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PRICE—TWO PENCE HALFPENNY

Glad Tidings of Great Joy.

"Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." "For the Son of Man came to seek and to save that which was lost."
(Luke 2 :10, 11 ; 19 :10.)

Our confidence in Jesus Christ, He who was sent of God the Redeemer, 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 4000 years. He who does not discern something, at least, of the divine plan of the ages in connection with our Saviour, His birth, His three and one-half years' ministry, His sacrificial death, His resurrection, His ascension, etc., fails to get the real strength of the divine revelation, designed by the Lord to be the firm foundation for His people's confidence in Him, and in all the glorious things which 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.) To David. (2 Sam. 7: 12 16.) Through Isaiah the prophet, His coming and His greatness are foretold. (Isa. 9: 6, 7; 11 : 1-9.) Daniel, the prophet, also refers to the importance of His work of making an end of sin, and bringing in everlasting righteousness, and thus sealing the visions and prophecies, which the Lord had just given respecting Him and the favour to come through Him. (Dan. 9: 24.) We recall also how He was typified in Isaac, who was not only the heir of the promises made to Abraham, but who was also in a figure put to death and received again from the dead. We remember also the types and figures of the Mosaic arrangement, and how 'Moses himself was declared to be like unto the greater One to come after him.

Had the hopes of Israel been merely inventions to deceive the people, we may be sure that the deceiver would have been careful to have marked out some remarkable line of parentage for the coming Messiah—free from blemishes, scandals, etc., but this was not done; instead, the weaknesses of the flesh amongst our Lord's progenitors are fearlessly noted. The New Testament writers are similarly candid, and make no hesitation in recording the genealogy. All of this is in full accord with the scriptural presentation of the matter; namely, that our Lord's virtue, His sinlessness, His separateness from sinners, was not through the flesh, not through His mother, but through His Father, God.

According to the flesh, Jesus Christ took hold of the seed of Abraham, as the Apostle explains; but through various circumstances He was indirectly related also to the outside world. All of this is interesting to us, but nothing to be compared to our still greater interest in the fact that our Lord Jesus, although born a Jew under the Law, and redeeming those who were under the Law, did more than this, in that His death as planned by the Father and accepted by Himself, was a propitiation "for the sins of the whole world." He died as the ransom price for Adam and his sin, and thus purchased from condemnation, not only Adam, but his entire posterity involved through His transgression; hence, as the Apostle points out, "He is able to save (deliver) unto the uttermost all who come unto God through Him." (Heb. 7: 25.) Not only so, but our Lord's circumstances of birth and early experiences in comparative poverty as a working man impress us with the thought that He is indeed able to sympathise with mankind in every station of life; having passed from the glory of the Father to the conditions of fallen humanity and back again, He is surely able to appreciate and to sympathise with all conditions and classes.

Our chief interest centres in the message which our heavenly Father sent us through the angels at the time they announced the birth of Jesus: "Fear not"—the angel understood well that through sin and degradation a fearful

apprehension comes over man when he finds himself in contact with spirit beings; he is apprehensive of certain further condemnation or punishment ; his acquaintance with his fellow man in influence, authority and power, leads him to dread the still greater authority and power of the Almighty, lest it should be injurious to him. Only the true Christian, having the eyes of his understanding opened to appreciate the length and breadth and height and depth of the love of God, can have that perfect love toward the Heavenly Father which is built upon an intimate knowledge of His Word, and which casteth out all fear. We are reminded of the prophet's words respecting the Lord's people of to-day, "Their fear toward Me is taught by the precept of men." (Isa. 29 : 13.) The Lord would have His people free from this fear, though not free from a proper reverence toward Him. •

What was the first angelic word
That the startled shepherds heard ?—
"Fear not !" Beloved, it comes to you
As a Christmas message most sweet and true,
As true for you as it was for them
In the lonely fields of Bethlehem ;
And as sweet to-day as it was that night,
When the glory dazzled their mortal sight.

The message continues, "I bring you good tidings of great joy, which shall be to all people." How slow the Lord's people have been to believe this message, and to accept the Saviour at His full worth! How prone they seem to be to suppose first of all that He was to be a Saviour merely for the Jews ; or, secondly, a Saviour merely for a special elect class; or thirdly, a Saviour only for those who, under present darkness, ignorance, Prejudice, superstition and devilish influences, manifest a special love for righteousness! But how broad is the statement—great joy—for all people! Our faith is not broader than the positive declaration of the Scriptures, when we hold firmly that our God graciously has arranged that every member of our poor fallen race shall yet be blessed with a clear understanding, not only of his own weaknesses and imperfections through the fall, but also by a clear understanding of the great redemption price paid by the Saviour, and a share in the glorious opportunities thus secured, to return, if he will, back to full harmony with God, and to full 'blessings and everlasting life. •

The angels did not declare that our Lord came to bring universal and everlasting salvation to all people; but they did declare that the good message of joy, of privilege, love, hope, shall extend to all people. The explanation of this is that a Saviour had been born—a deliverer of the weak, the helpless, the dying, able to succor to the utmost all who would come to the Father through Him; able to open the blind eyes and to unstop the deaf ears that all may come to an appreciation of the goodness of God shining toward them in the face of the Lord Jesus.

The word Saviour, otherwise rendered Deliverer, signifies in the Syriac language, literally, Life-giver. What a wonderful thought is conveyed by that word! What is it that our poor, dying race needs? 'It needs deliverance from the sentence of death, and then it needs deliverance from death itself, into life, complete, abundant, and everlasting. Our Lord has already become our deliverer in the sense that He has settled our account with Justice. As a result of this work already done, and since the Church, which is the body of Christ, has followed in the footsteps of our Lord, and has about "filled up that which is behind of the afflictions of Christ," (Col. 1 : 24), very shortly now, under the sounding of the Seventh Trumpet, the mystery of God will be finished—completed—and atonement for the sins of the world shall be proclaimed in a proclamation of full emancipation to all people. Good tidings of great joy it- will surely be! full of gracious opportunities for enlightenment, restitution and obedience, and for a full return to all that was lost by father Adam, including life in perfect degree—lasting life!

No wonder,- after this message had been delivered, the Lord -permitted an angel host to serenade the proclamation, and, incidentally, to prophesy also of the grand results yet to flow from the great work of redemption. which was then only beginning in the birth of the Redeemer ! Properly, the anthem begins with praise to Him that sitteth upon the throne, to Him who devised the great and wonderful plan of redemption, and who sent His Son, our willing Redeemer ; glory to Him in the highest—in the highest strain of heart and voice, with fullest appreciation of Him as a Saviour ! Next came the consequences on earth ; namely, peace—not such a peace as men might patch up between themselves and between nations and parties, and that under present conditions would very soon be scattered to the winds, but a peace with God, a peace which comes from a restoration to the race of the divine good will. It was because divine justice could not spare the guilty, that the sentence of death, the "curse," has borne down upon our race for now six thousand years. Under that divine sentence of death, the dying race has become impoverished, not only physically, but mentally and morally. Selfishness has become the rule, and, in its wake, have come all our selfish ambitions and pride and strife and vain-glory and money-love, which have caused so much of the trouble that mankind has experienced.

But now, glory to God in the highest! because peace has been established upon a firm foundation—the lifting of the curse through the payment of our penalty by the Lord's own arrangement ! As soon as the -body of Christ has suffered with the Head, the great antitypical day of atonement will be complete, and peace between God and man will be established, will be renewed, and as a consequence the Redeemer shall take to Himself His great power and reign for the purpose of blessing and uplifting those whom He purchased with His own precious blood. In their interest, it will be necessary that the great peace shall be introduced by the breaking in pieces of present institutions with the iron rod of the new Kingdom, as the vessel of a potter they shall be. crushed as henceforth useless ; that in their stead may come the grander and perfect institutions of the Lord's Kingdom. He will wound to heal, to bless, to bring in peace on the basis of everlasting righteousness ; for ultimately, He will destroy all those who, after being brought to a

knowledge of the truth, will still love unrighteousness, and tend to the corruption of the earth. He will destroy them, not in anger, but in justice, in love, that an everlasting peace in full accord with that which is in heaven may prevail upon earth.

Wherever the story of God's redeeming love has gone, even though confused by various falsities, it has carried more or less of blessing with it—even to neglectful hearers, and not doers of the Word, it has brought blessing ; and still more blessing to others who hear partly and obey partly; but its greatest blessing has been to the little flock, the royal priesthood, who, entering into the spirit of the divine arrangement, have realised themselves justified through faith in the precious blood, and, in harmony with the invitation of the Lord, have gone forward, presenting themselves living sacrifices, that they might have fellowship with Christ in the sufferings of this present time, and also, by and by, in the Kingdom glories that shall follow. It is this class, chiefly, that is now rejoicing in a still fuller opening up of the divine Word. so long beclouded by the falsities coming down from the dark ages; it is this class that is chiefly now rejoicing in the discernment of the lengths and breadths and heights and depths of the divine love and of the divine plan which has purchased the whole world and will, eventually, recover from present degradation all who, under the favourable conditions of the Millennial Kingdom, will develop the character which God demands of all who shall have eternal life—a love of righteousness and hatred of iniquity.

STAND FAST.

HOW many times do the scriptures admonish us to “stand fast”? “Watch ye, stand fast in the faith, quit ye like men, be strong,” says Paul. (1 Cor. 16: 13.) He also says to the Corinthian Church, “Not that we have dominion over your faith, but are helpers of your joy : For, by faith ye stand.” (2 Cor. 1 : 24.) Then again, “Only let your conversation (behaviour) be as it becometh the gospel of Christ ; that whether I come and see you, or else be absent. I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.” (Phil. 1 :27.)

These admonitions, so necessary at that time, are much more necessary now. How easy it would be to drift with the tide and become weary and faint.

The Apostles were arrested for preaching Christ and healing a lame man at the temple. They were illiterate fishermen, unaccustomed to speaking before the learned, and we may be well amazed at their courage, and at the straightforward presentation of the Gospel given by St. Peter. It astonished the High Court too. They wished to arraign the Apostles, not for the good deed of healing the lame man, but rather for their preaching of Jesus. However, under the guidance of the Holy Spirit, St. Peter wisely and properly drew attention to the fact that they were on trial really for the healing of the sick. Again he disowned any power on the part of himself and his companions; admitting that they were merely ordinary men, he credited the miracle entirely to Jesus.

What a lesson is here for all who would rev' the Lord, as TI is ambassadors, as St. Paul said, preach not ourselves, but Jesus Christ.” (2 Cor. 4: 5.) How courageous were the Apostle's words, “Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him cloth this man stand here before you whole.” St. Peter was not only preaching that Jesus was the Messiah, whom the Jews had long expected, but, additionally, he was declaring that the Sanhedrin had murdered the Messiah. It was the truth, and it was necessary to utter the truth. To have evaded the point would have shown fear.

Next, the Apostle quoted to them from the prophecy of David (Psa. 118 : 22), saying. “This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other ; for there is none other name under heaven given among men whereby we must be saved.”

Perceiving the boldness of Peter and John, and noting that they were unlearned and ignorant, these leaders in Israel marvelled; and “took knowledge of them, that they had been with Jesus.” Of Jesus, it was also said, “How knoweth this man letters, having never learned.” (John 7: 15.) They knew of His power with the people through the spirit of the Lord, and of His straightforward presentation of the truth. They recognised these men as of the sane character, filled with Jesus' spirit.

To this day, this is true of the followers of Jesus. “God hath not given us the spirit of- fear, but of power, and of love, and a sound mind.” The Lord's people should remember this point and should cultivate such a spirit, and be copies of the Lord Jesus, and of the faithful Apostles, so that all might take knowledge of them that they have been with Jesus and have learned of Him.

As the Apostle indicates in his discourse, “There is none other name given among men whereby we must be saved.” We must make a personal acceptance of Him as our Saviour. We must consecrate our all to follow in His steps faithfully, even unto death. On these conditions, we be-come His disciples; and having become His disciples, learners in the school of Christ, and having been begotten of the Holy Spirit, we are privileged to show forth more and more His praises, and to let our light shine before men, that they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

The Sanhedrin were perplexed, as they perceived that the disciples had so strong a case, and had really turned the tables upon them, charging them before the people with being the murderers of the Son of God, the Messiah. As they looked at the man who had •been healed, they perceived a great miracle, and they could say nothing. So they put forth the disciples from their midst, that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it might lead to if talk of this kind about Jesus, and about their being His murderers, should spread amongst the people. They thought it best to let the disciples go, charging them not to preach any more in the name of Jesus. Then was shown the marvellous courage of the Apostles. They replied, “Whether it be right in the sight of God

to harken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard.”

The Bible directs the followers of Jesus to be subject to the powers that be; but while seeking to be thus law-abiding in (very respect. Christians are to recognise that there is a still higher Ruler, and are to be subject to the worldly powers only in the absence of a contrary divine instruction. God had commanded the disciples through Jesus, that they should preach the Gospel. It was, therefore, the duty of the Apostles, as it is the duty of all the followers of Jesus, to make known the Gospel message wherever there are hearing ears, and not to fear what man may do.

The church.. young in faith, had been greatly distressed by the imprisonment of the disciples, and when they were released. a general meeting for rejoicing and praise to God was held, thanking the Lord for the courage given to the Apostles, for the promises of His Word, and for the miracle which led up to this. As a consequence, all were so encouraged that “they spake the Word of God with boldness”; and “with great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all.”

This text is properly an exhortation to all of God’s people everywhere, to be faithful and loyal to God and His cause. Let us each apply it to ourselves. “Watch ye, stand fast in the faith, quit ye like men, be strong.”

(To be continued.)

“DEAD UNTO SIN—ALIVE UNTO GOD.”

Romans 6: 11.

I count myself, O Saviour, dead with Thee!

By faith I also in Thy death have died:

Shall sin still have dominion over me

The sin which on Thy Cross was crucified

Thy Cross and mine, since I, by faith, was One

With Thee in condemnation, in the day

When God the Father made His willing Son

A sacrifice to put my sin away ?

I count Thee, O my Lord, alive in me!

I know as surely as in Thee I died,

So surely Thou Thyself hast risen in me!

And ever more Thou wilt in me abide.

And all the wondrous graces which are Thine

The glorious gifts which God in Thee has stored—

Come in Thy coming and with Thee are mine,

Since I am One with Thee, my risen Lord!

E.H.D.

MRS. BESANT’S PROTEGE.

It is stated in “Das Evangelische Deutschland” that Dr. Annie Besant’s protege, Krishnamurti, who was to be the new Christ or Star in the East, has taken up film work in America. and regards himself no longer as the spiritual leader of the Theosophical movement.

PEOPLES PAPER.

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PRINCIPAL A. E. Garvie, D.D.. evidently realises that there is something wrong with the church. He says, “It is a constant regret and trial to the forward-looking men, who do, passionately, desire to win the world for Christ through the church, that there are not only so great obstacles in the world, but also, so great hindrances in the churches themselves.” . . . “It is painful for any Christian believer to disturb the beliefs of another. and so cause him grief. But, just as a serious operation may be imperative to preserve an imperilled life. so is it necessary for the church to take the risks and pay the costs of making herself fit for her tasks.” . . . “There must be much more thinking done, and thinking so free of the traditions and prejudices of the past, that the church’s intelligence shall be equal to the necessities to be met and the opportunities which offer. And this thinking will lead to recognition of how much needs to be revised and adjusted to the new situation in preaching, worship and service, if the church again to exercise the influence and

command the authority in the world, which was once her portion, and which the treasures of truth and grace entrusted to her justify her in expecting and qualify her for attaining.”

More thinking is necessary, and yet there are great. — always thinking, but it is thinking “free from traditions and prejudices” that is necessary, and it must be thinking under the guidance of God’s Holy spirit and reverence for His word. Such unbiassed, unselfish, disinterested thinking, should lead to the discarding of all unscriptural doctrines, forms and ceremonies, and the adoption of only the beautiful: yet profound teachings and simple methods of Christ and the Apostles. “Thy Word has still its ancient power.” It needs no secular power, it needs no influences of court or strength of earthly arms. If the Word is preached in faithfulness, if the gospel message be proclaimed in its simplicity, “It shall not return unto Me void ; it shall accomplish that whereto it was sent.” (Isaiah 55:11.)

There is nothing wrong with the Gospel of Christ. The message of the Bible is all right. and sufficient. “It is the power of God unto Salvation.” (Rom. 1 :1 6. -The trouble is that men did much thinking on wrong lines. They thought of how to gain power over the minds of men, and so all sorts of mysteries were concocted, and “doctrines of devils” (1 Tim. 4 : 1 ; 2 Pet. 2 : 1.). The church gradually gained the worldly power and influence, which the doctor thinks she was justified in expecting, but which the Apostle Paul, as also the writer of the Apocalypse, speak of as the great “falling away,” or the unfaithful woman.

In our thinking upon this matter, it is not only necessary to return to the pureness of teachings and simplicity of the faith, but also to search out the purpose Divinely intended in sending the Gospel to the Gentiles during this age. Whatever that purpose is, depend upon it, it is being accomplished, whether it be in accord with the teachings of the churches, or our own particular ambitions or thoughts or not.

What a joy, what blessing, there would be for all who would meet apart from bias and prejudice, just to search out the truth as it is in Jesus concerning the Gospel message, what it is necessary to preach, and what should be expected as a result of such proclamation.

It is because of the wrong thought that it was the church’s mission to convert the world during this Gospel age, that there is the seeming defeat of the Gospel. The New Testament clearly shows that the object during this time is only. “To take out a people for God’s name,” to choose a “little flock to whom it is the Father’s good pleasure to give the Kingdom”; to select a Bride class, which shall reign with Christ in His Kingdom. When the church has been perfected and glorified with her Lord, then Christ’s Kingdom will be set up. Grace and truth will have sanctified those accounted worthy to ‘be “joint heirs with Christ.” and qualified them to as “kings and priests unto God,” and for the of all the families of the earth. (Romans 8: 1; : 1: 6; 1 Pet. 2: 9 ; Galatians 3 : 16 and 29.) It was the mistake of the early church that they wanted to “reign before the time.” Only by walking the humble narrow way of the Cross, “despised and rejected of men,” can “the prize of the high calling of God in Christ Jesus,” be won.

It will be no earthly organised church that will win the world for Christ. Christ has “all power in heaven and in earth,” and, in His own time, will command obedience, and “unto Him every knee shall bow and every tongue confess.” The Gospel, however, is fast accomplishing the mission on which it was sent. “Preach the Gospel in all the world for a witness.” Nothing in the New Testament suggests any thought of the church winning the world or gaining power to exercise influence and command authority in the world. The purpose is very plainly stated to be simply the selecting of a people for God’s name, and the Gospel came to the Gentiles to fill up the number of God’s elect, which might, had the Jewish nation accepted Christ, have been taken entirely from that nation. (Acts. 15: 14-17; Rom. 11 : 25-27.)

Dr.. Garvie truly said, “It is painful for any Christian believer to disturb the beliefs of another, and so cause him grief.” Such is Christian spirit. and well would it have been, had all who have criticised their brethren in the faith, had more of such spirit. How much has been done in the denunciatory spirit, as though glorying in fault-finding and in a feeling of superiority. “Knowledge puffeth up” has been more frequently demonstrated. The true Christian who comes to a clearer knowledge of Bible truths and the Divine purposes, rather than feeling “puffed up,” should realise the favour bestowed upon him, and endeavour to use his best powers of mind and heart, in humbly transmitting the rays of light to others, who may be hungering for the knowledge of the truth. Divine truth upon spiritual matters has not reached anyone because he or she was clever; it comes only by having yielded ourselves to God, and having received Holy ‘by which alone, His Word can be interpreted.

If this is ever borne in mind, how much more tenderly will these “operations” of breaking up the mists of error and confusion of creeds and dogmas be undertaken.

There are some who seem to take pleasure in seeing the discomfiture of those whom they attack. It is the natural mind that would do so. The spiritual mind has confidence in simply ‘presenting the scriptural view of matters, kindly and prayerfully seeking to gain—not to defeat—the hearer, and recognising that all glory in any success is to the Lord, whose we are, and whom we serve, and who has provided us with “the weapons of our warfare, which are not carnal, but are mighty, through God, to the pulling down of strongholds.” (2 Cor. 10 : 4.)

The carnally minded way of bluntly denouncing and smiting with ridicule, may break down the error, and leave the person stranded in doubt and unbelief. ‘The true soldier of Jesus Christ will seek rather to gain the ear and build up in true faith and doctrine, and it is in such results that there is the real joy of service.

CLASS ADDRESS.

Word is to hand from our Sydney friends that their class meeting room is now number 523 (Burn’s Club Room), 5th floor, Rawson Chambers, Pitt Street. Studies are held on Sunday afternoons and evenings, at 3.30 and 6.30 p.m.

CHRISTMAS CONVENTION.

Having finally decided that the days of the Convention season will comprise Thursday (Christmas Day), Friday, Saturday, and Sunday, December 25 to 28 inclusive, the Melbourne Friends have now drawn up their Convention syllabus, including what should be very helpful and interesting Bible studies, addresses, etc., and in which some of the visiting Brethren will take part. The season proper will include Thursday, Friday and Sunday, with afternoon and evening sessions, while the Saturday afternoon will take the form of an outdoor gathering at Heidelberg, when each and all can look forward to a happy, enjoyable, and profitable outing. On Saturday morning (if necessary) a baptism service will be arranged for any of the brethren desiring to symbolise. Tea will be provided each day, and it is hoped that as many as possible of the Friends from other parts will avail themselves of this opportunity of fellowshiping at convention this year with those of like precious faith, so that all may be further encouraged, exhorted, strengthened, and made to rejoice together, especially in these latter days.

The meetings will be held at Molesworth Chambers, 450 Little Collins Street, Melbourne, and any desiring further particulars or accommodation are asked to communicate with the Secretary, Berean Biblical Institute, National Bank Chambers, Hawthorn, E.2., Melbourne.

“All God’s angels come to us disguised,

Sorrow and sickness, poverty and death,
One after other left their frowning masks,
And we beheld the seraph’s face beneath,
All radiant with the glory and the calm
Of having looked upon the face of God.”
—Selected.

