for I am meek and lowly of heart, and ye shall find rest unto your souls.” (Matt. 11:29.) Also our Lord’s reply to the disciples’ question,—“Who is greatest in the kingdom of heaven?” is most helpful. Jesus called a little child unto Him, and set him in the midst of them, and said, “Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” (Matt. 18:1-4.)

Also our Lord said, “He that is greatest among you, let him be as the younger, and he that is chief, as he that cloth serve. I am among you as he that serveth.” (Luke 22:26, 27.) Then, too, the lesson of the washing of the disciples’ feet. (John 13:1-17.) It seems that our Lord waited while “supper was preparing,” to give the disciples opportunity of rendering this service of washing the feet of those present. When no one of them volunteered the service, our Lord took towel and basin, “and began to wash the disciples’ feet and to wipe them with the towel wherewith he was girded.” Then, later, He said, —“If I then your Lord and Master have washed your feet, ye also ought to wash one another’s feet; I have given you an example, that ye should do as I have done unto you. . . If ye know these things, happy are ye if ye do them.”

Another of our Lord’s “sayings” which we do well to examine carefully is found in Matthew 7:1-5. “Judge not (harshly) that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.” Commenting on these words of our Lord, another has said, — “All true disciples (learners) should give earnest heed to this injunction, and should understand that it contains a very important lesson, which, unlearned, will render them unready for the great examination, unready for graduation, unready for the kingdom, because in their examination this will be one of the tests. If they have been fault-finding, cynical, hypercritical, etc., judging others harshly and uncharitably, it will be a clear token that they have not developed the spirit of Christ, the spirit of love which is full of kindness and consideration; hence such would be judged or condemned as unfit for the kingdom, for according to our way of judging others we will be judged — since nothing else will better demonstrate our true spiritual condition—the presence or absence of love.

“Whatever measure of mercy and generosity we mete out to others will be the measure of divine mercy that will be extended to us. If we could all have well impressed upon our hearts this lesson from the great Teacher’s lips, how wonderfully it would affect our attitude toward others, in thought as well as in deed; how generous, how forgiving, how sympathetic for the weaknesses of others we would become; how the spirit of Christ, the spirit of love in our hearts would manifest itself in our words and deeds.

Rafters in Their Eyes

“Emphasising this lesson, our Lord *suggested* that those who are always finding fault with the ‘brethren’ who, like themselves, are seeking to walk in the narrow way—who can never see the noble efforts of the brethren to copy

the Master, but are continually picking at them, are the very ones who have the greatest of faults in themselves—lovelessness. The exaggeration of our Lord's words of reproof to this class seems to imply a vein of sarcasm, for literally He says, Why do you stare so at your fellow who is troubled with a grain of sawdust in his eye, while you have a whole rafter in your own eye? All the 'brethren' are more or less troubled with difficulties of one kind or another, weaknesses of the flesh—all have the treasure of the new nature in imperfect earthen vessels — marred by original sin. 'There is none righteous, no, not one,' absolutely perfect. Yet the brethren whose hearts are full of love, even though they have sawdust in their eye of faith, or intellectual discernment or spiritual discernment, and perhaps also splinters in their hands, which affects all the deeds of life and render their work imperfect and though many of them have splinters in their feet also, so that their walk is by no means perfect, as they desire it to be—yet if they have the spirit of faith and of love and sympathy, the spirit of Christ, they are His, and far more acceptable to Him than any could possibly be who are devoid of the spirit of love and sympathy, and who therefore in this parable are represented as wholly perverted in their judgment of others, because possessing so little of the Lord's spirit and so much of the spirit of the adversary—the great 'accuser of the brethren.'

"This loveless, fault-finding class the Lord denominates hypocrites. Why? Because in finding fault with others they are evidently wishing to give the inference that they are not afflicted with the same malady of sin themselves; they evidently wish to give the impression that they are holy, and since they know in their own hearts that this is untrue, and that they have many failings, many imperfections — therefore their course is hypocritical, false, displeasing to God. Their claim that their fault-finding is prompted by love for the erring and a hatred of sin is deceptive and hypocritical, as our Lord's words clearly show; otherwise they would find plenty to do in hating and condemning and battling with their own sins and weaknesses,—casting out their own rafter of self-conceit and hypocrisy. The experience thus gained would make them very tender and merciful and loving in their assistance of others.