Correspondence

Dear Brethren,

Recently, a book, “God’s Eonian Purpose,” came my way. It introduces the Concordant Version. While we appreciate a desire to clarify the Scriptures, we cannot endorse the practice of reading into the Scriptures the purport of one’s thoughts, or, as we remark with secular things, making the wish father of the thought.

Just now, we find all freak religions ready with a cure-all. If we have once really understood Jehovah’s plan, we must be aware that the pivot on which it turns or its centre feature is the Ransom sacrifice.

If we apply this test to anything but Jehovah’s plan, that is presented to us, we shall find that the Ransom sacrifice is either evaded or regulated to be a nonessential feature, instead of being the paramount feature.

And so with this presentation, we perceive that while we understand that the world has been redeemed by the sacrificial death of God’s Son, they would have us understand that the world has been justified by His death, without any action on their individual part. Romans 3: 28 ; 5: 1; Galatians 2: 16 ; 3 : 24, all show we must use our wills and signify our faith. Acts 13 : 39 tells us the same thing.

It seems quite easy to fail to remember that we are free-will agents. Jehovah gives us the opportunity, but we must exercise our own wills, and will either to live or die.

Some are not capable of exercising their wills, just so, and, at present, are not responsible, and we rejoice in Isaiah 35: 8 for them.

If we would just strive to become clear on the fundamentals of the plan, these subterfuges would not detract us.

We do well to remember that these earnest folk, not having comprehended the plan, are not responsible as we are, who claim to have understood it.

With the fundamental error as above, the book is replete with many others as a consequence, and, as the sects hopelessly confuse the texts referring to the church and the world, so does this presentation confuse the spiritual and earthly phases of God’s plan.

We do not hope to convince these people of Jehovah’s plan, as they apparently have never comprehended it, but we humbly trust that aspiring saints will remember, that as such we have a responsibility to be fully persuaded in our own minds, and that we cannot put on the whole armour of God, unless we experience 2 Tim. 1: 12. Again, in 1 Cor. 9 : 26, .27, Paul reveals that he was well aware that it was possible to fall from grace. Hebrews 6 also warns us to this effect. I gather from this book that they consider these punishments a banishment for a period of time, with an eventual reconciliation. This does not harmonise the operation of Jehovah’s characteristics, Justice first, then Wisdom, Love and Power. When refuting this teaching, Brother Russel, among other things, quoted Acts 3 : 23. How much more comprehensive and satisfying does the philosophy of the Plan appeal to us.

The claim is that the Concordant version is a word for word rendering of the Greek in translation, considering a much paraphrased translation, and remember it is only one of others. Mr. Benjamin Wilson has given us the Diaglott, a word for word translation of the New Testament, and its conclusions are at variance with the Concordant version.

Romans 16: 1 7 and Hebrews 13 : 9 need no comment. Christian love, Brother.—From yours, humbly,

Question Box.

Question Well day should we keep as the Sabbath?

Answer ..—"We who have believed do enter into rest," not a ceremonial Sabbath once a week. "Let us, therefore, fear lest a promise being left us of entering into rest any of us should seem to come short of it." Only as we cease from our own works, "as. God did from his," shall we be able to "rest in the finished work of Christ." If we would try to justify ourselves by good works, or by keeping a literal seventh day, we shall fail to enter into the real rest of faith. When we, as followers of Christ, consecrate ourselves to God, we devote, not only part of our belongings, talents, time, etc., but, "all my days and all my hours."

The ceremonial seventh day Sabbath of Israel was then but a type or a shadow of good things to come, but the reality is of Christ—the real Sabbath of faith. (Col. 2 : 14-17.)

There is no command that the followers of Christ observe the seventh day, but our Lord arose from the tomb on the first day of the week and appeared to His disciples on that day, and it seemed generally the first day of the week that He appeared afterwards. Thus it became a practice for the Lord's people to meet _ for prayer and fellowship on the first day. It is thus called "The Lord's Day."

It seemed to be the Lord's intention thus to make it evident that an entirely new dispensation had commenced, that the Law Covenant for the selection of a house of servants under Moses (Gal. 4) had closed, passed away, and that a new age for the selection of a house of sons under truth and grace had begun.

While, therefore, there is no Scriptural command that the Christian observe any particular day, it is, nevertheless, a good providence that the laws of the land provide one day a week when secular work may cease, and thus leave an opportunity for all of like precious faith to assemble in Christian fellowship.

Question :—Should the Mosaic Laws respecting clean and unclean meats still be observed?

Answer—As has been stated above, the church is being dealt with, "not under Law, but under grace," not as "a house of servants under Moses, but as a house of sons under Christ." (Heb. 3 : 5, 6.) Paul can, therefore, say both respecting the Sabbath and regarding meats, "Let no man judge you," in these things. (Col. 2: 16.)

Yet, while we are not under command in the matter, we may learn much wisdom and guidance from the divine arrangements for Israel under the Law Covenant. "The Lord will not withhold from the righteous any good thing," and we may be sure that, as well as containing typical lessons, there were good health reasons for the withholding from the Jews certain meats and certain fishes. Let every man be persuaded in his own mind, and act according to conscience.

Question:—Is there anything in God's Law forbidding the eating of meat on Friday, or is it only one of the Roman church's many errors?

Answer. No, there is no divine command respecting the keeping of Friday as a fast day. While there were fastings at times commanded under the Mosaic Law, there is no command respecting such matters for the Christian church. With the development of Papacy, it seemed to be part of the scheme of subjugating the laity to formulate all kinds of forms and ceremonies, and to make religion mysterious.

What is needed to-day is a return to the simplicity of the faith, and" practice of Apostolic days. Forms and ceremonies and man-made mysteries are all a hindrance to true Christianity. The Law Covenant and its ceremonies passed away when "Christ made an end to the Law, nailing it to the cross." "The Law came by Moses, but grace and truth by Jesus Christ."

South Africa's Native Problem:

The Clash of Colour.

THE most formidable of all the political problems which loom in the future," writes Sir Herbert Samuel in "The Spectator," "is the relation of the coloured races to the white. The leaders of the Asiatic and African peoples are no longer naively ignorant of the nature, of the strength and the weakness, of European civilisation. Within the last half century, easier communications and widespread education have worked a great change. It is as though a curtain had been drawn up. They see the world as it is."

"If," he says, "they were to have reason to think that the British Empire is not, as it has claimed, a friend seeking to help them, its Government a trustee acting in their best interests, its commerce striving, on equal terms with the rest of the world, to serve their needs; let them see the British nation as a distant ruler, gaining power and holding it in order to exploit their trade; let them have reason to contrast their own conditions with those of other territories under the mandatory system where commercial privileges are forbidden, then the moral foundations of the Empire, more important than the economic, will be undermined; the principles on which it has been built and by which it has flourished, so different from those of any Empire of the past, will have been renounced."—(Christian World.)

South Africa, like other parts of this selfish sin-cursed earth, needs the Kingdom, and the Kingdom only will solve its difficulties. The general attitude of the white intruders to dark Africa is unchristian. What is needed here, as elsewhere, to bring peace and happiness is the application of the Golden Rule. The sentiment, particularly in the Dutch, is that the native must be kept down. They know that as education and Bible truths are received by the natives that the result must be a perception of justice and liberty, which will lead to the natives claiming their human rights. This will mean that their labour will no more be exploited and taken ad-vantage of. The natives of South Africa, in their native condition (particularly the Zulus), are a noble race capable of all that a white man can do, if given

proper opportunity of development. For generations untold, they have been left in ignorance of the “only name “ and only power that will or can lift man out of degradation and bring an intelligence of the Creator’s purpose, yet, notwithstanding that fact, the moral standard has been equal to and probably higher than European civilisation. The Zulu is naturally a gentleman and trustworthy. Those, however, who have come in contact with the white man have imbibed his evil ways, and can be as little trusted. There are good and bad natives as there are good and bad white men, but probably a larger proportion of whites are bad than of the natives. There are those who blame the Missionaries, and not without some reason. It would seem to be a fact that, even those who have gone to these foreign lands, ostensibly to suffer hardship for the Gospel’s sake, have lived in luxury, exploiting native labour for a few shillings a month, on plantations, by which they have made considerable money. The inconsistency of these professing to be followers of Him who died for all, “Jew or gentile, bond or free,” and “had not where to lay His head.” is what has done so much harm, not only in Africa and India, but in the home lands also. What is needed to-day is genuine faith, producing works in accordance therewith. That should be the attitude of true followers of Christ, walking as He walked, talking as He talked, seeking to spend and be spent in His cause, adorning the Gospel of Jesus Christ. Then, too, let all churchianity cease, all the doctrines of the dark ages pass, all the dogmas and creeds of man depart, and let the pure word of God in its simplicity, yet depth, be brought to these people, how beautiful would be the effect. The Dutch, who now rule South Africa, are a religious people, but it would seem very hypocritical. ‘They will quickly refer to the curse on Ham and interpret it to mean that the natives, descendants of Ham, are destined by God to be hewers of wood and drawers of water for the white man. They ignore the fact that it is only until the third or fourth generation that God has said He would inflict punishment of the fathers upon their children, and that Christ died for every man, and that, as “all nations are of one blood,” so there is no respect of person with God.

As indicating the Dutch attitude, we quote the words of a young Dutch Judge, who said; “We do not believe in the right of the native to rise to our level ; we are passing a few laws to ameliorate the native position, but that is only to keep Britain and the League of Nations quiet ; we are fighting to keep the native in his place, but we know we are fighting a losing battle.”

Well would it be if the Europeans of South Africa were to take advice of our Lord, when He said to the Jews who were so soon to lose the divine favour, and fettered by the Gentile powers: “Make friends unto yourselves with the mammon of unrighteousness.” That would mean that while they still have the power, they should treat the natives justly, firmly, kindly, as fellow beings.

There are many who say, if you treat the native kindly, he will despise you and take advantage. White men will do the same, of which there are many experiences, but kindness can be dealt out with dignity, and we have personally tested natives along this line, going out of our way to show a kindness, and in no case did we have anything but pleasant results and received well-expressed appreciation.

While there have been Honaries and Mission Stations which have, no doubt, done more harm than good, yet, as in the past, there are still to-day those earnestly striving to do good and bring to the natives of Africa the glad message of life and truth and liberty. The British and Foreign Bible Society has surely done a great work in printing the Bible in the native languages. The American Mission Board is also doing good work in educating and teaching useful trades, and there are schools for teaching reading and writing. We visited several of these with native teachers, and it was a pleasure to see the work going on. The native seems to be a plodder, and often, though able to read very slowly, he will plod through. The “Christian World” quotes Miss Margaret Wrong respecting Africa’s need of Christian literature, as saying. “We are teaching a great number of people to read and creating in them a mental hunger. but we are failing to provide them with anything with which to satisfy that hunger. A good book is a very cheap form of a missionary. In these days of increasing literacy, few needs are more urgent.”

It is a pleasure to know that, through the sacrifice of some of our readers, a pamphlet has been published, which, anyway, may be a morsel to hem in the great need—a little to help along the way until the day breaks, bringing the pure gospel in its fulness and beauty to these and all earth’s groaning creation, when, “no one will any more need to say to his neighbour. know the Lord, for all shall know Him from the least unto the greatest.”

The following letter, just received from South Africa, written by a Zulu to one of the friends who had placed the pamphlet into his hands, shows good appreciation, and that a blessing has been received :

Dear Sir.

I thank you very much for the copies about Bible that we get presently.

The fact is this, the Bible wholly is very hard to understand, and thus explained it’s much easier. And if I can keep in touch with these copies I would be very much pleased.

I am, Sir, yours faithfully, J. M.

In such a world as this, with such ugly possibilities hanging over us all, there is but one anchor which will hold, and that is utter trust in God.

WALL TEXTS, CARDS, ETC.

In addition to the usual wall cards, a supply of the motto text card, “My Morning Resolve,” bearing the text Psalms 116: 12-14, and vows, is expected shortly from the printers.

These are very nice for the home, as it is helpful to have the vows of consecration to the Lord continually before the mind; and are available in two colours, each with gold and blue lettering, 10 x 12 inches, at 7d. each, or 3.5. per half-dozen posted. (The packing and postage would be less if friends desiring these would please combine their orders wherever convenient.)

A nice line of cards (postcard size), with appropriate verses on truth teachings, is also now in stock for Christmas and other use; assorted in colours, at 9d. per half-dozen, or 1s. 4d. per dozen, posted.

Bookmarks of silk ribbon are in various colours with Scripture texts and verses at 6d. each, or 2s. 6d. per half-dozen posted.

BIBLE STUDY AIDS.

For those of the friends who may wish to use the truth literature for presents over the Christmas season, supplies are in hand of the six volumes of "Studies in the Scriptures"; "The Divine Plan of the Ages" (the first volume of the set), and "Foregleams of the Golden Age," nicely bound in blue cloth with gold lettering; the volumes on Revelation, Daniel, and "Desolations of the Sanctuary," and the booklets, "Some of the Parables," "Tabernacle Shadows," "God's Covenants," "Christ's Return," etc. The children are provided for with the helpful little Xmas book, "God's Best Gift," and the "Daily Heavenly Manna" has a nice binding and contains birthday recording pages.

Free tracts and back issues of the "People's Paper" are made available to all who can make good use of them, and desire to cooperate in the work of extending the truth message to others who have ears to hear.

Give us grace, O Lord, to work while it is day, fulfilling diligently and patiently whatever duty Thou appointest us; doing small things in the day of small things, and great labours if Thou summon us to any; rising and working, sitting still and suffering, according to Thy Word.

—C.R.

CHRISTMAS GIFTS.

"Thou hast received gifts for men." (Psa. 68: 18.)

Christmas gifts for thee, Fair and free!

Precious things from the heavenly store,
Filling thy casket more and more;
Golden love in divinest chain,
That never can be untwined again;
Silvery carols of joy that swell
Sweetest of all in the heart's love cell;
Pearls of peace that were sought for thee
In the terrible depths of a fiery sea;
Diamond promises sparkling bright
Flashing in farthest reaching light.
Christmas gifts for thee,
Grand and free!

Christmas gifts from the king of love,
Brought from His royal home above;
Brought to thee in the far off land,
Brought to thee by His own dear hand.
Promises held by Christ for thee,
Peace as a flowing river free,
Joy that in His own joy must live,
And love that Infinite love can give,
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts.
F. R. H.



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PRICE-TWOPENCE HALFPENNY

Lest Ye Fall from Your Own Steadfastness.

"Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."--2 Pet. 3:17.

THIS exhortation applies to the Lord's consecrated people living at the present time. The proof of this is found in the context : the apostle has just been portraying some of the events connected with the day the Lord in which we are living—the "day of vengeance." In verse 10 he has pointed out that the I present age will end with the dissolution of the symbolic "heavens" and the symbolic "earth," which signifies the utter disruption of the present social and ecclesiastical order. In verse 13 he points out that we are looking for a new order of things, and not hoping either to patch up the old order ourselves, or that others will succeed in patching what the Lord has declared "shall pass away." And now in our text he refers to "these things." In the eleventh verse he points out that those who have such expectations should be separate and distinct from all other people in the world, saying : "What manner of persons ought ye to be in all holy conversation and godliness?" And then in our text and in the verse preceding it he points out that at this particular time the Adversary will get advantage of certain ones, will beguile them, get them to wrest the Scriptures, and thus to deceive themselves to their own destruction—to their loss of present light at least.

Finding thus that the apostle is particularly addressing ourselves, let us indeed give earnest heed to his counsel. We notice further that the apostle is not addressing the worldly, nor even the average nominal Christian; but he specifies that his warning is to the "beloved," who already have attained to "steadfastness." This implies that they have become rooted and grounded and built up, both in the knowledge and in the love of God; for only such ever become steadfast. Does it surprise us that the apostle should address such a developed class of Christians and warn them of their own personal danger of falling into the "error of the wicked"? It does strike us as peculiar, and we are inclined to think that there must be some hidden meaning in the expression, "error of the wicked."

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

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

We answer : Yes, there have been several : we might recount some of these. First of all came a shaking directly upon the subject of the ransom. Certain lawless ones, "heady," rejected the testimony of the Lord's Word, denying the Lord's having "bought us" with His own precious blood. They would accept Christ as an example only, and claimed to be able to follow that example, and that they needed no sin-offering to • compensate for their imperfections, inherited or personal. This, the Adversary's first move, was remarkably bold, yet it found adherents who were not rooted and

grounded upon the testimony of the Lord's Word. Then came the "flat earth" theory, whose advocates strangely concluded that the shape of the earth is a part of the gospel. The result was that certain others of the unstable were "led away" in that delusion, by not settled leaders who wrested certain Scriptures to their own confusion and to the extinguishing of the light they had enjoyed.

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

But still another sifting came for the "unlearned" and unsettled, not thoroughly furnished with the whole armor of God: this was the teaching that God is the author and instigator of all the sin, crime and wickedness there is in the world; and that after He shall become weary of evil doing He will reform, change His course and incite all mankind to righteousness and holiness, as He now (this theory claims) incites the majority to sin, etc. Of all the theories which the Adversary has brought out in this "evil day," this one seems to be the most blasphemous. So-called "orthodoxy" is certainly quite blasphemous enough in claiming that God, after permitting His creatures to be "born in sin and shaken in iniquity" (which He had nothing to do with bringing upon them), claims that, as a punishment for sins which they could not avoid, the vast majority of the human family will be imprisoned in a flaming hell of unspeakable torture, and divinely provided with everlasting life, so that they shall never be able to escape those sufferings by death, and that the devil will be similarly supplied with eternal life (but free from pain) for the purpose of torturing them; and that fuel for the torture will to all eternity be provided by divine power. We say that this is extremely blasphemous of the divine character, yet it is as nothing at all in comparison to the teaching which claims that God is the instigator, the first cause, of all the sin and crime and wickedness in the world. Some Scriptures were also wrested to support this theory, just as

Spiritualists and Christian-Scientists do. Of course, only those who had never become thoroughly rooted and grounded in the truth could ever be "led away" by such a blasphemous delusion as this.

The Anglo-Israel question, and communistic and social questions "led away" from the truth, and into more or less darkness and confusion, some others who were not well rooted and grounded 'in the knowledge of the fact that all present institutions will go clown, and that the new order of things to be introduced will not be of human institution, but the work of God through the glorified Christ. But the apostle comes in. our text to a time after such delusions had "led away" those not established or settled ; and his warning is given to the steadfast. The implication seems to be that the Adversary has more subtle delusions before us than any of those in the past ; and that the fully consecrated of the Lord's people may need to be more than ever on guard against "the wiles of the devil." "We therefore, -beloved, seeing ye know these things (that all of the affairs, reforms, etc., of the present time will avail nothing, and that all the present institutions will pass away, and that God is about to establish His own kingdom in His own way; and knowing further, that just at this particular time there will be a special sifting and testing of those who are in the light), beware, lest ye also, being led away with the error of the wicked (the unsettled or lawless, who do not bow implicitly to the Lord's Word, but wrest it 'to establish theories of their own), fall from your own steadfastness.'" "While the "siftings" specially affect those who have been I brought by the Lord into the light of present truth, yet in a more general way and along different lines slightly different siftings are in progress with the nominal church as a whole. Each denomination is being shaken, and the theories of Evolution, Spiritism, Christian Science, Theosophy and Moralism are making great inroads upon all who have named the name of Christ, even if they have not come into the light of the "harvest" truth. Unsettled, lacking the knowledge of the Divine Word and plan, necessary in this evil day, the whole nominal church is gradually losing its faith in the Bible, under the lead of its most able ministers, who, blinded to present truths and unable to rightly divide the Word of Truth, are generally coming to hold the opinion that their own ideas respecting truth ("higher criticism") are superior to the Scripture presentations.

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

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

While we see that the danger to the majority of God's people will be through being "carried away" by sympathy,

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

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

Let us not forget that there is a way, and one way only, whereby we may insure ourselves against falling into any of these traps of the Adversary. This insurance is not secured wholly by knowledge, although knowledge is a very important element in it: it is secured chiefly by obedience to the principles laid down in the Lord's Word, and illustrated in the life and character of our Lord and His apostles. The same apostle who gives us this warning against falling from our own steadfastness, tells us in the same epistle (2 Pet. 1:5-12), "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

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

The Unfailing One.

HE who bath led, will lead
All through the wilderness:
He who bath fed, will feed;
He who hath blessed will bless;
He who hath heard thy cry
Will never close His ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always, faileth never;
So rest on Him, to-day, for ever!

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul
Hath many things to say.
He who hath gently taught
Yet more will make thee know.
He who so wondrously hath wrought
Yet greater things will show.
He loveth always, faileth never;
So rest on Him, to-day, for ever!

He who hath made thee nigh
Will draw thee nearer still.
He who hath given the first supply
Will satisfy and fill.
He who hath given thee grace,
Yet more and more will send;
He who hath set thee in the race
Will speed thee to the end.
He loveth always, faileth never;
So rest on Him, to-day, for ever!

He who hath won thy heart
Will keep it true and free;
He who hath shown thee what thou art
Will show Himself to thee.
He who hath bid thee live,
And made thy life His own,
Life more abundantly will give,
And keep it His alone.
He loveth always, faileth never;
So rest on Him, to-day, for ever!

Then trust Him for to-day
As thine unfailing Friend,
And let Him lead thee all the way,
Who loveth to the end. And let the morrow rest
In His beloved hand;
His good is better than our best,
As we shall understand,
If, trusting Him who faileth never,
We rest on Him, to-day, for ever!
F.R.H.

AIDS TO BIBLE STUDY.

“Divine Plan of the Ages,” blue cloth, gold lettering, 2/9 (Other editions at cheaper rates)
“Some of the Parables,” 8d, 6/6 a dozen
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PEOPLES PAPER.

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EDITORIAL

JUDGING from articles in leading religious papers of England, it seems to be generally acknowledged that if the present trend of indifference to religion and church attendance continues, the churches will, in less than ten years’ time, have to close their doors. Principal Garvie a few months ago was reported as deploring the state of the churches which, he said, was obstructing missionary enterprise. Such voices are raised from time to time, and some prophesy and seem to hope for a great revival; but Churchianity and its empty forms and ceremonies and teachings that have so misrepresented the God of their worship, appears to be sickening unto death. While it is a sad condition of things, yet, it is exactly what the Scriptures have foretold. Peter spoke of “damnable heresies” which would be brought in after the decease of the apostles. Paul tells how that “in the last days men shall be lovers of their own selves rather than lovers of God, having the form of godliness (professing to be Christians) but denying the power thereof.” The Revelator shows how the Church in its last stage would reach this worldly lukewarm condition and be disowned

by the Lord (Rev. 3 :12). There are many who think the churches will yet revive and be the means of the world's conversion. "We would have healed Babylon but he will not be healed." It is good to hear voices of Aarm raised, honestly acknowledging errors and wrongs which have come about through false teachings. Canon Fancourt, in Auckland Cathedral, candidly declared "we have in the past misrepresented God," and he could not say a truer word. The churches have inherited from the Dark Ages the many "damnable heresies" which have weaved a confusion and mystery around the Christian religion, which have made the Word of God of non-effect. It is truth that must conquer error, good that must overcome evil, faith that must take the place of superstition, and the knowledge of God that must banish ignorance, as the "Light that shall lighten every man that cometh into the world" shall dispel the darkness and gloom of sin and sorrow and death.

The trouble with the churches is that, while they have great classical and scientific knowledge, they hold so much error and understand so little of the true knowledge of God and His Word. How can they convert the world when they do not themselves understand the Gospel of Christ, which is the power of God unto salvation to them that believe?

The only foundation on which the true Church of Christ can stand is the truth, "Thou art the Christ, the Son of the living God." It needed no scholarship to understand the simple yet profound teachings of the Saviour. "The poor had the gospel preached unto them." It was not then, nor has it been since, that many great, noble or learned have grasped the Gospel message.

It is a sorry thing to see numerous churches of various sects, creeds and theories all claiming to be the Church of Christ, yet mostly still steeped in the delusions of teachings hatched in the Dark Ages. Instead of trying to mend, to end, or to unite such systems of error, it would be better to Obey the Lord's voice of Revelation: "Come out of her, my people." It would be well to abandon the "old bottles," which would, anyway, burst if the "new wine" (the present truth) concerning the coming new dispensation were to be poured into them.

The true Church can only be based on the Rock foundation, "Thou art the Christ, the Son of the living God." There was nothing in the teachings of Christ about such things as the Trinity, or that man has a soul that cannot die, or the wicked will be granted eternal life so that they can forever suffer torture. He claimed to be the Son of God and said, "My Father is greater than I." He came to save that which was lost and dying. "Ye will not come unto Me that ye might have life." Those who wilfully continue in sin are to go into "gehenna" for destruction. "All the wicked will God destroy," for He is able to destroy both body and soul in gehenna.

NOTICE.

Our attention has been drawn to the fact that from time to time certain letters are being circulated by people in Sydney and other parts, under the names of Berean Bible Students, Associated Bible Students, or some such titles.

We recognise the personal liberty and privilege of all to publish what they believe to be truth. We find, however, that some of our readers have received such letters, at first under the impression that they came from this office. They then noticed the variance of teachings and have written to us for explanations of statements so contrary to the matter which is contained in our columns. We wish all to know that we are not responsible for these emanations. All our publications are sent out from this office only, and under the title of the "Peoples Paper," or by the Berean Biblical Institute, Hawthorn, Melbourne.

FIRST FOUR RULES OF LIFE.

Add up your blessings—such a host! you surely must have more than most. With such a long impressive sum, no least excuse for feeling glum. Add "grit" and gladness to the rest, and you'll stand up to every test.

Subtract from all your calculations petty crosses and vexations; take away the times you fail, every temper, slight and wail, Shedding trouble, every fraction—that's the right use of subtraction.

Multiply by two or four advantages you had before, by keeping an adventurous mind, by seizing every chance you find; by laughter much more oft than sighing; by working, learning, hoping, trying.

Divide your wealth with poorer folk. You're strong enough to halve a pack that's weighing down some older back. You're kind enough to split in two the task a frail one has to do.

Add, subtract, multiply, divide! Remember this, whate'er betide; if to the first four rules you stick, you'll work out life's arithmetic!

The Closing of the Gospel Age.

We have been requested to present our views respecting the closing of the present Age, and the establishment of the Lord's Kingdom on the earth. While there are more essential matters, of faith and the working out of Christian character, yet we remember that the Lord upbraided the Pharisees because 'while they could daily discern the skies and foretell the weather, they failed to perceive the more evident signs about them indicating the times, and that they were living in the end of their Jewish Age and in the presence of the Son of Man, so that they "knew not the time of their visitation." —Luke 19: 44.

The Lord also taught that a similar position would prevail at His second coming, "As in the days of Noah. .. they knew not until the flood came and took them all away, so shall it be in the days of the Son of Man." Just as truly as there was to be a flood in Noah's day, is there to be the "great time of trouble such as was not since there was a nation"

prior to the inauguration of the new Age and Messiah's Kingdom.

In all the great Divine judgments of the past—the Flood, Sodom and Gomorrah, Egypt, and Jerusalem—God has forewarned His faithful people. How beautiful are the words of the Lord when proceeding to destroy Sodom, “Shall I hide from Abraham that thing which I do.”—Gen. 18: 17. Again, it is declared, “The Lord will do nothing but He revealeth His secret unto His servants the prophets” (Amos 3 : 7), and concerning the great time of trouble with which this Age ends the Apostle writes, “Ye brethren are not in darkness that that day should overtake you as a thief.” So, then, while we may not know the day nor the hour, we must “watch and pray” and discern the times in the light of the prophetic lamp if we would “know the time of our visitation.”

Most of our readers realise that we are living in the “time of the end,” and have been since about 1795-99. The wonderful increase of knowledge, means of locomotion and communication and wondrous other inventions, completely fulfil the prophecy of Daniel 12: 1. 4. Likewise all the signs of our Lord's great prophecy. 24, Luke 17 and 21, are discernable to-day. ‘I Master said, “When ye see these things, then know that the time is at hand,” that generation shall not pass until all be fulfilled.

The difficulty generally is that we take too small a view of these things. So many seem to expect the Lord's coming and going to be like a flash of lightning, and everything to be consummated in a day. The Apostle Peter warns us in his second epistle, chapter three, to remember how much higher and greater are God's thoughts than our thoughts. He says, “a day with the Lord is as a thousand years, and a thousand years as one day.” To understand correctly these things we must try and take the Lord's viewpoint. “The time of the end” covers quite a period, during which many events are to take place in the world, in connection with Israel and particularly in respect of the Church, for “the Harvest is the end of the Age.”

It would be during this same period that Christ would again be present in the world preparing to establish His Kingdom, receiving the overcoming Church unto Himself that they may be with Him and reign with Him. The Harvest means a separating of the true Christian from the mere professing Christian. The Parable of the Talents indicates the Lord's first work with His people. The Gospel Age will be closed by all the Church being taken to be with Christ. They will have been prepared for the great work of dealing with mankind, of leading all the willing and obedient up the highway of holiness—to receive the reward of eternal life which was forfeited by our ‘first parents, and separating the ‘incorrigibly wicked who will be destroyed in the second death, which work is shown in the parable of the Sheep and the Goats. —Matt. 25.

It seems very clear that Christ must be present for some time attending to this work, among the members of the Church. This is in accord with His own statement, that as there were “days of Noah” ‘before the flood so there would also be “days of the Son of Man,” prior to the great time of trouble with which this Age is to end. We believe it is reasonable to think that the “days of the Son of Man” will anyway be as long as were the “days of Noah,” and that we have been some considerable time in these days. Daniel's time prophecies have reached their termination, viz., 1260. days, about 1796-99 ; 1290 days, about 1826-29 ; 1335 days about 1872-4. Also the seven times of the Gentiles ran out about 1914 ; yet the last members of the Church are still in the flesh and the Kingdom is not set up.

Some have thought that the words, “In the days of these kings shall the Lord God set up a kingdom,” mean that the reign of Christ would commence as soon as the Gentile Times ended. That does not appeal to be ilia: plied, but rather that during the times of these Gentile kings God would select the heavenly kingdom class that should reign with Christ. Throughout the Gospel Age, this Kingdom has been in course of preparation. Soon now, we believe, the last member in Christ will be glorified and then the great time of trouble will reach its climax, will break down the present systems, social and religious, that are out of accord with righteousness, and will humble the hearts of men and lead them to turn to the Lord, their only refuge and strength. The 1260 days of Daniel (or 3Y2 times) were to be days of persecution of God's people, and at the end of that period the Papal persecution was broken, when Napoleon took the Pope a prisoner to France. At the end of 1290 days, 30 years later, the Christian Church was awakened respecting the second coming of Christ by the Millerite movement, which terminated in 1844 in disappointment, because they expected Christ to come again visible to the human eye. He did not come that way, but as a glorious spirit-being. At the end of the 1335 days the present Lord had prepared the promised feast of Luke 12: 37, the feasting on which is the “blessedness” promised to those at the end of that time.

Now the Lord is inspecting His people regarding the use of talents, and, at the same time, matters are working out in the world and with the Jews in preparation for setting up the Kingdom. When the Kingdom is established all the “little flock” to whom it is the Father's good pleasure to give the Kingdom will be with Christ in the throne (Rev. 3: 21), for they are promised to reign with Christ 1000 years. Satan also will have been bound, for he is to be bound 1000 years.

Many think that 6000 years of human history are past, but we think not, but incline to the thought that when 6000 years are over the seventh 1000 years will be the reign of Christ, and will be the great antitypical sabbath, for which “the whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the Sons of God.”—Rom. 8: 22, 19.

Correspondence

The following extracts from letters of our brethren in the various States show true appreciation and thankfulness to the Lord, while rejoicing in the truth. A brother from a distant State writes:—

“Your welcome letter duly received and I thank you for same, and the kind expressions. Also many thanks for Vol. 1 and ‘Voice’ received safely. I have plenty of ‘Perplexed Humanity’s Only Hope,’ but was out of the others. I like to have copies of ‘The Voice’ on the Divine Plan.

“Have just re-read the copy of January 1st ‘P.P.,’ and appreciate the encouragement to ‘seek first the Kingdom of Heaven.’ This must surely be our first and most earnest desire, but the trivial cares and pressing needs of our struggle for existence are always with us. I liked the thought given in a recent ‘Herald,’ that these everyday trials and apparently trivial details of our daily routine are being used by our all-wise and loving Heavenly Father as a grindstone to smooth and polish us. into shape. This is evidently so if we accept the Apostle Paul’s words, ‘All things work together for good to, them that love God.’ These words must have been a source of great comfort to all God’s children striving to be conformed to our ‘Pattern.’

“‘The Manna’ of September 6th and comment are very encouraging. I would almost have lost heart in these isolated parts, and apparently useless life, only for such assurances of God’s Word. I mean, this humdrum life I am living seems so trivial and useless in regard to giving much witness for the furtherance of God’s Kingdom on earth ; but I thank my Heavenly Father and the Lord Jesus .Christ that I have learnt that sublime lesson that, if faithful in little things, we may be accounted worthy to help Him in the glorious future, when there will lie the unspeakable opportunity to do the great things in the restoration of mankind. May we be kept faithful in the little things which He gives us to do

.One of our brethren in New South Wales writes as follows :-

“It is some time since I wrote to you last, but I have been receiving. the ‘P.13,’ regularly and always welcome its arrival, and trust you will always preserve that meekness of spirit which has characterised it in the past. “The last ‘P.Ps.” have been ‘meat in due season,’ and have contended for the faith, and also for the presence of our Lord—invisible to the world.

“May the Lord bless your labour of love and help you to show forth praise to His everlasting honour and glory.

“I visit the little class meeting at Rawson Chambers, Sydney, when opportunity offers. Enclosed herewith please find — toward the tract fund. Please remember Me in your prayers. Your brother in Christ.”

The following also shows how the truth is enjoyed by others of our readers, one having just received the free papers :—

“I am writing to let you know I have just finished reading and studying the lovely book, ‘At-one-ment Between God and Man,’ which you so kindly sent to me. I cannot tell you in words how much I enjoyed reading it. How beautiful the chapter entitled ‘The Undefined One,’ also the ‘Holy Spirit of God,’ but the chapters all through the book are most interesting. The book has been a great help and comfort to me, and I do pray to my Heavenly Father to help me to understand and make it plain to me.

“I will now, with God’s help, read and study ‘The New Creation’.”

“Just a line to thank you for the pamphlets, which I read and enjoyed, and sincerely hope you will send me some more soon, as I consider them of-immense value to the hungry mind. I would also like you to forward me Foregleams of the Golden Age,’ for which I enclose postal note for 3/-.”

Post-Resurrection Appearances.

“Attention has often been drawn to the fact,” Writes Rev. Gerard Sampson in a little volume of “Eucharistic Meditations for the Sundays and Saints’ Days of the Year,” “that in all the appearances of the risen Lord, He is never recognised by sight.”

“He is supposed to be a spirit, or a stranger, or a gardener. Not one of His disciples ever recognised, with His eyes, that it was Jesus. This is remarkably significant. The Jews and other enemies of Christ ceaselessly spread reports that the accounts given by the apostles and evangelists of our Lord were false, and had no historical truth in them. This applies not only to His miracles and sayings, but to the accounts of His resurrection and ascension. If the apostles and evangelists had made up the appearances of the Risen Lord out of their own heads, they would have composed very different accounts from those which the evangelists have given us. For instance, if it were not an actual fact, well known and authentic, that after the Resurrection our Lord did appear to many chosen witnesses, and that not one of them recognised Him, and that they all at first disbelieved the word of those who had seen Him; if this were not an historic fact, who would have invented it?”

The Gospel as Preached to Abraham.

THE word gospel signifies good news. There are parts or elements to the good news, however ; there are first principles of the gospel of Christ (Heb. 6:1), and there are more advanced doctrines, also. For instance, when you became aware that you were a sinner, and learned that Jesus had become your ransom, and that as a result you might now approach God through faith in the righteousness of Christ, and that by-and-by, in God’s due time, all marks of sin would be removed, and the willing and obedient among the human family would be lifted up to actual perfection, that was good news for you: it was the basis of your harmony and friendship with God. It was the same thing which centuries ago was good news to Abraham. Paul tells us, “Abraham believed God and it was counted unto him for righteousness” (Rom. 4:3). What good news did God communicate which Abraham believed? The gospel . . . saying,

“In thee shall all nations be blessed.” The process by which all nations were to be blessed was not understood by

Abraham, except that it should be through his offspring, but he believed the fact without knowing how. We are made acquainted with the manner in which the blessing comes, viz.: that Jesus was (through Mary) the seed of Abraham, and as such gave His life a ransom for all men: that, as a consequence, in due time all men will be released from all the ills which come through sin.

Yes, the restitution from Adam's sin—the justification of humanity by Christ's sacrifice, was the good news to Abraham, to us of the Gospel Age, and is to be good news to the whole world in the next Age, for it is to be testified "in due time" (1 Tim. 2 :6). It is the message that is called "the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people" (Rev. 14:6).

But there is another phase of the good news (gospel) which belongs exclusively to this Gospel Age, something "which in other ages was not made known unto the sons of men, as it is now (during this Gospel Age) revealed unto His saints and prophets (public expounders) by the Spirit" (Eph. 3:5). This special good news is, that since Jesus' sacrifice, God is calling out from the world of humanity, some to become the Bride, the Lamb's wife—to "become partakers •of the divine nature" (2 Pet. 1 :4), to cease to be men and become "new creatures in Christ Jesus" (2 Cor. 5:17), and as such to be "Heirs of God, joint-heirs with Jesus Christ our Lord." This is "our high-calling" of God, which we are to make sure of, by crucifying and sacrificing the human nature. This is the prize for which we seek—"glory, honor, and immortality." •

But these prizes were not offered to Abraham: he was not told about the joint-heirship, nor about sitting in the throne, nor about immortality. No, these were not made known in past ages. "Jesus Christ . . . brought Life and Immortality to light through the gospel" (2 Tim. I :10), Nor will this high calling be made during the future ages, for the "body of Christ" will be completed in this age. The Bride will be developed, and the marriage of the Lamb will come when his wife hath made herself ready (Rev. 19:7).

So we see that we get all that Abraham got, viz., justification by faith from Adamic sin, and in addition are invited to become a part of "The Seed which is Christ" (Gal. 3:29). Abraham was the father of this seed in a certain sense.

Jesus was anointed of the Spirit—"the Lord's anointed"—and this, we have seen, is the meaning of His title, Christ ; and all who become members of the Christ must be made partakers of the Holy Spirit—anointed. Now we want to show that none were ever thus anointed before Jesus, and if this be the case none ever were members of His body before this age.

David is called the Lord's anointed, but he was anointed of Samuel with the anointing oil to the office of king; but both David and the oil were types. The oil is a type of the Holy Spirit, and David a type of Christ in his office of king. Aaron was the Lord's anointed also, but he, too, was anointed only with the typical oil and was himself a type of Christ in his office of priest. The Spirit of God (Holy Spirit) came upon the prophets during the Jewish Age, but in a different way entirely and for a different purpose from that of its operation on the Church during this age. Then, it was simply a power, which took possession of the prophet, over which he had little or no control (see Num. 22:38). Never before Jesus did the Holy Spirit act as "a comforter" and guide into an understanding of truth, and this is the special work of the Spirit now. It is given to the new creature as a seal or evidence of his being begotten to the divine nature and as an earnest of his final deliverance or birth into the spiritual form.

The Spirit had written the mysteries through the prophets, but had not revealed them. These mysteries were written for the church (Jesus and His body), and no one else could know them, nor will anyone else understand them until the church is complete and "the mystery of God . . . finished."

Many of the prophets were good men who loved God and whom God loved, yet Daniel, called the "greatly beloved," prayed for weeks to God, desiring an understanding of some of the prophecies which he himself had uttered. But the Spirit gave him no understanding of it ; finally God sent an angel, gave him all the understanding possible (but evidently not satisfactory), and finished by telling him that the thing was closed up and sealed for a time, but would be understood when due (see Dan. 12:9).

For the same reason that prophets though beloved could not understand, the angels also beloved could not understand. God had not revealed His plan, hence it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man (nor angel, we might add, on the strength of Peter's statement) the things which God hath prepared for them that love Him. But God hath revealed them unto us (the Church) by His Spirit . . . Now we have received . . . the Spirit of God, that we might know, the things freely given to us of God" (1 Cor. 2 : 9, 13).

Peter evidently refers to Daniel's interest above referred to, when he says (chap. 1 :10), "Of which salvation (our high calling) the prophets have enquired and searched diligently who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was (speaking) in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister, the things which are now reported unto you, by them which have preached the gospel (good news) unto you, with the Holy Spirit sent down from heaven (to be your guide in understanding the preaching), which things the angels desire to look into." They prophesied of the grace (favor—high-calling) which is come unto you—the gospel church. Now notice another point made strong by Peter's expression : the prophets testified beforehand the sufferings of Christ. To all who see how the church or "body" of Christ has fellowship with the "Head" both in sufferings and glory, this statement is full of meaning. Our hope is to be accounted worthy to suffer with Him, that we may be also glorified together (Rom. 8 :17) ; but the prophets spoke of the sufferings as all future: they spoke of them "beforehand," so we may be sure that no matter how much the prophets may have suffered as witnesses for God, their sufferings were not like those of the gospel church, reckoned a part of the sufferings of Christ.

Now, again, to His body, the Church, Jesus is called the “Head,” “Leader,” “Captain of our Salvation,” and how proper it is that a leader should precede his followers. How could Abraham and the prophets walk in His footsteps as He hath set us an example? (1 Pet. 2:21.) If Abraham and the prophets be counted as a part of the Christ, then Jesus was their follower; if their sufferings be a part of the afflictions of Christ, then Jesus was merely filling up their afflictions. But not so—the Head suffered first and then the body follows—“considers Him” and His example. This is our privilege to “Fill up that which is behind of the afflictions of Christ” (Col. 1 :24).

But we have already shown that one reason why we are called the Christ, is that we are like our Leader, anointed of the spirit or power of God. The Father gave it without measure to Jesus the Head; and Jesus when glorified gave the same to His body, the church at Pentecost, as Peter explains: “He being by the right hand of God exalted, hath shed forth this” (Acts 2:33). The spirit in this sense as a witness of our sonship (on the spiritual plane), as a guide into all truth (as it becomes “meat in due season”), came to the church first at Pentecost, as we read that the Holy Spirit was not yet given because Jesus was not yet glorified (John 7:39). Jesus must first make His sacrifice and be accepted of the Father, before any could be received as spiritual, new creatures and recognised by the Spirit’s adoption as such. Jesus’ words bear the same import. He said, “It is expedient for you that I go away, for if I go not away the comforter will not come unto you; but if I depart I will send him unto you”—“even the spirit of truth” (John 16:7; 15 :26). Hence it is evident that the Spirit in this sense of enlightening and anointing is given only to the body of Christ (anointed).

But someone enquires : Is it ever stated that the church is anointed? Yes, we read (1 John 2 :27), “The anointing which you received from Him abides in you, and you have no need that anyone should teach you (ye are not dependent upon human wisdom and science), but the same anointing teaches you concerning all things” (Diaglott). Again, let Paul tell us of our anointing (2 Cor. 1:21), “Now He which establisheth us with you in Christ, and hath anointed us, is God ; who also hath sealed us, and given the earnest of the Spirit in our hearts.”

We conclude, then, that whatever God may have in His plan, as the reward of Abraham, the prophets, and all ancient worthies, it is not the same thing which is promised to the Christ, which began with the head and will end with the last member—in this age. Thus we see that while there was good news to Abraham, and is to be everlasting good news in future ages, yet our Father hath bestowed “the exceeding riches of His grace, in His loving kindness, toward us in Christ Jesus.”