"All of the 'brethren' should carefully view this picture which our Lord portrayed, and should note well to see whether or not they have any of the evil disposition of heart—fault-finding, nagging, harsh criticism and denunciation—different degrees of the same fault. If they find any trace of such a 'beam' of lovelessness and self-conceit in their spiritual eye, they should go at once to the great Physician, and have it thoroughly eradicated, that they thus may speedily become gentle, sympathetic assistants to the 'brethren,' and be prepared as successful surgeons and physicians for the great work of the Millennial Age — the kindly and sympathetic opening of the blind eyes of humanity and the healing of all the works of sin.

"In verses 7-9 of Matthew 7 our Lord gives us directions as to how the tendency to harsh judgment of others may be overcome, and the wrong qualities may be eradicated. We are to ask of the Lord the needed measure of love and sympathy which will hinder us from harsh judgment of others, and which will help us in correcting our own defects. If we ask sincerely, truly, we will receive His help in this direction. And while asking, it is our duty to be seeking the things which we lack, the holy spirit of love to fill our hearts; and if we seek it we shall find it. We are to knock upon the Lord's storehouse of grace and blessing by continued efforts, as well as praying without ceasing, and as a result it will surely be opened to us. The asking, the seeking, the knocking, will all imply faith in the Lord, which will be pleasing in His sight, and it will also imply faithfulness on our part and a desire to be conformed fully to the Lord's will. And these good desires of our heart shall be gratified because, as an earthly parent would respond to his child's request for earthly food, so will the Lord respond and supply grace in every time of need to His children. He will not deceive us, nor give us evil things when we desire the good, but will do for us exceedingly abundantly more than we could ask or think; for is not our heavenly Father much better than any imperfect human father could possibly be?

"Luke's reference to this discourse (Luke 11:13) declares that the good thing that God will be pleased to give these asking, seeking, knocking ones, is His holy spirit. And this is exactly what is needed *as an* offset to the unholy, unloving, selfish, judging and fault-finding spirit of the flesh which must be cast out. The antidote for the poison is that we should be filled with the holy spirit, the spirit of love, for 'love worketh no ill to his neighbour.' Love 'suffereth long and is kind'; love 'is not puffed up' to see the faults of others and to be blind to its own; it 'vaunteth not itself' to be a general critic, fault-finder and 'accuser of the brethren.' Love is sympathetic, helpful, the spirit of God. (1 Cor. 13:4; Rom. 13:10.)

" 'Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them.' The word 'therefore' shows the connection between this and the preceding features of the lesson; it signifies that this will be a test or rule by which we may discern when and to what extent we are misjudging the motives of others, and officially endeavouring to perform the very delicate operation of removing their splinters. This verse is therefore known as the 'Golden Rule' — the rule which God would have His people use in respect of all the affairs of life—especially in their relationship and dealings with the 'brethren.' When disposed to find a fault, or pick a flaw, when disposed to condemn another or to criticise another's faults, or to hold him up to odium, we can generally know of the propriety or impropriety of so doing or thinking, by asking ourselves the question, Would I wish another to do, to say or to think this respecting me, if I were he and he were I?"

Jesus said,— "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." (John 15:12,13.) "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." (John 14:21.) Again, — "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."

We note also that our Lord always sought to encourage and instil into the hearts of His disciples the quality of

faith—confidence in the power and goodness of God. We must come to God confidently in the name of Jesus, trusting in the merit of His precious blood; we must come believing fully in God's mercy and in His willingness to help us. One of these records is found in Mark 11 :22-24, — Jesus said, "Have faith in God."

There is another lesson on faith found in Mark 9. Our Lord and three of His disciples had just come from the Mount of Transfiguration, when the incident recorded in this chapter came to His notice. (See Mark 9:14-24.) We note in these verses the inability of the disciples to cast out the evil spirit (verse 18) ;then our Lord's inquiry as to the length of time of the affliction (verse 21) ; then the pathetic plea of the father of the child—"but if thou canst do anything, have compassion on us, and help us." Jesus' reply is full of meaning to, all His disciples, and we do well to keep it always in mind—"If *thou cant believe, all things are possible to him that believeth.*" Then, referring to Matt. 17:19-21, concerning the same incident, the disciples came later to Jesus and said,— "Why could not we cast him out?" and Jesus said unto them, "Because of your unbelief ; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you."

Also there is another of Jesus' "sayings" that we do well to keep in mind, recorded in Mark. 5:36. In the context the verses 22-36 are very interesting and instructive. Jairus, one of the-rulers of the synagogue, appeals earnestly to our Lord that He would come and heal his little daughter who was lying at the point of death. On the way to the home of Jairus a messenger comes with the sad news that the girl had died. "Thy daughter is dead, why troublest. thou the Master any further?" "As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, *Be not afraid, only believe.*" What a lovely reassuring "word" is this ; it is one of those brief "sayings" of Jesus which we may all accept with thankfulness, and derive much help and comfort as we allow the thought to enter into our hearts, especially in moments of trial and perplexity.

Let us treasure up these "sayings" of the Master, and call them to mind frequently—"Be not afraid, only believe." Let us believe and keep on believing.

"I believed in God's wonderful mercy and grace,
Believed in the smile of His reconciled face,
Believed in His message of pardon and peace;
I believed, and I keep on believing."

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Convention News.

THE Annual Convention arranged by the Melbourne Class and held over the Christmas period proved to be another season of spiritual refreshing, for which we are very grateful to our Heavenly Father. It was a pleasure to welcome visiting brethren from Adelaide, Sydney, Canberra, Tasmania, and country parts of Victoria, and the contributions of these dear friends added much to the benefits of the gatherings.

Three Bible studies were conducted during the Convention, on the Scriptural passages-1 Cor. 15:48-58; Rev. 2:1-7 and 1 Cor. 13:8-13. These studies provided helpful exchange of thoughts on the doctrinal, devotional and "pre-gent truth" portions of God's Word, and were very profitable for all present. The passage in **1 Cor.** 15 is dealt with helpfully and at some length in the article—"The Resurrection Victory"—in this issue, while the verses in 1 Cor. 13 are covered in the December "Peoples Paper" by the article, "Jesus Christ the Same Yesterday, Today and Forever," further copies of which are available. Also all three studies are dealt with briefly in the Convention Notes which are now ready for all friends desiring these.

Addresses by the brethren were much appreciated, and covered a wide range of subjects, as. follows :—"The Suffering Way"; "God's Inheritance"; "Little Children" • "The Wisdom, Justice, Love and Power of God"; "Whatever He Sayeth Unto You Do It"; "Justification Always Necessary"; "The Christian Faith"; "Christ's Sacrifice"; "Heavenly Light in Colors"; "Clouds and Rainbows"; "In Expectation"; "Call to Remembrance—After Ye Were Illuminated"- "Time"; and "The Blessedness of Hearing and Seeing."

Fellowship Meetings were also enjoyed, at which messages were received from various Classes of brethren, as well as from individual members throughout Australia, also from U.S.A., and Europe, all of which were warmly appreciated, indicating the fellowship of spirit existing amongst the Lord's people. Praise and Testimony to the Lord's loving care and over-ruling providence over the year past was also expressed by a number of the friends at these sessions. The "Hymns of Love" session also proved refreshing for all present, including a goodly number of children who had the opportunity of selecting hymns from their own hymn book. The Convention message, with warm Christian love and Greetings to all our brethren in every place, is found in the words of Heb. 10:32, 35, 36.

The four-day gatherings came to a fitting close with the usual Love Feast, during which all present shook hands with each other, while partaking of the token of cake and singing "Blest Be the Tie That Binds." The hymn. "God Be With You" and a closing prayer of thanksgiving to the Lord and asking His blessing and guidance upon all His children everywhere, concluded another profitable season of refreshing, by the Lord's favor.

Convention Review.

THE smooth running of the various sessions listed on Convention programmes adds much to the benefits received by all in attendance at such gatherings. Coming together in the Lord's name and spirit is essential for receiving spiritual blessings from the Giver of every good and perfect gift. To attain this happy outcome an amount of careful preparation is required by all assembling at Conventions.

Perhaps one of the most important preparations for gaining the full benefit from Convention gatherings (or all meetings for that matter) is to arrange the time element; that is, to be present at the meeting place well before the time of commencing, so that greetings to visiting and local brethren can be completed, and all seated and quiet, with the mind lifted up to the Lord, well before the exact time to start.

The time element is also very important in the preparation of addresses by the brethren; noting the time allotted on the programme is a guide to the amount of matter that should be prepared. Brethren coming with more that can be helpfully presented in the time allotted really take away from the benefits they are so desirous of imparting. One speaker at the recent Convention was so earnest about his subject that he took 50% more time than allotted, to complete his thoughts. However, most of our brethren adhered well to their allotted times for addresses, realising it is a mark of Christian development not to encroach on another speaker's time, nor on the assembly.

Sydney Meetings.