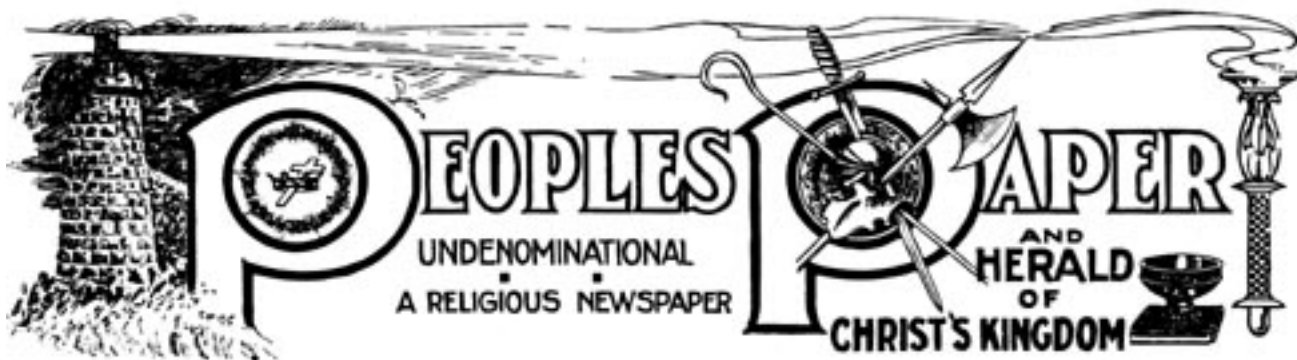
The Bible in Russia.

“During 1928 and 1929 and up to the present time,” writes Dr. John H. Ritson in a brochure on British and Foreign Bible Society’s work in Russia, “the door against Bible importation in any form appears to have been doubly barred, and permission to print the Scriptures within Russia cannot be obtained at present.”

“The policy of opposition,” says Dr. Ritson, “is futile, arid sooner or later doomed to fail. In 1835 persecution broke out in Madagascar. Missionaries were expelled. There was a death penalty for Bible reading. Christianity was proscribed and public worship was forbidden. But many copies of the Scriptures had been distributed before the persecution began, and they were “the fuel that kept the sacred fire burning (luring a quarter of a century.” When the missionaries returned they found more disciples of Jesus Christ than there were when they left. This has happened again and again in history. Many of the 23 million volumes of the Scriptures circulated by the Bible Society in Russia are there still. The seed is sown and much in good ground. The roots have struck deep down into the hearts of the Russian people. No Government can root them out.”

“He always wins who sides with God
To him no chance is lost;
God’s will is sweetest to him when
It triumphs at his cost.

Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
It is His sweet will.
—Farrar.



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PRICE-TWOPENCE

“For Me to Live is Christ. (Phil. 1:21).

THESE were no empty words. The Apostle Paul boasted of nothing save the cross of Christ ; there was no empty profession, no veneering Christianity with him, no sham religion, or formal Churchianity for respectability's sake.

No, with the Apostle Paul, Christ was a reality. He had seen Jesus, he had been convicted of a wrong course, the respectable religion of that day to which he had belonged had been proved wrong. The ceremonies of Judaism had become unacceptable to God; Israel, because of unbelief, had become blind. God in His mercy had laid His hand on Paul and stopped him in his zeal in persecuting the followers of Christ, and revealed to him the error of his ways. He was struck blind by the brightness of Christ, who appeared to him in the way. Paul was not disobedient to the holy vision; he was ready as ever to serve God, and, therefore, to join the persecuted followers of Christ. “Lord, what wilt Thou have me to do?” What a dilemma he was in. There as a captain of a band he had been sent by the authorities to bring any who preached Christ, bound to Jerusalem, and now God had shown him that Jesus whom he persecuted was indeed the Messiah. What a position to be in! There was no vacillation with Paul, for all he needed was to see the truth and to know God's will, and his mind and heart were determined, and he at once began to witness that Jesus whom he had persecuted was indeed the Christ, through whom alone salvation was attainable.

What an example we have. He did not take long to count the cost. There could be nothing to weigh in the balance against what was right, what was truth. “Truth at any price,” should be the principle of every man and woman, irrespective of whom it would please or offend, or what it might cost. Paul was a man of such principle, and as soon as he was convinced that Jesus whom he had persecuted as an imposter was indeed the Christ, his energies were turned to support as strongly as he had previously. opposed. Indeed, it would seem he felt much forgiven, and so he loved much and would seek, if possible, to make up for the damage he had done the cause.

Such a course we can understand from any honest, good human heart, but there was something deeper than this that came into Paul's life. He was at once ready to obey the will of Christ, “Lord, what will Thou have me to do?” The Lord did not explain such detail to the Apostle, for evidently it was good that he should suffer blindness for a day or two, during which time he could meditate upon the new aspect of things and count the cost, not just of standing up for what was right and true, which every one should do, but of yielding his whole heart and soul to God. The Lord used human instrumentality, a humble follower of Christ, who no doubt would have been one of the victims of Paul, had not the conversion taken place. Ananias explained the Christian way, and Paul was ready to present himself a living sacrifice to God, to take up his cross and deny himself, to give up all his hopes and prospects of position and influence in Israel and join the cause of the despised Nazarene—to be dead. with Christ.

When we read some of Paul's epistles in which he makes the Christian pathway so clear, and when we read of his life and how he demonstrated his teachings in his faithful zeal and sacrifice, so that he counted not his life dear unto him, one wonders how the millions of professing Christians can reconcile their easy going respectable religion with the contrast of his life, and his plain statements regarding the sacrifice involved in undertaking to be true followers of the Lamb. The usual thought is so different from what Jesus and Paul and the other Apostles taught ; as though heaven is gained by a mere profession of Christ, or a simple act of faith, or by a confirmation service.

How necessary it is to have our pure minds stirred up along the lines of our consecration, and what it involves. In reading the history of the ancient Grecians, one is struck with the strict and thorough vow which the young men were required to make if they would be recognised as members of the State—“I will never dishonour the profession of arms, nor save my life ‘by a shameful flight. I will fight till my last breath for the religion and civil interests of the State in concert with other citizens or alone if needs be, etc.” Here was a consecration to the State which involved one's life, if necessary, -and the.. necessity very frequently arose and the vow was wonderfully carried out.

How well the Apostle expressed the matter when he said, “For me to live is Christ He had so much entered into the life of sacrifice and zealous service that he could say that, “If in this life only we have hope, then are NYC of

all men most miserable.” He had sacrificed name and fame, position and, honor ; and, wearied in the sufferings and experiences of foes without and false brethren within, he could hardly say whether he preferred to still live and serve the cause, or to die and rest in the sleep of death until the clay of Christ, when the dead in Christ should rise first. his determination, however, was that Christ should be magnified in his body, whether it be by life or by death. For himself he would long to be at rest, and yet for the sake of the Church- he was pleased to abide in the flesh. One thing he was decidedly desirous of, and that was for the clay of the Lord’s return, When the dead in Christ would be loosened from the tomb and be forever with the Lord.

Probably a good many of God’s people as they get along in life and find that the “ties that bind them to a world like this” are becoming fewer and fewer, and may be experiences are disappointing, trusted friends have failed, hopes we had have vanished, the work in hand seems different from what had been expected; and there seem, maybe, few, if any, who can sympathise with our hopes and aims. It would seem that a good many of the Lord’s people reach some such condition and get almost like Elijah, who had been so valiant in God’s service, and then, wearied and lonely, requested that he might die.

Paul had no flowery bed of ease to carry him to the paradise of God. His zeal brought him great hardships; shipwrecked, hungry, stoned and left for dead, beaten with forty stripes save one, and besides all his journeying and hazards,. he had experiences among false brethren, and yet he felt the responsibility of all the Churches. No wonder he felt a longing to ‘be at rest and waiting for that happy awakening at the presence of the Lord.

Yet he was beautifully submissive to the Lord’s will, ready still to battle on and trust and wait and work. Earthly hopes had perished, his life was hid with Christ in God. If it be the Lord’s will that I still remain, then it will not be for self that I shall live, it shall be for Christ. That is, his life was entirely devoted to God in Christ’s service,.

It is no use our trying to find an easier Way . the heavenly prize: “If ‘any man will follow Me, let him deny himself and’ take up. his cross.” Sometimes we hear of people having self-denial. weeks. : That is they will deny themselves little comforts, and. some things which are considered necessities. Is that what the Master meant by denying oneself no, it is much more than that. It really means to deny that one’s —self-has any rights, to deny one’s own existence for oneself. It mean, that we made a covenant with God to be dead, to sin, and that. henceforth our life should be lived for Him. We signified this in the water of baptism ; it was a funeral of self, and a raising up to a new life, as a new creature, dead to human hopes and aims, alive as a spiritual being begotten of God’s holy spirit, and so .able to grasp . heavenly truths and promises, and to rejoice in .things not seen. This is what Paul means when he says,. “I -died, yet I live, yet not-I, but Christ liveth in me.” “For me to live is Christ”.

Such is the Christian walk, and how far are we living up to it. How far are we allowing earthly interests of home, and .”business, of . friends, and socialities, of pleasures and. pastimes; -16 usurp our time and attention. How far are we living up to our consecration vow to the Lord?”

We wonder if any can just feel that they. have kept their vows fully,. and are inclined to think that we all realise how much we have come short. The things of earth; especially the tender ties of human loves, of home and children and other relationships, are difficult to keep in their place. They come so tenderly, pleading for a little more attention. The loving heart longs to please, and, oh, how easy it is to forget that, “for me to live is Christ.” All I have and all I am, I handed over -to the Lord, and now only hold as a stewardship, so that it is not a matter whether I like to do so and so, to please even a loved one, it is ; “What would Christ do? What would God have me to do?”

Such is the Christian way. The only way to the crown is by bearing the cross. If we do not like to bear the cross, then the crown “will ne’er be won.. This position is not new to us, but we are so apt to be ‘affected by the influences about us this day that we need to be continually reminded and -to watch and pray lest we enter temptation.

There is, however, a joy in faithfully hearing the cross. It is the Adversary that would try to make us think contrariwise. Let us keep the end in view. Let us ever remember the Divine purpose for us, that God has chosen us to -be members with Christ, members of His elect, and how He is overruling the circumstances of our .lives so that the way of the cross may mould our characters and make perfect. Let us try and note any little good effect in ourselves as a result of our trials or denials or zeal, and we shall count it all joy to be dead with Christ, to bear the cross and to despise the- shame.

So we must bear the cross cheerfully. We must not try to make everybody know that we are bearing the ‘cross. We can expect our brethren in Christ to .appreciate it, but those of the world, good as they may be as men and women, cannot understand the position at all therefore, all they need to know, is that we have determined to be true Christians, and we are to- try and prevent our sacrifices from affecting others. A Wife may be just as good and better a wife, and a husband a better husband. Mother.. father, son or daughter, employer or -employed can all meet the reasonable responsibilities of such relationships better than ever as Christians, still doing all as for the Lord. _ Yet there must be a definite, firm stand against anything that the Lord would not do or allow, for “for me to live is Christ.”

This is to be the rule of the Christian’s life, not only in contact with our fellow-members in Christ, - but in every affair of our lives in the daily contact with people of the world. We must remember that we are to do all things in the name of Christ, as stewards of God, not only in all honourable dealing, but we must manifest God’s spirit, Christ’s spirit, in all patience, gentleness and consideration of others’ interests and feelings. It is thus that we must let our light shine that others may glorify our Father which is in heaven.

All, our words or preaching or Christian works or profession will count for nothing unless our lives accord. he most powerful witness for Christ and the truth will be our manner of life if we live the Christian life and manifest the Christian spirit.

It is surely a most important matter to .continually keep in mind, for while it is so plain in the New Testament, it is

easy to allow the day by day concerns to make us forget, that we are 'dead and our lives are hid with Christ in God.

What a splendid motto for life. It was Paul's motto, it is our motto, if we are walking the same 'road as Paul. No earthly love can have precedence, our love to God and to Christ must be supreme. If we allow love to our dearest loved ones to intervene we shall not gain the prize of the high calling. We may deceive ourselves even in this respect, and fail to see that we are allowing some earthly love to influence us and interfere with our Christian privileges of the service of God and witnessing for the Truth, or our assembling together not only for our own building up in faith and hope, but to encourage and help others in the way. Each member in the body of Christ must do its part to edify the body. We have such a responsibility which we cannot shirk and be true to our consecration. "For me to live is Christ."

The Christian life is a practical life: as the Christian faith is logical and reasonable. Christ left us an example that we should walk as He walked, in His steps. "He who was rich yet for our sakes became poor that we through His poverty might be made rich." Is that the way that He is our example? Is that the life we must live as His followers. Surely it is, "because He hath laid down His life for us, and we ought to lay down our lives for the brethren." Only by walking the same way in the same spirit, learning the same lessons of obedience and developing the same loving, zealous, perfect character can we hope to share the same reward. So, then, as Christians, we are consecrated to be dead with Christ. "I died; yet I live; yet not I, but Christ liveth in me," "For me to live is Christ."

The question may arise, Is it not right that we love our loved ones who are members in Christ more than other members in Christ? We are reminded of our Lord's statement, "My mother and my brethren are those who do the will of my Father in heaven." We must love as Christ loves. Does Christ have our son or daughter, or father or mother, more than some other member's son, daughter, father or mother? No, we are all one in Christ Jesus. If we are dead to all human things and risen with Christ, "our lives are hid with Christ in God." If it is that "for me to live is Christ," then we will try to view matters from God's viewpoint, from the same aspect as our Lord. Probably all know these things, only we forget, and earthly loves are apt to creep in and hinder our way. They must be kept in their proper place. Our love must be to God and Christ supremely.

Take my life and may it be
Lord, acceptable to Thee ;
Take my will and make it Thine
It shall be no longer mine;
Take myself—I wish to be
Ever, only, all for Thee.

Christmas Convention.

The Melbourne Friends are again looking forward to their Annual Convention Season, and take the opportunity of making this preliminary announcement, assuring the brethren from other parts of a very hearty invitation, and a season of happy fellowship.

The meetings (D.V.) will be held at Molesworth Chambers, 450 Little Collins Street, Melbourne, and a syllabus setting forth the days and order of meetings will shortly be prepared, and further particulars announced in a later issue.

Meanwhile, we will be pleased to hear from any of the Friends who anticipate making the visit, as this will facilitate matters regarding the completion of the necessary arrangements respecting the programme, accommodation, etc.

Kindly address all communications to The Secretary, Melbourne Class, c/o Berean Biblical Institute, National Bank Chambers, Hawthorn, E.2, Melbourne.

"Love is sweet in any guise,
But its best is sacrifice;
He who, giving, does not crave
Likest is to Him who gave
Life itself the loved to save.
Love, that self-forgetful gives,
Sows surprise of ripened sheaves
Late or soon its own receives."
—Whittier.

PEOPLES PAPER.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot

accept responsibility for every expression “se& either in the correspondence or in the sermons reported.

A Cross (a) on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

EXCERPT FROM PITTSBURGH CONVENTION.

ONE of the brethren has told of Brother Russell’s implicit confidence in God’s leading and that in even the little things of his service of the truth and the brethren he was looking for and taking the experiences of life, and even the thwarting of his plans as from God—His providential dealings. I, too, noted this characteristic of faith. At breakfast in the train one time travelling from New York to Pittsburgh I asked him if he thought the sermons in the newspapers were reaching and deeply interesting many people. He replied that he did not know surely, that we had to take that by faith, and added, “Faith is a good thing to have, anyway.” How true that is: Faith in a miracle-working God makes miracles possible even to-day in our own lives, for He is still working miracles in those who have faith. Just think of our infinite minuteness compared with the creator of the universe, of the 125 millions of worlds scientists claim they can see or account for, and by whose infinite wisdom all these are ordered in their relation to one another. And then beyond that utter smallness we are not even perfect in our own sphere, but “born in sin and shaven in iniquity,” weak and imperfect and subject to death.

Yet it is still true “according to your faith ‘be it unto you.’” God is more willing to give His own infinite spirit to us than a good earthly parent is willing to give gifts to his child. What can we not do when that spirit works in us? More and more I see that the Christian life is not primarily what we can do for God, but the acceptance of what He will do for us, if we constantly ask for an increasing measure of His spirit, which will in fact make us more than conquerors. Many things are impossible with us; but “with God all things are possible,” and “He will work in us to will and to do His good pleasure,” if we “but ‘Humble ourselves under His mighty hand’ and become as Jesus was, ‘a broken and emptied vessel’ for Him to fill and use. How beautifully Jesus illustrates this attitude in saying “of Mine own self I can do nothing, but,” as I hear I speak, “the words are not Mine but His that sent Me,” and “the Father than dwelleth in Me. He death the works.”

Again when the ruler came to Him and said, “Good master, what must I do to inherit eternal life?” Note well the reply, “Why callest thou Me good? There is none good but God.” What a glorious thought is here suggested—that all the beautiful qualities of character which we see in Jesus, and in smaller measure, learn to depend on and to enjoy in our friends, brethren and relatives, all that makes life and its relationships interesting and desirable, in any degree, all good is from God, the “giver of every good and perfect gift,” and the perfect expression of every good quality. We only need to see Him clearly to love Him with all our hearts and to love and desire His blessed and holy will in all the avenues of life. The most successful prayer I have ever offered is that I might see Him more clearly as He really is. I am continuing to make that the burden of all my petitions.

FROM SOUTH AFRICA.

THE pamphlet has now been printed in the Zulu language. It comprises 16 pages, containing the matter which has appeared in the “People’s Paper,” entitled “God’s great plan of Salvation and Restoration,” prefaced by a chart of the Ages.

It will now be the endeavour of the friends to have these placed in the hands of those natives able to read Zulu, and especially those having some interest in Christianity. We pray and trust that it may be the means of leading some of this noble race to a clearer perception of the Divine purpose concerning mankind and a better understanding of the Bible apart from sectarian teachings. The cost has ‘been great, but it is hoped that the visit here has ‘been also of some benefit to the South African friends. The amount contributed by the Australian readers amounted to £61/1/6.

Travelling expenses to South Africa, local							
fares, postages, etc., amounted to ..	£28	1	0				
Translating and printing 5000 copies	22	10	0				
Leaving towards personal expenses and							
further travelling	10	10	6				
	£61	1	6				

As throughout the world, there are lots of religions in this dark continent, and all sections of Christendom appear to be represented. It must be confusing to the native mind, when awakened to the faith of Christ, to find so many divisions all professing to be in some way superior, and often claiming to be the only true religion. Our pamphlet, as will be seen from its English Version, makes no appeal of a sectarian nature. Its purpose is simply to state the Divine plan of salvation, as shown in God’s Word, preaching Christ and Him crucified and risen, and in due time to “see of the travail of His soul (as “a ransom for all”) and be satisfied. We have endeavoured to “water” the seed that others have sown, and now leave the results in the hands of Him Who can “give the increase” according to His Own will. With those who contributed to make this effort possible we rejoice that we have done what we could, and pray and hope for a blessing upon the work, together with those who will distribute the pamphlets “free and without price” to God’s glory.

PRESENT DAY CONDITIONS.

ALL nations are faced with great problems to-day. Each country has its own particular difficulties to overcome, while finance and unemployment seem to be the lot of nearly every State.

The earth itself is beautiful, and produces abundant supply, but it seems clearly impossible for man in his present fallen and selfish condition to devise a system of economy whereby every one may have the opportunity of doing his share in the productive work and receive his proper supply of the things needful so that all might enjoy the good things provided for mankind.

The troubles afflicting the so-called Christian nations to-day are mostly the natural consequences of careless and unsound government, and personal indifference to the principles of justice and economy.

The world has run wild since the war. Instead of seeking the simple life, which is the healthiest and really the most enjoyable, it has plunged into extravagant living and careless expenditure on things satisfying only to pride and selfish desire for luxuries and pleasures.

In order to satisfy these unnatural desires and ambitions, both governments and people have become involved in a system of credit,- and have thus lived beyond their means, and the only possible conclusion to such a course is now evident.

So it is that mankind, both nationally and individually, automatically bring upon themselves the necessary punishment or correction. The sooner the lessons are learnt the better. The sowing has been to the wind, and the reaping will be the whirlwind. There can be no lasting prosperity, no lasting happiness of nation, or people, apart from the principles of righteousness. There can be no successful government apart from providence. In of his own volition, however good may be his intention, cannot evolve a perfect system. Much 'better could have been done, however, in the past ten years had simple justice been the aim of legislation. On the contrary, however, most enactments of Parliaments seem influenced by partisanship, selfish interest, and absolute indifference to expense or thought as to where the money was to come from.

Just such conditions are what the Scriptures would lead us to expect. Man's period of opportunity in trying to formulate a good government in his own way and by his own power is terminating, and it will terminate in a way clearly demonstrating his utter failure, in his fallen state, and apart from Divine aid, to govern himself successfully. The automatic consequences, in the time of trouble ensuing, will prepare mankind to look to the only source of help, "The Desire of all Nations," the promised remedy for earth's woes.

It would seem that as Pharaoh was specially raised up to the Egyptian throne, that God's power in delivering Israel from bondage in Egypt might be manifested (Romans 9 : 17), so to-day certain types of leaders of nations and governments are being permitted to lead the world to a breakdown of the present order of things, resulting in chaos and "trouble such as never has been nor will be."—Dan. 12: 1; Matt. 24 : 21.

Satan has so far been the "prince of this world." His wicked spirit of selfishness, pride, ambition, lust and strife has led the world, and the time of trouble is the natural outcome. Mankind choose to serve Satan instead of God, and this is the result.

Then it will be that Christ will depose Satan and take control of the world's affairs. He will speak peace to the people, relieve the oppressed, and put righteousness to the line and justice to the plummet.

Instead of the wicked prospering as a green bay tree, as has been the case up to now, the "righteous shall flourish as the palm." Instead of every man's hand being against his fellow in selfish ambition and lust of power, Christ's sweet spirit will prevail, the spirit of love, joy and peace and goodwill towards all. Thus it is that we see "The bright shining that there is in the clouds."

"And He Went as He Was Wont to the Mount of Olives."

Luke 22: 39.

THE mountains are Nature's monuments. Like the islands they dwell apart, and like them they give asylum from a noisy and irreverent world. In their silence many a meditative spirit has found leisure for the longest thought, and in their Patmos-like seclusion the brightest visions and largest projects have evoked; Whilst by a sort of over-mastering attraction they have usually drawn to themselves the most memorable incident which variegates our human history. And, as they are the natural haunts of the highest spirits, and the appropriate scenes of the most signal occurrences, so they are the noblest cenotaphs. Far off they arrest the eye ; and though their hoary chronicle tells its legend of the past, their heaven-pointing elevations convey the spirit onward towards eternity.