The Sydney friends wish to advise that fortnightly Sunday afternoon meetings are held in the home of Brother Davis at West Ryde. All interested in the study of the Divine Plan of the Ages in the Sydney area are invited to contact Mr. A. Davis, 53 Bennett Street, West Ryde, for further information.

The Resurrection Victory.

ALL earnest Christians are surely grateful to the Lord that He caused His servant Paul to write that very helpful and enlightening chapter 15 of 1st Corinthians. In verses 3 and 4 Paul states the foundation doctrines of the Christian faith, and reminds his readers in verses 1 and 2 of the importance of holding fast to the saving truths of the gospel—"that Christ died for our sins . . . and that He rose again the third day, according to the scriptures."

Some at Corinth were evidently denying the doctrine of the resurrection of the dead (verse 12) ; but the Apostle shows the vital importance of the truth of this doctrine. Because Christ has been raised there will also be a resurrection of the dead, (See vs. 13-33)—the one hinges upon the other. "As by man (Adam) came death, by man (Jesus) came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (v. 21, 22.)

In verses 35-37 the Apostle answers the question,—”How are the dead raised up, and with what body do they come?” He states that the same difficulties which surround the resurrection, exist in the simple and every-day occurrence of the sowing and growth of seed. The objection of some was that the body died and returned to dust, and could not, therefore, rise again. The Apostle's reply is that the same objection may be made in regard to grain that is sown; that dies also. The main portion of the grain decays that it may become food to the tender germ which springs from it, and the grain that is sown is not the same grain that is harvested. There will be the development of new grains, raised from that which is sown—of the same kind, but not composed of the same atoms. So in the resurrection. The Apostle seems to use this illustration to show that belief in the resurrection of the dead is not an unreasonable thing. (v. 38.)

While men cannot fully understand the growth, development, and reproduction of the various plants, grains and, seeds, etc., yet it is evident that God has established laws which govern these matters. (See Gen. 1:11, 12.) The whole arrangement of this matter is of God, and is beyond men's comprehension. There is beautiful order in all of God's works. The principles which operate in regard to the growth and development of the grains, etc., may also be applied to the matter of the resurrection of the dead. There will be order and harmony in connection with that wonderful work. Each shall have a body suited to him. Verse 39 shows there are many different forms of life, first of all human beings, then beasts, fishes and birds, all possessing life, yet under different circumstances and conditions, and different bodies. Verse 40 points out that there are also celestial or heavenly bodies (angels, cherubim, seraphim, various orders of spiritual beings), as well as the earthly ones, but each has its own particular glory (splendour or beauty).

Verse 41. Then, again, there are various degrees of glory in the celestial bodies; the sun has a glory or splendour of its own; the moon is also glorious though different to that of the sun; the stars are of a different glory again, and one star differeth from another star in glory. This shows the breadth and scope of the Creator's power—the variety of His handiwork. God, as the Author of nature's laws and Creator of all things in heaven and in earth, is not bound to give the same kind of body to every one of the human family in the resurrection. If He chooses to do so, God may bestow a higher reward upon some than upon others. (See Rom. 9:21.) Other Scriptures show clearly that the gospel Church, called to the high or heavenly calling in Christ, is to inherit the divine nature, the highest form of life. (2 Pet. 1:4.) The following verses explain this more fully. It would, seem that even among those who receive the reward of immortality—the divine nature—some will occupy more honorable positions than others. The twelve Apostles have their names written in the twelve foundations of the heavenly city. (Rev. 21 :14.)

Verse 43. The New Creature is the "it" referred to here. We have the treasure of the New Mind in an earthen vessel. The members of Christ's body in the flesh go down into death surrounded by the weakness and imperfection which we have inherited through the fall, but how wonderful is the hope of the church that in the resurrection we shall be like our Lord, with perfect bodies, and able to serve God, perfectly. The present weaknesses of the flesh will all be eradicated. We shall be raised in incorruption, in power and glory. (1 John 3:2; Phil. 3:21.)

Verse 44 shows the change of nature which takes place in regard to the church of this Gospel Age. While they go down into death with the natural or earthly body, they are raised with the spiritual body suitable for the New Mind.

In verse 45 the Scripture statement is not that God gave to man a living soul, but that “he became a living soul.” (See Gen. 2:7.) The last Adam was made a quickening (life-giving) spirit. (John 5:21; 6:40.) The life we receive from Adam is a dying, forfeited life, but the life we receive through faith in Christ and full consecration to do the will of God is a newly-begotten spiritual life.