We do not wonder that excited fancy has sought relics of the Ark on the top of Ararat ; and in the grim solitude of Sinai, it is solemn to remember and easy to believe that the voice of God has spoken here. Elijah has made Carmel all his own, and the death of Moses must be ever Pisgah's diadem. The words of Jesus seem still to linger on the hills of Galilee, their lilies forbidding "thought for raiment," and their little birds twittering "No thought for to-morrow," whilst every grassy tuft and scented flower is breathing its own beatitude. But though heavenly wisdom spake on that mountainside, and excellent glory lighted up the top of Tabor, there is another height to which discipleship reverts with fonder memory, and which it treads with softer step—that mountain where beyond any spot in Palestine "God was manifest in flesh"—where the great Intercessor was wont to pray, where Jesus wept over Jerusalem, on whose slopes He blessed the Apostle-band, and sent His message of mercy to mankind—the mountain at whose base lay Bethany and Gethsemane—on whose gentle turf His feet last stood—the Sabbatic, pensive and expectant Mount of Olives."

Applying the Truth to One's Self.

TO be established in the present Truth signifies that I have carefully studied and thoroughly proved it by the law and the testimony (Isa. 8: 20), and that as -a consequence I am• convinced of its verity, so that my faith is steadfast and immovable.-1 Peter 5: 9; 1 Cor. 15: 58.

That I know in whom I have believed.-2 Tim. 1: 12. 'That I have tasted and seen that the Lord is good.—Psa. 34: 8.

That I have partaken of the sweets of fellowship with Him.-1 John 1: 3-7•.

That I have partaken of His spirit of meekness, faith and godliness to such an extent as to be led into a joyful realisation of the fullness of His grace as manifested in the wonderful divine "plan of the .ages."—John 14: 26; 16: 12-15; 1 Cor. 2: 10-16.

That I have been permitted to see not. only the .various features of that Plan the Worlds and Ages, Permission of Evil, Restitution, Kingdom .of God with its Human and Divine Phases, Second 'Death, Great Time of Trouble, Times and Seasons, Second Presence of Christ, Harvest and Its Work, etc., but also the necessity and reasonableness of, its various measures in -order to the full accomplishment of its glorious outcome in the fullness of the appointed times.

. This 'is what it is to be established in the present Truth. It is indeed a most blessed condition, bringing with- it such peace and joy as the world can neither give nor take away.

But though I be thus established in the present truth, there are quite a number of •

THINGS WHICH I MUST REMEMBER.

That my election to the high position to which I am called is not yet made sure—the race for the 'prize of My high calling is still before me.

That I am yet in the enemy's country, surrounded by many subtle and powerful foes.

That if I would be successful I must fight the good fight of .faith:

That the weapons of my warfare are not carnal, but (God's .truth is) Mighty to the pulling- down of the strongholds. of error, superstition and inbred sin. 2 'Cor. 10:4.,

That I wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6: 12. . .

. That it is in view of the warfare before me—the subtlety of my temptations, the weaknesses of the flesh—that the. faithful Peter urges all -diligence in the cultivation of .the Christian graces, and a continual calling to remembrance of the precious truths I :have learned—that I may be strengthened for the conflict, and thereby able to make 'ailing and election sure.

That faith is a good thing (without which I cannot please God, I cannot be justified, I cannot maintain my justification or have : .into the' additional. favor, I cannot be an overcomer ; yet faith. without. virtuous works is dead; and to hold the truth in unrighteousness is worse than never to have received it.

That the truth is given to me for its sanctifying effect upon my heart and life—it should have; free course and be glorified—its precious fruits should appear more and more from day to day.

That I must add to my faith, virtue-true excellence of character that will mark me as separated from the world and its spirit.

That in me the world should see those moral qualities which. they must approve—however they may oppose (the objects of) my faith. • That I must acid sterling honesty, truth and fair dealing. in all business. relations; moral integrity in all social relations; manifestly clean hands, and a pure heart, and a bridled tongue that 'works no ill to a neighbour.

That all of these the world has a right to expect froth me .and all others who call ,themselves Christians; and that- all of these are indispensable features of that virtuous character which must be added to my faith.

That if my hands be clean, they will not dabble in any= thing that is not virtuous—they, will have nothing to do with unrighteous schemes or projects in. business.

That if my heart be pure, it will not devise evil .things, or harbour evil thoughts, or -plot mischief.

• That if my tongue 'be bridled, it will not be given to evil-speaking, but will hold its peace when it cannot speak well and wisely. -

That the promptings of-virtue go. further than merely these negative features which refuse to do anything which would work ill to a neighbour—they incite not only to passive, but also to active, goodness—in benevolent charity which seeks to alleviate suffering; to' sympathise with sorrow, to comfort those in distress, and to, elevate and bless others; to assist "all men as 'I' have opportunity."

That I must gain a knowledge of God's character in order that I may the more thoroughly imitate it, and of His truth, that I may more fully conform to its teachings. . That I must exercise temperance—or self-control—in all things, letting my moderation be known unto all men, and- taking care not to be hasty, hot tempered, rash or thoughtless; but endeavouring to be evenly 'balanced, thoughtful and considerate.

That my whole manner should be characterised by that carefulness which would indicate that I am ever mindful of the Lord's pleasure, of my responsibility to Him as His representative, and of my influence upon my fellow-men to see that it always be for good, never for evil.

That I must let "patience have her perfect work, that I may be perfect and entire, wanting nothing."

That this grace smooths the way for. every other because all must be acquired under the process of patient and

continuous self-discipline; and that not a step of progress can be, gained without the exercise of this grace. . That not one of the graces more beautifully adorns the Christian character, wins the approval of the world's conscience or glorifies the God of all grace, whose truth inspires it.

. That it. is long suffering meekness earnestly striving to stem the tide of ,human imperfection- and weakness, and endeavouring with painstaking. care to regain the Divine likeness.

That it: is slow. to wrath and-plenteous in mercy.; quick to perceive the paths of truth and righteousness, and prompt to walk in them; mindful of its- own imperfections, and sympathetic with the imperfections and shortcomings of others. •

That I must acid to “patience, godliness.” I must carefully study and imitate the .divine character as presented in the Word. •

That I -must exercise brotherly kindness towards my fellowman.

That I must add, to brotherly kindness, love.

That kindness may be manifested where but little love exists toward the subject of such kindness; but I. cannot long persevere in such acts of kindness before a sympathetic interest is awakened; and by and by that interest, continually exercised, deepens into love, and even though the subject may be unlovely in character the love of sympathy for the fallen and the degraded grows, until it. becomes tender and solicitous. and akin. to that of a parent for an erring son.-

That Peter describes a most amiable character—one which cannot be acquired in a day, nor a year, ‘but the. whole life must be devoted to it.

That day by day, if I am faithful, I will be able to realise a measure of growth in grace and development of Christian character.

. That it is not enough that I know the truth—nor should I be contented to hold it in. unrighteousness. . I must see to it that the truth is having its legitimate and designed effect upon the character.

That if I receive the truth into a good and honest heart, I have the assurance of the Apostle that I shall never fall,. and that in due time I shall be received into the kingdom of- my Lord and Saviour, Jesus Christ.

That I should see the necessity of ever keeping the instructions and ‘precepts of the Lord fresh in my mind, and of drinking deep into their inspiring spirit—although I am already established in the faith.

That to be established in the faith is one thing, and to be established in Christian character and in all the graces of the spirit is quite another.

In claiming to be a divinely recognised child of God and a follower of His dear Son, I stand before the world as God's representative; and, presumably, all my words and actions are in harmony with His indwelling Spirit.

I stand as a guide-post in the midst of the world's dark and uncertain way; and if I am not true to my profession, I am a deceitful sign-board, causing the inquirer to lose the right way and to stumble into many a snare. Therefore, to take the name of God, claiming to -be His son, a Christian, a follower of Christ, without a fixed determination, and careful effort to fairly represent Him, is a sin against God of which I will not be held guiltless!

I realise that to undertake the Christian life is to engage in, a great warfare against iniquity ; for, though the grace of God abounds to me through Christ to such an extent that my imperfections and short-comings are not imputed to me, but robed in Christ's imputed righteousness I am reckoned holy and acceptable to God, I am not, says the Apostle (Rom. 6.: 1, 2) to continue in sin that grace may abound; for by my covenant with God I have declared myself dead to sin, and that I have no longer any desire to live therein. But having made such a covenant with God, and having. taken upon myself His holy name, if I continue in sin, or cease to strive against sin, I am proving false to my profession (Rom. 6.: 1, 2, 11, 12). This means a great deal. It means a constant warfare against the-easily besetting-sins of my old nature; and-the struggle will be long and constant until the power of sin is broken; and then only constant vigilance will keep it clown.

If I ‘be true .to my. profession, I will daily strive to realise an increasing mastery over sin in myself, and will be able from time to time to-distinguish some degree of advancement in this direction. I will grow more. like Christ—more self-possessed, more meek and gentle, more disciplined and refined, more temperate in all things, and more fully possessed of the mind that was in Christ Jesus. My old temper and unlovely disposition will disappear, and my new mind will assert its • presence and power. And thus -the silent example of- a holy life will reflect honour upon that holy name which it is my privilege to ‘bear and to represent ‘before the world, as a living epistle, known and read’ of all men with whom I come in contact. -I -realise that the formation of such 4- noble- and pure character is the legitimate result of the reception Of truth into a good and honest heart. ‘ Or; rather; such the’ transforming power of divine truth upon the whole character, when it is heartily received and fully submitted to. “Sanctify them through thy truth : thy Word is truth,” was the Lord's petition on the Church's behalf ; and may I not fall into the error of some, of presuming that the sanctifying work can go- on better without the truth than with it? -2 Pet. 1: 4; I John 3: 3; John 15: 3; 17: 17; Eph. 5 : 26 ; Rom. 12: 2; 2 Cor. 3: 18; 7: 1 ; Psan. 19: :7-14 ;. 1 Tim. 4: 16. -

- I need the instruction and guidance and inspiration of the truth for holy living, and our Lord's words imply, that all the truth that is necessary to this end is in the Word of God, and that, consequently, I am not to look for any further revelations through visions or dreams or imaginations of myself or others. The Word of God, -says the Apostle (2 Tim. 3: 16, 17), is profitable for doctrine, for reproof, for correction, for instruction in righteousness (Heb. 4: 10), that the man of God may be perfect, thoroughly furnished unto all good .works. It reveals to me the spirit, mind or disposition of God, and exhorts me to let the same mind dwell richly in me; and in conjunction with the study of the mind of .God as revealed in His Word and communion with him in prayer, I receive the blessed influences of His spirit, which brings

me more and more into conformity 'with His perfect will. I realise that to live a holy life :is not to do some great and wonderful things; :it is to live from day to day a life of quiet unostentatious conformity to the will of God—of secret communion with Him •in my closet, devotions, and daily work, and of zealous activity to the extent' of my ability and opportunity in His service. I. have named the name of Christ (2 Tim. 2: 19), it is my determination—God helping me—to depart (more and more) from iniquity and apply my heart unto instruction, confident that I shall be led of God into green pastures and beside still waters : my table will be richly and bountifully spread, and my cup of blessing and joy and gladness will overflow; while the wrath of God will in due time be revealed against all who take His hallowed name in vain, however they may band themselves together, and however loudly they may proclaim themselves heaven's appointed messengers.

DAVID'S KINDNESS.

2 Sam. 9 : 1-13.

"Be kindly affectioned one to another with brotherly love."—Rom. .12: 10.

IN considering the incident of this lesson we are reminded of the words of the Apostle James (5: 10), "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example." What examples they present—of faith, humility, meekness, obedience, patience, endurance, brotherly kindness, love. We call to mind Moses' devotion to God and His cause, his tireless zeal and loving ministry through long years of extreme trial ; we mark also the obedient faith of Abraham, of Jacob, of Samuel, of David, and of all the noble list of ancient worthies who fought the good fight of faith with unabated energy to the end of their course.. While we consider these worthy examples of loyalty and. faithfulness to God and to His truth and righteousness,: • we remember that these characters were developed under only the moonlight of the law-dispensation; and in this view of the matter, reason suggests what the Apostle Peter also calls attention to : "What manner of person ought we to be in all holy conversation and godliness?" (2 Pet. 3 : 11)—we who are the recipients of the much more abundant grace of this gospel dispensation.

The kindness of David, to which attention is directed in this lesson, is another mark of noble character. David was now well established and prosperous in his kingdom. The way to it since his anointing had been a rough and stormy one; and in one of the seasons of severest trial, the remarkable friendship between himself and Jonathan, Saul's son, was thoroughly proved and strongly cemented.

And while Jonathan freely submitted to the will of God which intercepted his own succession to the throne of Israel and gave it to David, he desired and received of David the assurance that when he should be thus established in his kingdom he should always show kindness to him and his posterity. See 1 Sam. 20: 14, 17.

When the days of his prosperity came at length, years after Jonathan had gone to his rest, David, remembering his covenant, began to inquire if there were yet any left of the House of Saul to whom he might show the kindness of God. He found but one, the only surviving son of his friend Jonathan, and upon him he lavished the affection and kindness which it would have been his pleasure to bestow upon Jonathan himself, had he survived. Gratefully he remembered the love of his friend, and lovingly he endeavoured to requite it to the extent of his ability.

There is really no more worthy trait to adorn a righteous character than that of gratitude. It is gratitude that returns to God that filial affection which is due from the creature to the Creator. It is gratitude that encourages and sweetens the cup of loyal devotion between friend and friend. It is always the due reward of loving service, and especially of self-sacrificing service, though it is not always the reward rendered. The spirit of the world is, alas! so far removed from this that even loving and self-sacrificing service is more frequently rewarded With cold, thankless indifference, and not seldom with reproachfulness or persecution. Those, therefore, who will live godly and cultivate the graces of a godly character must not be disappointed in failing of their reward here, and in meeting the rebuffs that are sure to come to them in the line of duty. Let them duly appreciate their opportunity of proving their devotion to righteousness and truth by taking patiently and bearing with humble fortitude whatever of reproach or ingratitude may be the present reward, content to await God's time and God's way for giving to righteousness its due reward. Such overcomers who count not their lives dear unto them are of the David (beloved) class.

The text of this lesson needs no comment except the exhortation that we should each more and more endeavour to put it in practice, and to see that with each passing year we are able to note some degree of advancement in this element of godlikeness, not overlooking that sure proof of brotherly love mentioned in the last clause—"in honour preferring one another," remembering also the similar counsel of the same Apostle on another occasion, "In lowliness of mind, let each esteem others better than themselves" (Phil. 2: 3), If we merely say that we love one another and yet pursue a steady course of self-seeking, wherein is the love manifest? Let us not love in word only, but in deed and in truth.-1 John 3: 18.

When there is some secret foe which claims you for a prey, Fierce becomes its dread approach, it fills you with dismay

Just wing your flight to Jesus, for with Him alone is rest, He'll show the way to conquer, and grant you your request.
—Psalm 19: 12-14; Matt. 11: 28,30.



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BE YE TRANSFORMED.

"Be not conformed to this world, but be ye transformed by the renewing of your mind."—Rom. 12:2.

(Continued from August issue.)

IN presenting the matter of holiness, perfection of character, Christlikeness, it is necessary to point out a, that this does not mean a perfection in the flesh, which we understand is impossible; but it does mean a perfection of heart, of intention, of will, and of endeavour, for, "Blessed are the pure in heart for they shall see God" and "Sanctify the Lord God in your hearts." There is, perhaps, a danger that some might misapprehend the right meaning and think it is perfection in the flesh, and might go to the extreme, as some people have in the past, of claiming that in act, word and thought they were as perfect as the Lord, and would no longer need the robe of His righteousness. This would be a serious mistake, as the parable of The Wedding Garment shows that the taking off or rejection of the robe would work the rejection of the individual from participating in the marriage. Such would 'be cast into outer darkness of the world, be cut off from the knowledge and illumination of the present truth.

On the other hand, some of the more conscientious of the Lord's people, realising the imperfection of their flesh, their conduct, words and thoughts, might become wholly discouraged and give up the race entirely. Let such always remember the force of the Apostle's statement, "Ye are complete in Him," (Col. 2: 10) and the Master's words, "Abide in Me, and I in you" (John 15: 4, 7).

It is the Father's will that while we as new creatures thus tabernacle in the flesh, we should grow in grace, grow in knowledge, grow in love, grow in all the fruits of the spirit. It is not the flesh that is to grow up in the Anointed in all things, but the new creature. And the new creature never was a sinner. From its very start or begetting it was holy. It does not, therefore, pass from sin to righteousness, but from one degree to another degree of knowledge and appreciation of righteousness. Every step of the new creature is progress in Christ, progress along spiritual lines. The Lord has provided spiritual bread and spiritual water, and progress will be made in proportion as these are recognised and assimilated. Character development is thus a daily experience to these new creatures.

The character of Jesus becomes more and more their spirit, their disposition. If they maintain their original consecration, if they practise the lessons of the Lord's Word, and if they grow strong in the Lord through partaking of His spirit, they are thus becoming more and more copies of God's Son. Their testing is along the lines of continued obedience, continued devotion, as they reach larger degrees of knowledge of the Lord and Plan of God. Like their Redeemer, they must demonstrate that they are faithfully, fully submitted to the Heavenly Father's will, fully loyal thereto. But we should all know that we must not mistake these new creatures and too closely identify them with the flesh. "Ye are not in the flesh but in the spirit, if so 'be that the spirit of God dwell in you." The flesh has its natural tastes, appetites and dispositions, through heredity. These will never be overcome entirely. Hence, as the Apostle says, there is continually a warfare between the flesh and the spirit. The flesh warreth against the spirit and the spirit warreth against the flesh; for the two are contrary.

The new creature fights his good fight of faith in that he stands loyal to the Lord and continues to seek in every way the will of God as did the Saviour. This will mean various encounters with the flesh. As St. Paul says, it signifies brow-beating himself, keeping his body under, and according to Scripture it will be a 'fight to a finish. It is impossible to fully judge one another in this matter. Some of the Lord's most loyal people may have a great fight with their flesh. Onlookers might 'be inclined to judge them severely and to think that they were not sufficiently loyal. But God alone knoweth the heart. In some instances, as St. Paul intimates, it is difficult even for one to judge himself aright, difficult to know to what extent the new creature 'has done all in its power to wage a good warfare against the flesh, and to what extent the new creature may have been partly excusable for some failure to come up to the highest ideals. St. Paul says, "It is a light thing that I should be judged of you, or any man: yea, I judge not mine ownself. There is One that judgeth me."—1 Cor. 4: 3, 4.

Sometimes the battle is so closely drawn, sometimes the new creature is so beset by the world, the flesh, and the Adversary, that his victory may seem to outsiders to be rather ignoble. God alone knows to what extent better

results were possible. Every Christian, however, has recognised that if his heart has been faithful to the Lord, and the victory has even been only a partial one, nevertheless valuable lessons have been learned by the new creature, and its faithfulness and endurance have demonstrated its loyalty to the Lord, and the principles of His righteousness. The test of Jesus' character was humiliating resignation to the Father's will in everything, even unto death. This demonstrated His love to the Father, His loyalty to the principles represented in the Father's character and government. These are the tests upon all the followers of Jesus. Whoever has this love and this loyalty is to that extent a copy of our Lord.

Let us all be fully agreed as to the grand perfection of character of our Lord, and as to the fact that this heart desire must be in us if we would have the mind of Christ. It is for the Lord to let increasing trials and tests come upon us as we grow older and stronger. Sometimes He permits a great fight from within or without, or both, and we are put to the test of endurance. It is not the Lord's intention that trying experiences shall crush any; but, on the contrary, that the putting forth of endeavour to resist the Adversary and every evil shall make us the stronger. We have the promise, "He will not suffer us to be tempted above that we are able, but will with every temptation provide a way of escape."-1 Cor. 10 : 13.

Thus it was with our Redeemer. At the very close of His ministry came His most severe tests, and He cried in an agony of spirit, "If it 'be possible, let this cup pass from Me." The triumph of the new creature is shown in the succeeding sentence, "Nevertheless, not My will but Thine be done." As with the Saviour, so with His disciples there is a struggle, a fight, to the end of the journey. With the Master every trial brought a victory. With His followers, because of their inherent weakness of the flesh, this is not so, except as the Lord by His grace turns a partial defeat into victory. The new creature, even partly defeated, is exhorted by the Apostle to come with courage to the throne of heavenly grace, to obtain mercy and find grace to help for future needs. In doing this he is doing what God intended and foreordained for him. But if we say we have no sin (and as respects our flesh, no imperfection of act, word or thought), we deceive ourselves and the truth is not in us. But if we confess our sins (our shortcomings), He is faithful and just to forgive us our sins and to cleanse us from all iniquity."-1 John 1: 8, 9. He is just, for this is His plan.

In making this provision for the weakness of our flesh, God is not compromising with sin. _And in accepting this provision we are not compromising with sin either. Now the Apostle Peter gives us some sound advice in character 'building. He says, 1 Peter 1.: 14, 15: "As .obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of 'conversation." This fashioning is a gradual process. Although we discover some things quickly, we do not learn all things at once. Some things are less conspicuous before our minds than are others, and represent the finer shadings of what would be proper for a new creature. We gradually come to note these things, and gradually come to know which things we shall choose, for the knowledge of God's will is a matter of education; and it takes some time to get everything harmoniously adjusted therewith. It is in line with this thought of our text, that the Apostle says, "Be ye transformed by the renewing of your minds." We must get .our minds rightly balanced to see things correctly, according to God's will.

We have in the Scriptures all the providential indications that we might be thoroughly furnished so as to obtain a clear knowledge of God's mind, and can therefore conform our minds thereto. Thus our minds become gradually fashioned, and our reason plays an important part. God wishes to appeal to our reason because we are thus better developed than in any others way. We have the teachings of our Lord Jesus and the writings of the Apostles as a sure and solid foundation to build upon; and to show what authority the Apostles had, our Lord declared that whatsoever they should bind on earth would be considered bound in heaven, and whatsoever they should loose on earth would be so considered in heaven.

Our education progresses until at the end of this life those who have thoroughly learned the lessons of this school will be those who have been obedient children. To be obedient children means to be obedient to His Word, not to their own ideas, or given to sentimentality whereby some deceive themselves in thinking they have greater love than others, who do not feel the same way. It brings to mind some in the past who, having sympathy for Judas, have expressed the idea that he should have another chance, and thought they had greater love through their sympathy for him. Our Lord placed the main responsibility and guilt upon Judas, when He said, "The Son of Man goeth (that is, to death)', as it is written of Him (prophetically) ; but woe unto that man by whom the Son of Man is betrayed. It had been good for that man if he had not been born." As our Lord had greater love than any man, any giving the above view shows us the misguided love some have had. What has been can still be manifested in various ways.

We may even notice how many misguided nominal Christians will get up petitions to the Government for some very despicable murderer, in which the law of the land must take its course. One wonders how such can consider any measure of justice done to the victim or the bereaved. But those who have truly come into Christ, and hearken unto Him, soon learn how imperfect are their depraved conceptions, and they seek and obtain His mind that it may be theirs thenceforth, instead of their own judgments. "We have the mind of Christ," says the Apostle. It is the new mind which is transformed so that we are able to prove and know what is that good and perfect will of God.

Those whose hearts go out too strongly towards gross evildoers seem to indicate that, however much they have submitted their judgment to God's will on some questions, they have not submitted themselves on this point. To love an evil thing is on a par with hating a good thing. Both are wrong, both are evidence that the mind is not remodelled, transformed into the mind of Christ.

The mind of the Lord inculcated by His Word teaches that we are to love the beautiful, pure, true, noble; we are to love (in the sense of sympathising with) the weak, the penitent, the oppressed, who are seeking for the paths of righteousness and truth; but we are to hate iniquity and every false way, and all the meanness and sin which is against light and of the Devil. For our part we should have no thought of ever becoming more loving than the Lord; we

accept His definitions and seek to be conformed mentally to His standard. We want to love just as He loves, and hate what He hates. Of Him it is written, "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. 1: 9; Psa. 45: 7. Therefore let us continue the process of transforming our minds.

(Concluded.)

CHRISTIAN FELLOWSHIP.

(P. L. R.) (Excerpt from Pittsburgh Convention, November, 1929.)

. . . Toleration is not enough. Sometimes we hear the value of toleration praised in high terms, and we certainly agree that toleration is a great deal better than intolerance, but toleration is not fellowship. What kind of a time would I be describing to absent friends if I told them of the wonderful way in which the friends at the Pittsburgh Convention had tolerated me? They would not think that I had had such a wonderful time after all, would they? It would be apparent that only by a considerable strain on their Christian forbearance had the conventioners managed to put up with me for three days. My experience would not be exactly what we would understand by the word fellowship.

When the Apostle John (1 John 1: 3) speaks of fellowship with "us," I understand that he had reference to the fellowship of spirit which exists in the Christ Company. As our first thought in this connection let us consider 2 Cor. 5: 16, "Wherefore henceforth know we no man after the flesh." We are still in the flesh, each of us trying to "keep the body under," and the fellowship we have is the fellowship of spirit. If I meet with 'brethren who are striving to walk in the footsteps of Christ, handicapped as we all are by reason of birth, education, environment, etc., the fellowship I have with them is not after the flesh but in our mutual attempt to grow more and more like Christ. So with the Psalmist I rejoice to say, "I am a companion of all them that fear Thee and keep Thy precepts."

In Phil. 2: 1 the Apostle speaks of fellowship of the spirit. As illustrating this: Suppose I have been absent from a brother for a year or so, and during that time I have been seeking to grow more and more like Christ, to develop more of His spirit of humility and of truth. I have been trying to get more of the spirit of holiness in my life, more of the spirit of liberty, more of the spirit of joy in bearing the fruit of the spirit and in helping others, more of the spirit of patience, more of the spirit of peace. Suppose, when I meet this brother, I find he has been striving likewise and that as a result the mellowing influence of God's holy spirit in him is manifest to me as the mellowing influence of God's holy spirit in me is manifest to him. Is there not fellowship of spirit? There is, indeed. There is nothing else on earth quite like it.

There are some places where they are not so well educated—they spell the word fellowship differently. In the dictionary it begins with "f," but there are some who begin it with "g," and they go on in this way—g-o-s-s-i-p spells fellowship. That is not the kind of fellowship with which we wish to have anything to do.

Another point I have noted down for myself is, try and be a better listener—to listen in a way that shows I am giving full attention. If one's mind is preoccupied he may appear to be listening when others are speaking to him when actually his mind is too much filled with other matters to be of any real comfort to the one who may be seeking sympathy or attention. A father was reading a newspaper when his little child wished to tell him something, and he attempted to hold conversation with her while still reading the newspaper. "Listen, Father," said the little girl, tugging at his coat sleeve. "I am listening," he said, continuing to have his eyes glued to the newspaper. "Ah, but I want you to listen with your eyes, too," she replied. And so in order to have more of the fellowship of my brother in Christ I am determined to give more of my fellowship to him and this will empty my life of all the things to centre around self, that I may be free indeed to fellowship with my brethren in a way that will mean something to them.

OUR PATTERN AND HELPER.

Turn the mind to Christ at the first assault (of the tempter), and keep it fixed there. Think of Him who walked amidst temptations without ever being submerged by them, as of One who can enable His followers to do the same. Think of Him as calm, serene, firm, majestic, amidst the most furious agitations of nature, and as One who can endue thy heart with a similar steadfastness. Think of Him as standing close by thee, with a hand outstretched for thy support as soon as ever thou lookest towards Him. Remember that it is not you who are to conquer, but He who is to conquer in you.

Goulburn

THE DECEPTIONS OF SPIRITUALISM.

THE following report appeared in the Melbourne "Age" of July 9th, 1930, in respect of the death of the late Sir Conan Doyle, a great spiritualistic enthusiast. and leader :—

"Father fully believed he would keep in touch with the family on the other side," said his son Adrian. "We are certain we are going to have conversation with him. We shall miss his physical presence, but that is all. Otherwise he might only have gone to Australia."

These remarks respecting the belief of the late author and spiritualist are just another indication of the increasing hold spiritism is getting through Satanic theories and doctrines predicted in the Bible, and pertaining particularly to these latter days.

All around us to-day we see the steady growth in numbers of adherents to this devilish belief, and one wonders how the average intelligent being could be so easily led to accept its teachings, with all the deception and contradiction of the Bible presentation respecting the death state. We have only to study our Bibles to note how- the great Adversary, Satan, has ever sought to oppose the Word of God and His plan and purpose respecting mankind, and in consequence has been successful to a very great degree in deceiving the people regarding the original sentence of Jehovah, on account of disobedience—"dying thou shalt die."—Gen. 2:17. This arch-deceiver, Satan, deceiving our first parents with his great lie (and he is the father of lies—John 8: 44) in stating, "Thou shalt not surely die," set himself up in direct opposition to God, and it is this same great lie that he has been successfully foisting upon mankind generally, as he works continually in the hearts of the children of disobedience to blind them to the glorious Scripture truths.

We are glad that the Bible is so reasonable and clear regarding not only the state of the billions resting in the tomb, but also the remainder of the race in a dying condition, through hereditary weaknesses, trespasses and sins, mainly on account of our first parent's transgression. God's Word assures us that "the dead know not anything."—Eccles. 9: 5. "Though their sons come to honour, they perceive it not of them."—Job 14: 21. "That there is no Wisdom, device, or knowledge in the grave, whither all goeth."—Eccles. 9: 10. That the hope of each, and all from the grave and this death state is through the sacrifice of Christ as the ransom price for sin and the curse of death, and by a resurrection through Him, who said, "I am the Resurrection and the Life," in the great central teaching and hub of the Christian's belief and faith; all else as expressed in the various beliefs, such as taught in denominations of to-day, and also by Evolutionists, Christian Scientists, Higher Critics, and Spiritualists, must be, and is, only credulity, without any ground for their Satanic and man-made theories. John 5: 28, 29 clearly teaches that "the hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and come forth," and other Scriptures teach that God hath appointed a day (the great Millennial Day of Christ) in which He will judge the world in righteousness by that Man (Christ and His Body members, the Bride of Christ), whom He hath ordained (Acts 17: 31; Luke 12:32); and the Apostle Paul states (Rom. 8: 22, 19), "The whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God."

While presenting the Scripture teaching respecting the departed, we are not underrating or denying the fact that spiritism is a very real thing, but acknowledge that it has been in existence right from the time of Satan's deflection and opposition to God. This great Satanic influence through his agencies, the evil spirits (Gen. 6th chap.) and mediums, has been very much in evidence following the days of the Flood and ever since, and soundly condemned by God to the extent that if any of His chosen people (Jews) were found associating with or practising witchcraft, sorcery, and the like, they were to be immediately put to death. Also, in the days of our Lord and His apostles, we find a strict denouncing of this evil tendency and practice, and the necessity of casting out numerous evil spirits in possession of certain individuals, who had become obsessed and demented in consequence.

Surely, then, statements as appear from time to time in the daily news only go to show that the great leader of spiritism, Satan, is ever fostering and misleading, with cunning, device, the old original lie, "Thou shalt not surely die"—and thus mankind in general of all sects and denominations are becoming more and more susceptible to his seducing doctrines and devilish theories and teachings, such as, for instance, the immortality of the soul, and the evolution theory, both of which plainly deny the need of Christ as the sacrifice for sin through Adamic weaknesses.

Particularly in these last days we would warn each and all against this arch-deceiver as he transforms himself into an angel of light, putting light for darkness, and darkness for light. We need to have on the complete armour of God, that we may be able to withstand all the fiery darts of this wicked one, and to stand, having our loins girt about with the pure message and light of the Truth. Only the Gospel truth can sanctify, and only the saintly few are being kept during this acceptable time from the wiles and besetments of the Adversary, whereas the vast majority of the world have been blinded by erroneous beliefs at the hands of the Prince of this world, Satan.

Thank God the time is fast approaching when the shackles of sin, superstition and error are to be broken and the clear light of the Gospel poured out upon the people after this great deceiver has been bound. Then the eyes of the blind shall be opened, and men shall come to rejoice in the love, mercy, wisdom, and grace of God through His rich provision in Christ, who is the Resurrection, the Way, the Truth, and the Life."—Rev. 21

The statement of Mr. G. A. Brown, given in the first of a series of lectures on Spiritualism which appeared in the press some time ago, is heartily endorsed, and we would that all men would view this Satanic belief in the same light, and denounce it as this gentleman did, as opposing the Word of God and its teachings. We publish his remarks herewith, and trust that our readers will be encouraged and helped to stand on guard in this evil day against the deceptions of the Devil, the Prince of this world, and the father of lies. Mr. Brown admitted the phenomena of Spiritualism, but denied that they were the manifestations of departed human beings. "They were," he contended, "the work of devils and seducing spirits. Spiritualism was founded upon the lie first promulgated in the Garden of Eden, that man was immortal. It denied that there was any God and yet sought to make everyone a god. It was the witchcraft and necromancy denounced in the Bible, and its prevalence at this time denoted that the second advent of Christ was at hand."

MR. ARTHUR BLACK, writing in the "British Weekly" regarding "The Life of the Poor," says: "While most people will agree that the struggling, ill-paid or unemployed family must be helped, in spite of poverty, into a decent home, is it not often forgotten by those who draw up tables of figures as to the weekly cost of living for working-class families, proving that their wages do not permit of as much as 11/- per week being paid for rent of council houses, that many slum dwellers are drained dry by the public house, by sport and the bookmaker, by the cinema and amusement hall? The proportion of weekly income that some poor families spend in indulgence is extraordinary. Those who

want to get at the root of things cannot ignore such facts as those revealed regarding Bermondsey by Dr. Salter, M.P., and as to part of St. Mary's Ward, Birmingham, by the Rev. E. Benson Perkins. In the first named over 2000 families are overcrowded, more than half the deaths take place in public institutions, every seventh person two years ago was getting poor relief, and nearly 4000 were on the unemployed registers. Yet, based on -figures returned at the quinquennial valuation in 1925, it is computed that £1,200,000 was spent in the 230 licensed houses-and a few clubs, a yearly average of £10 per man, woman and child—a sum more than equal to all the rents and to the milk and bread bills of the borough. The average paid in compensation for surrendered public houses in recent years has 'been £5400. In the second case, in a melancholy area, with over 400 back-to-back houses, and with the infantile death rate twice as high as in favoured districts, there are 62 licensed houses, one to every 295 inhabitants, and an average of £1 per week per family is spent in drink. -Clearly a reform in many a family expenditure would be one long step. forward.

"No doubt such facts as these will be brought before the Licensing Commission by way of proof that the drinking habits of a section of the people who can least afford to waste their resources of health, character or cash are perhaps the most potent agency in perpetuating slum evils and in hampering every kind of attempt at removing them.

"Because the human element is more crucial than .the economic, I re-echo my cry for the much more adequate support of those engaged in this moral and spiritual struggle in the slums." •

The poor "groaning creation" still groans and waits for the Kingdom. That such conditions still exist in the land of the most enlightened nation and the nation that has clone so much to carry the Bible to the uttermost parts of the earth,- to evangelise and lift up the depraved races of the world, seems strange. •

We have heard much about the churches winning the world for Christ and establishing the Kingdom, yet how far from 'being Christianised is England, with all its-grand cathedrals and professions. Yet no land can boast of more noble effort to lift the fallen and to • provide opportunity to all to.earn an .honest decent living. Had we to think that such was the purpose of God for the Gospel Age we should have • to conclude, as so many have done, that Christianity had proved a failure. While approving and appreciating every good' effort calculated to alleviate the condition of the ill-born and unfortunate, yet we rejoice to say that Christianity has not yet ,been. tried. The Church has not yet been authorised to reform. the world. The commission given to the Church referred only to the preaching' of the Gospel as a -witness to all: nations in order to select a church—a class to be specially prepared to reign with Christ (Rom.. 8 :*17; Acts 15: 14/7) in the coming Age, for the blessing of all the families of the earth. When God's Will shall be done on earth as in heaven, there will soon be no such blots in all the earth. The present systems, with all their faults, have made some noble efforts to rule, but their 'best is failure. When man realises that he cannot of himself reach the Golden Age of peace and plenty, the Kingdom will 'be prepared to begin its wise and: benevolent reign. To-day we see the signs that the time is near. Before that day comes, however, the present systems are to go down ill a "time of trouble such as never was before, nor ever will 'be again." Then the Jewish people will again be established in Palestine and 'be used of God as the earthly representatives of the spiritual kingdom. Satan will be restrained and Christ and His Church will have the dominion. How great a change that will be. Satan has prospered the wicked, "yea, even those who tempt God are set up." but Christ will reward the righteous, who will "flourish like the palm." All who will turn 'to. serve God and righteousness will be rewarded by. health-. prosperity. and "when the judgments of the Lord are' abroad in the earth then will the inhabitants of the earth learn righteousness," "truth 'and righteousness shall spring out of the earth," and soon "the whole earth shall be covered with the glory of the knowledge of the Lord as the waters cover the great deep."

The good hopes, however, are not to discourage any in any good efforts of relief. We are to "do good unto all men as we have opportunity, but especially to the household of faith."

CLASS MEETINGS.

For the benefit of our readers, particularly those who may wish to get in touch with, or visit the various classes in the coming months, we desire to state that regular meetings of the friends are held each Sunday afternoon and evening at the present time, at Rawson Chambers (5th floor), Room 593, Pitt-st., Sydney ; Liverpool Buildings (2nd floor), Flinders-st., Adelaide; and Molesworth Chambers (3rd floor), 450 Little Collins-st., Melbourne.

For further particulars in respect of these and other gatherings of the Lord's people who appreciate the unfolding of truths respecting the Divine Plan, the second presence of Christ, the Harvest, the gathering of the saints and the consummation of the Age ; also regarding the circulation of literature on these and other important truths, please address, The Secretary, Berean Institute, National Bank Chambers-Hawthorn, E2, Melbourne, Victoria. 4

CORRECTION.

A passage in the Question Box of last month's "Peoples Paper" stated that the Law Covenant was also the Abrahamic Covenant. The reading should have been the Law Covenant, as also the Abrahamic Covenant. While the Lord came as the Angel or Fulfiller of the Law Covenant so that Ire might redeem those under the Law; He was in the larger sense the Angel or Messenger of the Abrahamic Covenant, the Oath-Bound .Covenant, which is the hope of both natural and spiritual Israel.

The Messenger or Servant of that Covenant is the One through whom its provisions will be accomplished, namely, the seed of Abraham.—"which seed is Christ." (Gal. 3: 16).

Correspondence

Queensland,

11th August, 1930. My Dear Friends,

Please find enclosed . I know I am in arrears for the little "Paper," but I thank you for sending it, and hope this amount will cover what is due, and pay for another year. I live in the bush, and seldom meet with Christian friends, at least with friends that will talk heart to heart about our dear Redeemer, so the little "Paper" is very welcome and very helpful. Hoping it will continue its good work for many a year, and that the Lord will bless every effort put forth for the advancing of His Kingdom.

Your sincere Friend,

New South Wales, 11/8/30. The Secretary,
Berean Biblical Institute.

Dear Brother,—

I received the copy of "The Divine Plan of the Ages" and also "Foregleams of the Golden Age" in safety and would be much obliged if you would send me "The Revelation of Jesus Christ" in two volumes. I sent two: one I had to my mother, but heard last week of someone whom I thought might be interested in them.

I am sorry to say that I do not know anyone in this area who seems to take any interest in religion, except that of the nominal Churches, so I have to rely on the "Herald's," etc., for companionship. Sister —, from — writes often, for which I am very glad, as she was the friend who brought to my attention the very unsatisfactory state of affairs in the I.B.S.A.

I am enclosing — for the books. If there is a small amount left over after they are paid for, kindly keep it for the Tract Fund. With kindest regards from

Your Sister in Him,

Durban, South Africa. Dear Brother,

No doubt it will interest you and others, particularly those who contributed to the Zulu printing fund, to hear what has been done.

Immediately on arrival here I began to get the matter in hand, and within a week had settled upon both the work of translation and printing. The booklets will be ready, I hope, in about two weeks, and there are willing hands to endeavour to place them where they may be appreciated. We shall, anyway, feel that the message of the true Gospel has been put in a simple way so that the Zulus may take hold upon it. Our prayers should then be that the Lord will bless the effort, even if the results may not be seen for "many days." Being in booklet form, it is hoped to be more carefully preserved. During the remaining time I am hoping to get a little more in touch with some of the Indians as well as the natives. Many of the Indians speak English and are professing Christians. The class here appears to be progressing in Christian character, and it is a pleasure to see them all again. They are all so kind. Possibly they do not appreciate all the opportunities there are in this country. It may be that the narrow way being so near the end that not many more are to be gathered into the garner as members in Christ. Yet it is not for us to neglect the opportunity of "doing good to all men" but to seek to bring the glad message of the wideness of God's mercy to all. It is not for us to conclude that there is nothing more to do: it is for us to fulfil the commission of our Lord to the Church, "Go into all the world and preach the Gospel," and to leave the Lord to grant the increase whether it be for the "high calling of God in Christ Jesus" or for the call of the "Spirit and the Bride who say come, and whosoever will let him come and take of the water of life freely."

With Christian love to all,
Yours in Christian service,
R.E.B.N.

Question Box.

Question.—Are the foolish virgins that have no oil in their vessels a spirit-begotten class? Seeing they are shut out from the marriage chamber, will they ever get into the heavenly phase of the Kingdom?

Answer.—The parable of the ten virgins was undoubtedly given as illustrating the matter dealt with in the preceding chapter (Matt. 24). Indeed, the three parables of chapter 25 show the progressive development of our Lord's work at His second presence. This first one indicates the attitude of those Christians who at that time should be looking for His coming. Evidently all who are watching are not properly prepared for the event for which they are watching and waiting. Some have taught that the five foolish virgins represent a class of sinners eternally lost. There is no such thought intended, for the foolish as well as the wise are "virgins," pure ones. They have turned away from the world of sin to serve the living God. The only way to be "pure" ones is by faith in "the blood of Jesus Christ, which cleanseth us from all sin." This class (five unwise virgins), then, represents a justified class, "justified by faith, and at peace with God." Not only so, but they have faith in the Lord's Return and Kingdom, and have their minds exercised on the subject, and have their lamps trimmed. They discern Bible evidence in the signs of the times, so are in an attitude of expectation, and are associated and go out with the wise virgins to meet their Lord. They have the same hope of entering with the Bridegroom. The difference is that they were short of oil. Possibly those who had positively fixed upon some particular date when the Lord would come, and then became discouraged because He did not come as they expected, may be represented in these foolish virgins. They lacked sufficient supply of the Holy Spirit (oil). Their

knowledge and enthusiasm had been more a matter of the head than of a fully devoted heart filled with God's Holy Spirit, ready to trust through light and shade, when the way is plain and when the road is dark, when the sunshine of Divine blessing surrounds them, or when "clouds and storms go o'er my head and every comfort be withdrawn," when "sometimes a light surprises the Christian while he sings," or when disappointment be their portion. Still they loved the Lord and hoped to enter into the marriage chamber. While they failed to have that deep heart appreciation and preparation which would have gained that great reward, they did go to the market of experience and the Word of God, and, having obtained a further supply of the Holy Spirit, they knock at the door and are disappointed to find they are too late. However, while the Lord could not recognise them as of the class He desired, they are not eternally lost. The purpose of the parable was to urge watchfulness and carefulness in preparation of heart to meet the great Bridegroom.

The thought that the five unwise virgins represent an earthly class is out of accord with the Scriptures. There is no calling to an earthly hope during the Gospel Age. "We are all called in one hope of our calling."

During the Law Dispensation there was no heavenly hope. It was an age of works to be rewarded by earthly hopes. The Gospel Age is an age of faith to be rewarded by spiritual blessings and a heavenly hope. The coming Kingdom Age again, be an age of works to be rewarded by natural human blessings and eternal life on earth. The five unwise virgins represent a class begotten to the same hope of the high-calling of God in Christ Jesus as the five wise who enter in. They fail to gain the prize, but being rightly exercised by their disappointment, they seek grace and help and secure more "oil," more of the Holy Spirit and its work of grace in their hearts, and come through great tribulation with their robes washed in the blood of the Lamb. While they missed the wondrous opportunity of sitting with Christ in the throne, with those who are "more than overcomers," they are shown in Revelation 7 as serving before the throne. They are indicated in Psalm 45, "The virgins her companions that follow her," and in Genesis 24, as the nurse of Rebekah, who represents the Bride of Christ.