Verses 46, 47 clearly state that the first man was a natural or earthly being, “the second Adam is the Lord from heaven,”—a spiritual being. This would refer to our Lord at His second advent.

In verse 48 the Apostle shows there is a difference between the resurrection reward of the church, and that of the world of mankind. As the first Adam was of the earthly nature, so also those who are earthly will be of the human nature. The world of mankind in general will be brought back to human conditions, while the church who have responded to the call to sacrifice their justified human nature to be dead with Christ, and being begotten of the spirit during this Gospel Age, will have the reward of the heavenly nature in the resurrection. (1 John 3:2; 2 Pet. 1:4.)

It is true (verse 49) “we” (the church) in the present life have borne the image of the earthy (the first Adam), having the earthly nature, but the overcomers of this Gospel Age will have a spiritual reward; they will be with Christ and see Him as He is, and share His nature and glory. (1 John 3:1-3; Phil. 3:20, 21; 2 Cor. 5:2.) They receive the begetting of the spirit at the time of their full consecration to be dead with Christ, and if faithful unto death, they will receive the crown of life—the immortal, heavenly nature. (Rev. 2:10; 3:21.)

In verse 50 and following verses the Apostle further explains the great change of nature which takes place in regard to the church. He explains that flesh and blood (human nature) cannot inherit the kingdom of God; neither Both corruption inherit incorruption. The word “corruption” means that which may perish or decay. The word “incorruption” means that which is incapable of decay; that which is imperishable. The inheritance to which the church is called is an incorruptible inheritance; it cannot decay. (1 Pet. 1:4.)

In verses 51, 52 the Apostle describes a mystery (secret) connected with the change of the last members of the Body of Christ. He says —“We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” The “last trump” mentioned here would seem to refer to the seventh trump of Rev. 11:15; it is the last of a series of seven symbolic trumpets.

In 1 Thes. 4:16 the Apostle refers to this same trump, calling it “the trump of God.” Its sounding heralds the second presence of our Lord, and marks the time for the resurrection of the sleeping saints — “the dead in Christ shall rise first.” “The dead (in Christ) shall be raised incorruptible,” and as the members of Christ’s body still in the flesh (the “we” class) finish their course in death, there is no longer the necessity for their remaining in the sleep of death; they pass immediately to their reward to be with Christ. This is also in, harmony with the statement of the revelator in Rev. 14:13, 14,—“Blessed are the dead which die in the Lord from henceforth (the time of Christ’s second presence as shown by verse-14), that they may rest from their labors, and their works do follow them.” In the symbolism here our Lord is pictured as the Chief Reaper of the harvest of the Gospel Age; it implies His second presence.

Verse 53 describes the change of nature and being which takes place in regard to the church. “This corruptible (frail earthly being) must put on incorruption (a character and being that is permanent and cannot decay), and this mortal (dying nature) must put on immortality,”—the death-proof, divine nature.

An interesting article in one of the journals that comes from overseas distinguishes helpfully between the words “incorruption” and “immortality.” We quote:—“Athanasia (immortality) in each of the three passages in which it occurs (namely, 1 Cor. 15:53, 54 and 1 Tim. 6:15), refers to sentient beings, whereas this is not always the case with Aphtharsia (incorruption). Athanasia not only refers only to sentient beings, but in each instance refers to the life principle by which their organisms are animated.

“Aphtharsia, on the contrary, in those instances in which it is applied to sentient beings, does not refer to the life principle, but to either their organisms or characters. Aphtharsia, while sometimes referring to sentient beings, does not always do so, but in several instances refers to inanimate things, such as the Christian’s crown (1 Cor. 9:25), his inheritance (1 Pet. 1:4), the ornament of a meek and quiet spirit (1 Pet. 3:4), and the quality of love possessed by believers still in the flesh (Eph. 6:24), etc.”

The word rendered “immortality” means “deathlessness,” and is applied only to intelligent beings, and refers to the quality of the principle of life which animates them rather than to their organism. Immortality or inherent life is possessed only by Jehovah and Christ, and is to be the reward of the overcoming church, so that they will be both immortal and incorruptible; while all who attain a character in harmony with God, whether on the angelic or human plane of life, may be said to have obtained a condition of incorruption, but not of immortality, which, as before stated, refers only to God and Christ and the joint-heirs of Christ—His Church.