Question.—What is the difference re anointing and spirit-begetting?

Answer.—The anointing and spirit-begetting of the members in Christ throughout this Gospel Age we would understand to be a little different, and yet together bringing about the same result to the faithful—the birth of the new creature to the Divine nature.

In the type of the anointing of the priesthood (Exod. 29: 7) the anointing oil was poured upon the head of the high priest only, and ran down over the body to the skirts of his garments (Psa. 133: 2). So with the anti-typical Priesthood, the Head only was anointed. The under-priests are not anointed individually, but as members of Christ's Body are partakers of the same anointing after their Head. "The anointing which ye have received of Him abideth in you."—1 John 2: 27.

On the other hand, each truly consecrated member accepted by the Father is begotten individually to the new nature, and throughout their earthly pilgrimage it will be necessary to keep under the holy anointing oil, the Holy Spirit, flowing down from our Head for the purpose of development as new creatures. If we come out from under the anointing, or, in other words, if we put off the wedding garment, there would be immediate danger of quenching the spirit within us. So while each member is begotten individually, how necessary it is that we keep under the holy anointing of our Head, for we are complete only in Him; we are accepted in the Beloved.—Eph. 1: 3-6.

Question.—Will you please explain Luke 12:36, "When He will return from the wedding"? What wedding is meant here? and who are the servants that He will find watching? Can it be the marriage of the Bride?

Answer.—While the above text is much misunderstood, perhaps there is a no more important one than these words of the Master respecting what must be the attitude of the Lord's people in this only acceptable Age and particularly during the period of His Parousia.

From the context we note our Lord's words are along the line of watchfulness and a state of preparedness concerning the -Sainly footstep followers of Christ, urging all to have their loins girded about and lights burning, and admonishing His people to give diligence that they might be found at all times acceptable to Jehovah through 'Him. But especially do the words of this text apply to the period of our Lord's. presence, and warning His followers to be in such an attitude of piety and readiness for His presence in order that they should receive the promised blessing which His parousia would bring to the faithful according • to verse 37 of this chapter.

In explaining this verse we are not to view it in the light of our questions, but must realise that it is only in the nature of a parable that our Lord would picture the matter in illustrating the alertness and attentiveness that shall ever characterise His followers. Amongst the Jews there would be no occasion on .which the servants of the _household would, be expected to be more alert or to manifest more interest in the •welfare of the household than on- the evening or morning on which their master would come to his home bringing with him his bride. And -so the Lord chooses this as an appropriate illustration of the alertness that • should characterise His followers while waiting for His second coming.

.The sole lesson here is that diligence in service, that watchfulness for the interests-of the Master's cause, that faith in His promise to return and expectancy of the event, serve as an aid or stimulus to proper service. When the master of the house should arrive with his company it ,would be a reflection against the interest of his servants and their love and devotion for him, if on such an occasion . they. were found asleep or otherwise than ready to open the door at the master's intimation of his arrival: The parable implies that at our Lord's second coming He will have arrived before any of His faithful servants .will be aware of the fact, and this agrees" with our. Saviour's reply in answer to the disciple's question, "What shall be the sign of Thy presence?" not what shall be the sign of His arrival, but the indications of His presence after He had come. His presence will -be known by the knock, and the knock would correspond to an announcement, through some special unfoldment of His Word and..a .recognition of the fulfilment of

prophecy.

- According to ancient Jewish method of reckoning the night time, the second watch would be from ten to two o'clock, and the third from two to six o'clock. The parable does not state in which watch the Master may be expected. That question was left open; the faithfulness of the servants being tested in proportion to His delay, Many would find it easy to keep awake and alert during the 'first watch, not so many during the second watch, and still fewer during the third. It is in accord with this implication of the parable that we find to-day general lethargy amongst Christian people respecting the return of the Bridegroom and the glorious things of the Kingdom to be brought unto His faithful household.

Many are asleep in Zion, many are overcharged with the cares of this world and the deceitfulness of riches. Not only have worldly people made a god of -business, money and pleasure, but many who are at heart lovers of righteousness, and who desire to be considered servants of the Lord; are seriously overcharged, absorbed in worldly things. Their hearts are so filled with these, other minds are so occupied with some great work, movement, outward success, pleasure or personal interest that they cannot hear the knock. "They know not" in the sense of a heart appreciation of the Master's presence and open not their hearts to the things pertaining to this-wonderful announcement for which the Lord's people have waited so long and have prayed earnestly. "Thy Kingdom come." "Such are missing in consequence a great blessing implied 'in our Lord's words and parable.

What I say unto you, I say unto all—"Watch."

THE VALLEY OF SILENCE.

"Come ye apart and rest awhile."

"In the hush of the valley of silence

I dream all the songs that I sing;

And the music floats down the dim valley,

Till each finds a word for a wing,

That to hearts, like the dove of the deluge,

A message of peace they may bring.

"But far on the deep there are billows

That never shall break on the beach;

And I have heard songs in the silence

That never shall float into speech;

And I have had dreams in the valley

Too lofty for language to reach.

"And I have seen thoughts in the valley,

Ah me, how my spirit was stirred!

And they wear holy veils on their faces,

Their footsteps can scarcely be heard;

They pass through the valley like virgins,

Too pure for the touch of a word.

"Do you ask me the place of the valley,

Ye hearts that are harrowed by care?

It lieth afar between mountains,

And God and His angels are there:

One is the dark mountain of sorrow,

And one the bright mountain of prayer."

—Selected.

When discouragement appalls you, your cry is, "What's the use?"

-Your heart is heavy laden, faith's hold is weak and loose:

Just grip a little tighter, and a little tighter still,

Refuse to be a weakling, when you have a mind and will.

—1 Peter 1: 13; Eph. 6: 10-18.

The trivial round, the common task,

Will furnish all we ought to ask:

Room to deny ourselves; a road

To bring us daily nearer God. —Keble.



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PRICE-TWOPENCE HALFPENNY

HUMILITY IN SERVICE.

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

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

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

A GOODLY HERITAGE DESIRED.

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

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

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

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

How heart-searching was this question! It meant, "are ye willing?" because it would be impossible for the disciples to have known their own ability except in the sense of having confidence in God that He would give the ability to those who had their wills thoroughly subjected to His. This is illustrated in the symbolical baptism in which one no more buries himself than he raises himself. We merely surrender our wills, our all, to the Lord, and He, by His Word and grace, works in us to will and ultimately to do His good pleasure—expecting from us only the possibilities, and assisting us to these with grace sufficient for us, for every time of need.

"MY GRACE IS SUFFICIENT FOR YOU."

That these two noble apostles were not inspired by selfish ambitions in this request is evidenced by their prompt reply to the Lord's searching question and later on evidenced by their faithfulness even unto death. They said, "We are able"—that is, "We are willing. God helping us, we will sacrifice everything to follow in your footsteps; we will count

nothing dear unto us; we will lay aside every weight and every sinful besetment; we will run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith.” “This we may assume to be a larger statement of their devotion.

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

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

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

THE MEEKEST AND MOST ZEALOUS.

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

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

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

OUR LORD SERVANT OF ALL.

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

in thus dying He gave Himself a ransom price—a corresponding price for the sins of the whole world.

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

“BE NOT MANY OF YOU TEACHERS.”

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

BE STRONG.

Be strong to bear, O heart of mine,
Faint not when sorrows come.
The sum of all these ills of earth
Prepares thee for thy home.
So many burdened ones there are
Close toiling by thy side,
Assist, encourage, comfort them,
Thine own deep anguish hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek every hungry heart to feed,
Each saddened heart to cheer,
And when stern justice stands aloof,
In mercy draw thou near.
True, loving words and helpful hands
Have won more souls for Heaven
Than all the mixed and various creeds
By priests and sages given.

For every grief a joy will come,
For every toil a rest;
So hopes, so love, so patient bear—
God doeth all things best.
Be strong to hope, O heart of mine,
Look not on life's dark side;

For just beyond these gloomy hours
Rich, radiant days abide.
Let hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thine anxious fears.

SODOM WAS REALLY BURNT DOWN.

Site Discovery Proves It -was -Older than Jericho.

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

The remains of the city are situated on the eastern plain of Jordan, approximately five miles north of the Dead Sea.

They contain pottery and other articles showing that the city was built early in the Bronze Age.

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

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

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

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

EXCERPT PITTSBURG CONVENTION REPORT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"THE DEAN OF PETERBOROUGH AND THE FLOOD."

The following letter was addressed to the editor of

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

"Sir,—It's a pity that Deans in the Church of England have so little time for study, Dr. Langdon, the Professor of Assyrian at the Uni of Oxford, himself once held the Dean of Peterborough, has mistaken view that there was no Noah and no Flood. He now handsomely acknowledges his former error, holds firmly by the 'historical accuracy' of the Old Testament, and by his own discoveries has placed the fact of the Deluge beyond dispute as having taken place about 3400 B.C. He has even found ten kings 'before the Flood, and sent notice of these 'epoch-making' facts (as he calls them) to the Press of Europe and America. I am now able to add to his authority that of his predecessor, Dr. Sayce, who, since the new discoveries at Babylon authenticating the traditional dates and facts of the Book of Daniel, allows me to state that he now regards the 'Higher Criticism' as 'bankrupt : the rout is complete.' I wish Deans would keep abreast of scientific research. 'The priest's lips should keep knowledge, for he is the messenger of the Lord of Hosts.'—Mal. 2: 7."

Dare to look up to God and say: "Deal with me in the future as Thou wilt; I am of the same mind as Thou art; I am Thine; I refuse nothing that pleases Thee; lead me where Thou wilt; clothe me in any dress Thou chooseth." —Epictetus.

A Present Day Church Service.

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

"Prolonged applause greeted reference made at Wesley Church yesterday to the splendid performance of the Australian cricketers in England by Mr. 1). Mackinnon, president of the Victorian Cricket Association, during the course of his address on "The Place of Sport in National' Life."

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

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

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

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

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

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

When disappointment foils you, and what you thought was best

Fades away as daylight when the sun sinks in the west—Then tread the paths of wisdom, where riches real and true
Are waiting to be gathered—the treasure’s great for you!

—Prov. 2: 1-11; James 3: 17.

When wisdom’s gems are gathered, rare gems which beautify,

Then praise the Lord of heaven, who heard your feeble cry,

And send them hither, thither, there are others in distress, If you would live forever, then you must live to bless. —2
Cor. 9: 6-15; 1 John 2: 17. 30

Correspondence

10/6/30.

Dear Brother,-

I have to thank you for sending me the copy of Leeser and Morton Edgar’s paper on the British Israel question. These I am keeping meantime for further perusal, if you don’t mind.

I have just skimmed Bro. Edgar’s pamphlet. and I think his ideas regarding the resurrection are helpful; for I do not think, if the various tribes are to ‘be again reformed, it is possible that the material-I might say the mixed material—at present available can help to any extent. But personally I do not see that there will be-need for discrimination in the work of the Kingdom, unless there will be some form of ritual needed to help some races—like pictures illustrating special heavenly teaching, for Christ used earthly things to illustrate heavenly.

But I find that the British Israel quest is not for the Ten Tribes as such. Joseph or Ephraim is the Tribe they are only concerned about, or chiefly, for the promises made to Ephraim approximate more closely the British fulfilment. They are put to great straits to get history to trace the wanderings of the Tribes to Britain, and apparently do not mind twisting things to suit. They make history out of their own “probabilities” and “conjectures,” but the language of the New Testament decisively destroys their imaginings. “I am not sent but to the lost sheep of the House of Israel,” said Christ, and He came to where He found them. •

Again thanking you and with Christian regards, Yours in Him M.W.

Question Box.

Question.—What is your thought re Ancient Worthies coming back before the Great Company are glorified?

Answer.—We do not know of any scripture that would seem to teach that the Ancient Worthies would be resurrected before the members of the Great Company are glorified. To our understanding the raising of the Ancient worthies is part of the restitution work at the beginning of the Millennial Age, and the spirit-begotten class selected during the Gospel Age, must be complete before the Great Mediator, Christ, Head and Body, could reign for the restitution work. the Great Company will not be of the Bride, filling their covenant of love willingly. As the merit of our Redeemer is applied on behalf of the spirit-begotten class only, during this Gospel Age, our understanding is that it could not be applied to the Ancient Worthies, or the world of mankind until the new Creation is complete.

We realise. also. that there is no call to the Great Company class—we are all called in the one hope of our calling (Eph. 4 : 4)—and the provision God has made for -the lesser reward is an evidence of great mercy and favor, so that a large number of spirit-begotten sons do not go into the second death.

Question.—When did the Lord come to His temple, and how do You understand Malachi 3: 1-6?

Answer.—This prophecy had its fulfilment at the first advent of Christ. The angel, in promising Zacharias the birth of John refers to him as the one who would fulfil this prophecy, see Luke 1: 15-17, and Zacharias, being filled with the Holy Spirit when John was born, sings, “Thou, child, shalt be called the prophet of the Highest, for thou shalt go -before the face of the Lord to prepare His ways,” Luke 1: 76. Our Lord also identifies John as the fulfiller of this prophecy in Matt. 11: 7-14.

The Messenger of the Covenant, the Logos, Messiah, then came to Israel. “He came unto His own and His own received Him not.” He came to the temple and there witnessed to the-truth. The few were purified, and as wheat they

were gathered into the Gospel garner. The harvest of that period was ended; the words rang out; “your house is left unto you desolate,” and the bundles of chaff were ‘burned in the great destruction of :Jerusalem—Ezek. 15. “Who may abide the day of His coming?” Only a remnant was saved. Rom. 9:27.

Reading to the end of Malachi’s prophecy it would seem evident that a further fulfilment is indicated in respect of the Christian Church what Paul speaks of as the Israel of God. As the angel of the Covenant” (the Law Covenant was also the Abrahamic Covenant) came quite unawares to the typical temple of Israel, just so He would come again as a thief. Rev. 3:3. “If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know at what hour I shall have come” (Diaglott).

As the Lord was present purifying the sons of Levi, calling out “the Israelites indeed,” conducting the harvest the religious leaders of that clay knew it not, just so He would again come unawares to Christendom, the Harvest of the Age would proceed, He would be dealing with His- own who are all to be sealed prior to the great time of trouble which will destroy the present systems as completely as the Jewish polity was burned up. After this, His saints having all been glorified, His Kingdom will be established and righteousness and peace begin to dwell on earth. The Jewish people (Israel) will then come again into prominence, being blessed according to the Abrahamic promise. Rom. 11: 25-29.

All evidences seem to indicate that the Lord came to His Temple many years ago, and has been conducting the harvest work and judging among His people. Who shall be able to stand? At the first advent the Lord came as a man “made flesh” to deal with a natural people, -but the second coming is to a spiritual people, who walk by faith and not ‘by sight, and He comes not again in a ‘body of humiliation that can be located, seen or handled. but in power and great glory as a spiritual being. “in the express image of the Father.” It is, tl • -fore. only those “brethren Who are not in darkness those watching, who can recognise His knock and rejoice in His presence. 1 Thess. 5: 1-9; Rev. 3 : 20.

BE YE TRANSFORMED.

“Be not conformed to this world, but be ye transformed by the renewing of your mind.”—Rom. 12:2.

THIS subject is relating to our character development, an important feature of the plan of God. The Christian’s part in the eternal purpose depends upon his character development. God’s plan is going to be carried out. He will have a class selected from the earth who will worship and serve Him. But whether we are to be of the heavenly number who will eternally love and praise Him and eternally enjoy His favour and blessing depends upon individual character development in Christ. So after becoming acquainted with the various features of the plan of God in a general way, our minds seem to fix upon that one thing, upon which the enjoyment of God’s eternal blessing depends.

The great questions that confront us, then, are : What is the standard of character that we must develop in order to have the assurance of enjoying the plan of God in its consummation throughout the endless ages of eternity? Is it possible to develop such a character? And how is it developed?

Let us notice the standard that God has set. In Romans 8:29 it reads, “Whom He did foreknow, He also did predestinate (determine or decide) to be conformed to the image of His Son.” This shows the standard. God has decided that this class whom He did foreknow to be joint-heirs with Christ should be character images of Christ. The same thought is given in Eph. 4: 11-16, when it speaks of the Lord’s providing of evangelists, teachers and pastors for the perfecting of the Church, for the edifying (instruction) of the body of Christ. For how long? Until they come to the unity of the faith, unto a perfect man. What is that perfect man? Unto the measure of the stature of the fullness of Christ. We see from this last clause that the full measure of ‘Christ’s character is the standard.

Again, in Eph. 5: 25-27, it says, “Husbands, love your wives even as Christ loved the Church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing ; but that it should be holy and without ‘blemish.” Now we can see that if the Church would be presented in His presence without blemish, without spot or wrinkle or any such thing, she would be Christlike. would she not? What does it mean to be presented without fault or without ‘blemish? It means that every imperfection of character is to be overcome. Every unholy quality of disposition is to be cleansed away. He washes us from our past sins by His blood; but it takes the Word and constant obedience to sanctify us.

For example, take pride, the disposition of self-exaltation in heart or in act, and therefore an unholy quality of character. Of a king it is written: “His heart was lifted up to destruction.” Humility is expressed in the exhortation “Let each esteem others better (more important) than themselves,” and “Not unto us but unto

‘Thy name give glory.” Now to be presented without fault and without blemish would mean that this disposition of pride would be so completely eradicated that no temptation, however strong, would ever arouse in the • heart in the least degree self-importance or self-exaltation.

Further, since Christ makes the Church holy by making the individuals holy, this passage would read : Christ loved me and gave Himself for me that He might cleanse me by the Word, that He might present me unto Himself a glorious character without spot or wrinkle, that I should be holy and without blemish. Here again holiness or Christ likeness is set as the standard. Additionally, this passage also shows the possibility of reaching that standard. It says Christ so loved the Church, not that He may do an impossible thing; for if it were impossible that we could be presented holy, or to become Christlike and without blemish, do you think that Christ would have died and attempted it? No! Therefore the very fact that Christ died and attempted to sanctify the Church and present it holy, reduces it to a glorious possibility,

There are other texts that teach the same thing. Take Eph. 3: 14-19, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and in earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." What does it mean to be filled with the fullness of God? It certainly means to be filled with Godlikeness. That is the only reasonable way that we can be filled with the fullness of God while in the flesh. Here again the possibility of our becoming Christlike is taught. God knew that our weak faith and our depravity and our failure to make ourselves holy by our oft-repeated efforts would cause us to doubt the possibility of becoming Christlike. The thought of becoming a complete overcomer seems clearly beyond the range of possibility.

A brother was -once asked, "Do you think it is possible to attain to the condition described in these verses?" He replied, "It is for some." Another replied to the same question, "According to their capacity." We see how they doubted the possibility. But now note carefully and thoughtfully every word of the 20th verse, and it will be seen that reference is made the grand experience described in the previous verses. Now unto Him who is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us." We see He can do not only as much as we can conceive or ask, but abundantly more. It takes real faith to believe that God can make us holy or Christlike. So we see there is no question as to the standard now. It is Christ likeness or holiness, and it is possible for us as new creatures. And we can scarcely overestimate the importance of being thoroughly convinced of these truths.

If we are fully persuaded that we must become Christ-like or we cannot inherit eternal life, or the Kingdom, and if we are also fully persuaded that we can become like Christ in His strength, we will arouse ourselves to seek to attain it; If we indulge in the thought that our desire to be good, to be holy, to be like 'Christ is all that is necessary, we will never be willing to seek to become holy with sufficient earnestness, or willing to endure the trials and take the crosses that will perfect us in love. We must not let the enemy deceive us. Let this thought ring in our ears : We must become Christ-like, and we can through Him who strengtheneth us. There is a path that leads to it, and we will find and follow it.

Now, let us consider a few scriptures that show the necessity of developing Christlikeness. Since His character is the standard to be reached, and since it is reached gradually, we must bend all our energies to the attainment of this end, or sooner or later we shall become completely and forever separated from the Lord. He says, "Every branch in Me that beareth not fruit." We notice the 'branch was in the vine and yet did not bear fruit, did not make the effort to become Christlike. What shall become of such branches? "He taketh it away." Our standing in the Lord is not because of our knowledge simply, but because of our becoming Christlike. Are we growing? Are we bearing increasingly the fruit of the spirit? Do we have a clearer insight into what Christ's character is like? Again we must be developing more and more the spirit of the Lord in order to 'be useful now. First by example, "Be thou an example of the believers in word, in conversation, in character, in spirit, in faith, in purity." Are we becoming examples to others? Is the life or spirit of Christ • being manifest in our mortal body? God expects this of us. The brethren need such an example and stimulus.

In Eph. 6: 18 we are told to pray one for another with all prayer and supplication, and in James 5: 15, 16, we are told that the prayer of faith shall save the sin sick, and that the prayer of the righteous man availeth much. It is the prayer of a righteous man and the prayer of faith that is to bring the results. A righteous man is not necessarily yet perfect, but he is obedient and growing. In John 15: 16 we will notice that Jesus points out that the more we bear fruit (grow in holiness) the more successful will we be in prayer. Christ has chosen us to bear fruit, that whatsoever we ask the Father in His Name He may give it us. We see also the more we develop in character, the more we can serve the brethren by obtaining blessings and enlightenment and mercy for them through prayer. Have we the love that gives us the longing to thus help the brethren, or are we cold, critical and indifferent? If we get into the latter condition we are getting into a dangerous position. Do we pray the prayer of faith, and the prayer of the righteous man on behalf of the brethren? Does our love prompt us to this? We can have such a love if we will.

We find it written in 1 Thess. 3: 12, "The Lord make you to increase, and abound in love one toward another." The great work which the Lord has for us to perform in the coming Age demands that we become Christlike. No other character would do. We see how hard it is to deal with one another now owing to our lack in courage, faithfulness, patience, mercy, humility, firmness. Nothing but the love described in the 13th chapter of 1 Cor. will fit us to deal with the fallen race. "Herein is love (to be) made perfect in us, that we may have boldness in the Day of Judgment, because as He is, so are we (to become) in this world."--1 John 4: 17.