Verse 54. “When this corruptible (this human organism compassed with infirmity) shall have put on incorruption (an organism holy, perfect, pure and incapable of decay), and this mortal (this life principle which is one that is sustained) shall have put on immortality (a life principle that has inherent life—the divine nature), then shall be brought to pass the saying that is written, Death is swallowed up in victory.” This victory over death refers especially to the first resurrection, but when the full deliverance and glorification of the church is accomplished, then the complete destruction of all the effects of sin and death will quickly follow during the 1,000 years of Christ’s Kingdom. Christ and His glorified church will be instrumental in wiping away all the effects of the curse of sin and death from all mankind. (Rom. 8:19,21; Rev. 21:4.)

Verse 55. "O death, where is thy sting? O grave (hades) where is thy victory?" This verse is an exclamation of triumph. All who appreciate the magnitude of the work accomplished by Christ can enter into the sentiment of the Apostle's expression. (See Hosea 13: 14.)

Verse 56. "The sting of death is sin." Death is here personified as a venomous monster using sin as a sting with which to inflict torture. Sin is the cause of death. (Rom. 5:12.) When sin is all taken away, then death will be robbed of its power. Christ will fully accomplish this great work. (1 John 3:8.) "The strength of sin is the law." The law of God reveals sin in its truly horrible light. The law intensifies the power of sin without giving strength to overcome it. (Rom. 7:7-13; 8: 2-4.)

Verse 57. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." We can indeed join with the Apostle in his description of praise and thanks to God for the victory and deliverance He has wrought for us through Christ.

Verse 58. "Therefore my beloved brethren, be ye steadfast." In view of the great deliverance which has been provided for us in Christ, and the glorious hope of the resurrection. (2 Pet. 3:14; 1 Pet. 5:10.) "Unmovable." We should allow nothing to turn us aside from the hope of our heavenly calling. (Heb. 3:14; 13:9; Col. 1:23; Phil. 1:27,28.) "Always abounding in the work of the Lord." (See Gal. 6:9,10.) "Forasmuch as ye know that your labor is not in vain in the Lord." (See Heb. 6:10,11.)

The Apostle turns back the line of his argument from the future time, when men will be actually lifted up out of sin and death and imperfection, to the present time in which this is reckonedly accomplished for the church, the body of Christ, through faith. His words are—"But thanks be to God which giveth us the victory through our Lord Jesus Christ." Although we see as yet 'none of these things accomplished; although we have not our spiritual bodies, incorruptible and powerful; although we still have the treasure of the new mind in the earthen vessel; although we see nothing of the kingdom's establishment, nevertheless, God giveth us the victory through Christ, by faith, so that even now we can "rejoice with joy unspeakable." We can so confidently look forward, into the future as to claim a share in the victory over sin and death and the grave, through Him who loved us and bought us.

The closing argument is that on this account—because we see these things so clearly with the eye of faith—we should be "stedfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord,"—realising that it is God who is working out this great plan of salvation, through our Lord Jesus Christ and supporting all those who are seeking to walk in His steps to come off conquerors through Him. Death and the grave may seem to be gaining the victory over us, but faith sees the matter from the other side, from the standpoint of accomplished victory in the future. Thus, even now faith exults and rejoices in the privilege of co-laboring with the Redeemer, and realises that time and energy and life so spent, are spent "not in vain," because we confidently hope for, expect and wait for the glorious first resurrection "change" and the glorious privileges of association with our Master in His kingdom and work.

"Peoples Paper" Bi-Monthly.

It has been decided to publish the "Peoples Paper" bi-monthly, but it is expected that some little extras will be included with each issue of the "Paper". With this February-March issue is included a copy of the poem "The True Church" and the advertising slip—"Do You Know?" Friends who can use supplies of either of these items are invited to apply for same, the "Do You Know" slips being available in quantities.

Adelaide Easter Convention.

The Adelaide brethren wish to advise that their Easter Convention is to be held this year (D.V.) from Good Friday to Easter Monday, April 20th to 23rd, in Alfred Masonic Hall, 68 Waymouth Street, Adelaide, and they extend an invitation to all friends able to attend the gatherings. Further particulars from the secretary, Mrs. H. Bartel, 10 Winston Ave., Clarence Gardens, Edwardstown, S.A.

Passover Memorial, 1962

The anniversary of the Memorial of Christ's death falls this year on the evening of Tuesday, 17th April. It is for the brethren to arrange their observance in accord with the spirit of the occasion, and in response to our Lord's request—"This do in remembrance of me."

Memorial Services.

Melbourne—Tuesday, 17th April, at 7.30 p.m., at Church of Christ, 610 Glenferrie Road, Hawthorn. (Not far from Glenferrie Station; a few doors south of Burwood Road.)