God has a love that is not discouraged with the deepest moral degradation in His object, but follows the welfare of the sinner with an unchilled devotion, though He hates the sin with a hatred no less than infinite; and we are to be filled with all the fullness of God. We must grow and grow into Godlikeness.

Another reason: The very character of God demands that we become holy. Habakkuk 1: 13 says, "Thou art of purer eyes than to behold evil (that is, look on with approval); Thou canst not look upon (or countenance) iniquity." We must be purified from all iniquity and evil before we can have the approval of God. Every defect in our character is evil. So we must perfect character before God could eternally endure us. Psalms 4, 5, says, "For Thou art not a God that hath pleasure in wickedness, evil shall not dwell with Thee; Thou hatest all the workers of iniquity;" not only in all its grosser and outward forms.

God detects the smallest deflection in our hearts, and His character is so holy that He cannot but hate it. And this 'fitness of character to meet God's approval must be accomplished while in the flesh. Therefore we must in this life

perfect character in Christ or else we cannot dwell with God eternally: as it is written, "Be ye holy, for I, the Lord your God, am holy."

(To be Continued.)

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PRICE-TWOPENCE HALFPENNY

God's Great Plan of Salvation and Restoration.

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

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

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

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

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

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

The Lord evidently saw that it was well to allow man-kind to have an experience with evil, then to arrange for all to have an opportunity of turning from sin unto righteousness, and thus of enjoying everlasting life. How could this

be done, seeing that God had said they must die? “The day that thou eatest thereof dying thou shalt surely die.” God could not set aside His own decree; He must enforce His own law. But Divine Love and! Wisdom had foreseen a way whereby God could still be just, and yet provide the means of justifying them that believe.—Romans 3: 21-26.

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

How wise it was that all were represented in Adam, so that all could be redeemed by Christ (1 Corinthians 15: 21-22; Hosea 13: 14). By this means all come into the world and have the experience of the baneful results of sin before they come to have the responsibility of choosing between sin and death or righteousness and life eternal.

The whole world is “dead in trespasses and sin” (Ephesians 1: 2, 5), “condemned already,” as the Master said. It is only as we receive the knowledge of salvation in Christ Jesus that we come to be on trial for life or for death; knowledge brings responsibility. So the Apostle says, “God will have all men to be saved and come to the knowledge of the truth.”

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

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

AGES AND DISPENSATIONS.

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

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

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

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

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

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

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

That ended the first world (age or dispensation). It had demonstrated how quickly men slide into more wickedness, and bring more trouble upon themselves, if they get away from God.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DIVINE PURPOSES IN AGES PAST.

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

during that time.

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

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

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

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

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

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

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

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

The Scripture is very clear that the selection of this class is the chief purpose of this Gospel Age. (Ephesians 1: 4-11). God has been choosing the members of this class, and only such as "take up their cross and follow Christ" can hope to become "joint-heirs" with Him in heavenly glory.—Romans 8: 17.

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

WHAT IS NECESSARY IN ORDER TO BE A CHRISTIAN.

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

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

But we must not stop there, for if we fully appreciate such love, that Christ died for our sins, surely we should desire to show our love in return. We say, like Paul, "Lord, what wilt Thou have me to do?" and the Lord sends His message through His Word, "My son, give me thine heart." "If any man will be My disciple, let him deny himself, and take up his cross, and follow Me," or, again, as the Apostle has said (Romans 12: 1) : "Present your bodies a living sacrifice to God"—it is but our reasonable service. It is, indeed, the only reasonable thing to do, for we were under sentence of death and were redeemed by the Cross of Christ. We are then not our own, we are bought with a price—so we gladly say, "Take Thine own way with me, dear Lord." Like our Master, we say, "Thy will, not mine, be done." Then it is that we commence the narrow way to life—to walk in the steps of Christ, the way of sacrifice. We promise to drink of His cup, and to be baptised with His baptism; for the promise is, "If we suffer with Him we shall be also glorified together." (Romans 8: 14-18). To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am sat down with My Father in His throne.—Revelation 3: 21.

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

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

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

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

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

July 1st, 1930

PEOPLES PAPER.

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British Weekly

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

- 'How true this statement of facts and conditions is, and what an exact fulfilment of the Lord's parables, such as

the “Three Measures of Meal,” and of the “Mustard Seed.” The three measures of meal represented the pure gospel message, which was to comfort, sustain in faith and godliness, and encourage in hope of the “exceeding great and precious promises” of “joint-heirship” with Christ in His kingdom.

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

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

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

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

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

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

PEOPLE’S PAPER.

July 1st. 1930-

Question Box.

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

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

The thought of Acts 3: 21, however, seems to be that the Lord had gone to the heavens until He would come to set up His Kingdom and restore the human family. (other Scriptures are so clear in respect of the first work of the Lord being to reckon with His people respecting tile use of their talents and their heart condition. Some will be found negligent and some evidently \ vi i 1 be without oil in their vessels, and some without a wedding garment. The Diaglott rendering of Revelation 3: 3 shows that the Lord may be present quite unknown to many who profess to be Christians. It reads, “If, therefore, thou should not watch, I may have come on thee as a thief, and thou mayest by no means know at what hour I may have come on thee.

Correspondence

South Australia,

8/5/30. Dear Brother,

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

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

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

Yours in the Master's service

R. J. M.

5/6/30. Dear Brother,

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

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

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

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

Praying the Lord's blessing upon you,

Your Bro. by His Grace,

B. H. J.

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

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

BROKEN WITH HIM. OUR PARTICIPATION AND PRIVILEGE.

(Continued from June Issue) .

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

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

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

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

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

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

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

In this connection let the Lord's true followers ever keep before their minds the many precious teachings respecting our Heavenly Father's will and divine purpose, in that He is seeking out a Bride for His Son, only on condition that such a class fulfil their covenant of sacrifice to suffer and be broken with their prospective Bridegroom, and earnestly seek to carry out that covenant, in filling up that which is behind of the sufferings of Christ, for His Body's sake, the Church. In the expression, "Till He come," can we not see the all-embracing theme of the "mystery" that has been hid from ages and from generations, and now revealed only to those who come, through consecration, under the enlightenment and influence of God's Holy Spirit, by which we are begotten, and by which means alone can spiritual things be discerned? What a deep antitypical lesson, and full of beauty and meaning, have we in the "Atonement day sacrifices" of the animal slain, in connection with God's people of old, fleshly Israel, and the covenant relationship. The Apostle tells us that their tabernacle services and sacrifices were given us as a shadow of grander and better things to come, and were written and carried out for our admonition and learning during this anti-typical Atonement day, the Gospel Age. In connection with the Lord's words to His disciples on the eve of His crucifixion, "That He would drink no more of the fruit of the vine until that day when He would drink it anew with them in the Kingdom," do we not clearly discern that His words mean that when the last of His Body-members had partaken of the cup to the full, then the sufferings of Christ, Head and Body, would be over, and the Millennial blessings would then be instituted under the glorious reign of Christ and His Church, as they figuratively drink of a different cup, representing joy and gladness, and be made partakers of a different experience, that of glory, honor, and immortality, and the eternal joys of the kingdom.

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

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

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

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

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

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

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

Forward to the future joy
All my longing hopes aspire,
And for this world’s mean alloy
I will not henceforth inquire.
O, the joy of that blest hour,
When, in glory, Christ I’ll meet—
Raised by Him to queenly power,
In His righteousness complete.
(Concluded).

WATCH AND PRAY!

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

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

Watch and pray, temptations round thee gather,
Cling to the Hock—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 SECOND PRESENCE OF CHRIST :

His Revealing and Manifestation.

Continued from May Issue.

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

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

EARTH'S NEW RULER.

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

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

In the 24th of Matthew we have in symbolic language a history of the Gospel Age, terminating with the second presence of Christ. The same history, with more detail, is given in the Book of Revelation, also in symbols.

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

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

Verse 14: "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

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

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

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

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

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

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

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

Verses 32-35 give another sign, this one on earth. The separating of the wheat from the tares is a work in the "heavens," the religious world. The sign of the fig tree budding is of the earth, and refers to the nation of Israel, which must again come into Divine favour. Surely Israel's hopes are budding again. When ye shall see all these things know that it is near. The generation seeing all these signs of Christ's presence shall not pass until the great trouble has

occurred, and the Kingdom of righteousness and peace has been established,

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

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

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

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

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

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

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

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

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

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

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

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

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

(Concluded.)

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

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

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

This is Victory!

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

perverse conduct,

This is Victory!

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

This is Victory!

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

This is Victory!

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

This is Victory!

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

This is Victory!

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

This is Victory!

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

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

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

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

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

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

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

Christian service there needs be the preparation of one's own heart by prayer for grace to act and speak so as to gain all entrance for the word and to bring honour to His "name whose we are and whom we serve. •

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AN ANZAC DAY SERVICE.

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

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

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

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

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

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

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

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

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

stated by the author. The price is 6d. per copy,.

Correspondence

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

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

Some of our subscribers in another State write :—

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

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

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

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

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

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

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

"The heart that trusts, for ever sings And feels as light as it had wings; Come good or Ill,

Whate'er to-day, to-morrow brings, It is His will."

BROKEN WITH HIM.

OUR PARTICIPATION AND PRIVILEGE.

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

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

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

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

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

be transformed into His glorious character and likeness.

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

In type the animal was taken on the 10th day, and kept until the 14th -day, when it was sacrificed, corresponding to our Lord as the great "Paschal Lamb" selected, and offering Himself at Jordan, and for 372 years being killed "all the clay long," until the final completion of the sacrifice at Calvary, when He poured out his soul unto death. In the type each house represented the Household of Faith, each lamb the Lamb of God, and the firstborns of each family represented the Church of the Firstborns. the Priestly Class. The sprinkling of the blood in the type pictured salvation, the "sparing of, or passing over," those firstborns who obeyed instructions, and meant expectancy of deliverance during that night. So with the antitypical firstborns. Their hope of deliverance lay in the fact that the blood of Christ, the Lamb of God, was shed on their account, and these during this night time, must appreciate the means provided whereby they may have their hearts sprinkled from a consciousness of evil. Not only was it necessary that the typical we saw that the blood of the animal was sprinkled on the lintels and doorposts, in order to be delivered, but it was also imperative that the lamb must be roasted and eaten, and that in haste, during that night, and none of it be left over until the morning. Here we have a vivid picture of what must be, concerning the antitypical Jews, the Household of Faith. It is not sufficient that we, as prospective members of the Church of the Firstborns, should have faith in the blood of Christ alone for our ultimate and complete deliverance, for we must partake of the Lamb by faith, and appropriate of our Lord's merit and sufficiency. and thereby maintain our justified standing before God. We must continually be found feeding on the Bread from Heaven, in order to grow strong, and, like the Israelites of old, be prepared for the wilderness journey and experiences ahead. In other words, we are, as the Apostle says, "Members in particular of that One Loaf," and must be broken with Him, and realise more each day that no hope of life is obtainable apart from Christ, "The Bread from Heaven."

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

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

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

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

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

1st—Our Lord's Death as the "Passover Lamb."

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

3rd—The great deliverance soon to follow this "passing over" of the present night time—first those "passed over,"

and second the Levitical host or Tribe, who will be delivered in the morning—"the Millennial morning."

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

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

Our partaking of the bread then represents symbolically our partaking of the fleshly perfection of the Man Jesus. We partake of His perfection by faith, not actually. He gives us not restitution to human perfection, but merely an imputation of His righteousness, His perfection, which in turn covers, in the Divine sight, all our blemishes and imperfections. In a word, our Lord justifies us, and for us to maintain our justification, we must continue to appropriate or eat of that Bread from heaven, and this justification enables us to tender to God our fleshly bodies a living sacrifice. When, as our Advocate, the Redeemer imputes to our offering the merit of His sacrifice, the Father accepts the offering and begets the sacrificer to a new nature as a member of the Body of Christ. It is only those who have thus partaken of the merit of Christ, and whose sacrifice God has accepted, that are invited, and directed to drink of His cup, and be daily immersed, or baptised, into His death in conformity with their covenant of sacrifice.

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

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

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

BELOVED OF GOD.

Eph. 1: 2-6. — 1 John 3: 1, 2.

Beloved of God! while anthems ring
That hail the presence of our King,
The harps of God, in golden tone,
Proclaim the joys that thou shalt own.
A chosen heir with Him to dwell,
For evermore His praise to swell;
And share with Him, in sweet accord,
Who died for all, our precious Lord.

Beloved and chosen; call to stand,
Enriched with faith in this dark land;
E'en though thy foes cloth thee surround,
His glorious grace cloth more abound.
The glad'ning song of hope and cheer
Proclaims the Presence ever near;
His loving arms around thee twine
Till in His likeness thou dost shine.

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

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

LONDON.—

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

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

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

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

Question Box,

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

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

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

So great is the oneness between Christ the Head and the members of the Church which is His body, and the Apostle says, "All things are yours, for ye are Christ's and Christ is God's." The little hymn has put it beautifully

"I am His and He is mine

For ever and for ever."

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

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

Why should we do ourselves this wrong,
Or others,—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be;
Anxious. or troubled,—when with us is Prayer,
And Joy and Strength and Courage are with Thee! —Matt. 28: 20. R.C.T.

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PRICE-TWOPENCE HALFPENNY

FULL ASSURANCE OF FAITH.

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

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

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

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

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

What should such do? They should at once resolve that to render all they have to the Lord's service is not only a reasonable thing, but an offering far too small—far less than what they would like to render to Him who has manifested such compassion and grace towards us. And we should feel thus, even if there were no rewards attached to such a consecration of ourselves. But, inasmuch as God has attached great rewards and blessings, we should feel not only that a refusal to accept would be an indication of non-appreciation of divine mercy, but an indication also of a weakness of mind, Of judgment, which is unable to balance the trifling and transitory pleasures of self-will for a few short years, with an eternity of joy and blessing and glory, in harmony with the Lord.

And more than this, the consecrated are the only ones who really, fully and truly enjoy this present life, for they indeed have a peace of heart which the world can neither give nor take away—a condition which all the world is

coveting and seeking after, but 'finding not, because they seek it not in the Lord's way of full self-surrender to Him. We urge, then, upon the class now addressed, that they promptly make their covenant with the Lord, and thus become heirs of His good promises pertaining to the life that now is, and also of that which is to come, and that thus they lay the foundation for entering into "full assurance of the faith" and full assurance of the hope that God's mercy and goodness shall follow them all the days of the present life, and that they shall dwell in the heavenly home forever.

(2) But amongst those who are real Christians, and who have made a full covenant of sacrifice unto the Lord, we find many who say, and more who think it without saying—"O that I could feel sure that God's goodness and mercy would continue with me all the days of my life, and that I should attain unto His kingdom! O that I might have a full assurance of faith, a full assurance that I am accepted of the Lord, and that by His grace I shall ultimately be an overcomer!" What is the difficulty with this class? Why is it that these do not possess this full assurance of faith? We answer, that their difficulty is a lack of faith in God, and such a lack of faith is not pleasing to God, for "without faith it is impossible to please God." Such lack of faith, moreover, is a constant hindrance to their overcoming. as it is written, "This is the victory that overcometh the world, even our faith." The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the adversary. 11:-6; 1_5 : 4,

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

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

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

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

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

REST IN THE LORD.

Psalm 16: 11.

A precious thought cloth come to us,

A precious thought that cheers,
And oft 'twill come to comfort us
And calm away our fears;
For tho' we tread our ways apart
In paths as yet unseen,
The Lord will watch in absent hours,
While love cloth flow between.
The Lord keep watch in heat and cold
though we're linked by chains of gold.

Should precious friends be this thy part,
And my lot lonely be,
Or you at times are sad at heart,
And joy o'erflow for me,
We'll rest in His abiding care,
Let doubts be ever still;
The gladsome glades and. darksome dales
Are by His sovereign will;
And from majestic heights above
Will flow the blessings of His love.

And though we tread our paths alone,
And thy road is not mine,
Yet coming to the altar throne
My soul shall meet with thine;
He'll keep us 'neath His holy wings,
He'll keep us ever near,
His love and power will be our shade
So we may never fear,
For God will watch—and thee and me
Will in the end His glory see!

EVIL

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

PEOPLES PAPER.

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ADELAIDE CONVENTION.

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

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

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

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

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

MEMORIAL SERVICE.

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

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

Question Box.

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

Answer.—There would seem to be the same reasons for believing that the overcoming saints who are to sit with Christ in His throne, will be seen no more by the world, as there are respecting our Lord, who said, “Henceforth the world seeth Me no more.” Such is Paul's reasoning (2 Cor. 5: 16. 1 7). “Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh. yet now henceforth know we Him no more.” The only ones promised to see Jesus are those “new creatures.” of whom I John 3:2 writes, “Beloved. now are we the sons of God, and it doth not yet appear what we shall be (like), but we know that when He shall appear we shall be like Him, for we shall see Him as He is.” Paul had a glimpse of the glorified Jesus and was blinded by the sight, it was more gloriously bright than the sun at noonday. He says it was as though he had been born before the time—as those he had been resurrected, and, the Lord “as He is.” “Who, being the brightness of His glory and the express image of His person upholding all things by the word of His power, when he had by Himself purged our sins, sat down on the right hand of the Majesty on high.” (Heb. 1 : 3.) Our Lord has been highly exalted, and has received the divine nature—immortality—and the Church are promised this same wonderful reward. God has not been seen by any human eye, and there is no reason to think that our Lord since His glorification will be, nor is there any indication that the Bridle of Christ will either. The Scripture, which reads, “And every eye shall see Him.” refers to the eye of faith and intellectual discernment, just as in many other Scriptures, such as, “We see Jesus made a little lower than the angels, etc.” (Hob. 2: 9), and “Blessed are the pure in heart. for they shall see God.” (Matt. 5: 8). As for the second question : “There has never been occasion for Jehovah to appear to man. yet He spoke and was recognised by our first parents in the Garden of Eden. There would seem to be no reason for Christ or the Bridle to appear. They yielded human nature up as a sacrifice with all its relationships. and any communications necessary would be likely to be carried out by the great multitude which serves before the throne. However, such questions are not vital matters. and we know that whatever may be. the Divine arrangement will be perfect, and all His creatures in heaven or on earth will find complete satisfaction and enjoyment.

Correspondence

Queensland. 1930. Dear Brother:—

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

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

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

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

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

April 6th, 1930. Berean Biblical Institute.

Dear Predict] in Christ:—

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

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

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

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

Your Brother in the Church's One Hope,

D. R. J.

Victoria. April, 1930.

Dear Brother, Christian Greetings.

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

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

God's richest blessing be with you all.

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

The Second Presence of Christ.

Continued from April Issue.

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

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

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

need continual refilling.

This is the principal work we have to do; without it we shall be failures. If we have the Holy Spirit in our hearts, the Word of God, being prayerfully studied, will surely shine clearer and clearer, and reveal the presence of the Bridegroom. Not only so, but the fruits of God's Holy Spirit in our hearts will be manifest in our lives, in love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. 5: 22-23.) Or as Peter (2 Pet. 1 : 5-11) puts it, "Add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. . . . If ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

WHY HE KNOCKETH.

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

From the Parable of the Young Nobleman, also that of the Wedding Garment (Matt. 22), and from Luke 12: 37-48 and other Scriptures, it would appear to be manifest that the Lord would be present, judging among His people and otherwise preparing for the establishment of His Kingdom, while yet unknown to the world. He would bring to a conclusion the work of the Gospel Age, separating the "wheat from the tares," and finally gathering the perfect body of Christ, the full number of His elect, the fact of His presence being known only to those watching and listening for His "knock." It is to such that He has promised to "gird Himself and make them to sit down to meat, and will come forth and serve them."

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

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

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

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

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

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

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

God.” that “though we have known Christ (-• the Apostle) after the flesh, henceforth know we Him no more.” and that even the apostle John was ignorant of what our Lord was like in the glorified condition. “We know not what we shall be like, but we know that. when He shall appear we shall be like Him, and see Him as He is.” (1 John 3: 2.) So the Christians of this Millerite movement suffered a great disappointment, which began the operation under the Lord’s providence of separating the two classes of virgins. This was the commencement of the .Harvest work, beginning first among the Lord’s own consecrated people.

THE HARVEST AT FIRST ADVENT

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

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

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

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

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

PRESENT DAY HARVEST EXPERT EXPERIENCES

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

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

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

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

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

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

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

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

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

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

THE WORD "PAROUSIA."

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

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

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

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

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

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

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

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

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

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

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

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

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

The word "parousia" is twice properly translated "presence" in 2 Cor. 10: 10 and Phil. 2: 12. These two instances clearly demonstrate that the word "parousia" has the same meaning as is correctly translated by our English word "presence." Some have suggested that "parousia" mean; "arrival" or "drawing near," but how absurd it would be to say that Paul's "bodily arrival is weak" or to say "beloved as ye have always believed, not as at my arrival only but now much more in my absence."

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

EPIPHANIA.

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

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

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

Titus 2: 13—"Looking for that blessed hope and the glorious 'appearing' of the great God and our Saviour Jesus Christ."

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

APOKALUPSIS.

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

2 Thess. 1: 7, 8—"The Lord Jesus shall be 'revealed' from heaven. . ."

Rom. 8: 19—"For the earliest expectation of the creature waiteth for the 'manifestation' of the sons of God."

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

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

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

To be continued.

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CHRIST'S RETURN

HIS REVEALING AND MANIFESTATION.

Continued from March Issue

THE Apostle in 11th. 9: 24-28 uses the typical high priest and the two sacrifices of atonement as illustrative of the first and second comings of Christ. He put away sin by the sacrifice of Himself, and appeared in the presence of God for us. "So Christ was once offered to bear the sins of many, and to them that look for Him presence of God for us. "So Christ was once offered to shall He appear the second time without sin (without a sin offering) unto salvation. That will be as in the type where all Israel awaited the appearing of the High Priest, coming out of the Holy the second time; when Moses and Aaron then lifted up their hands and blessed the people." (Lev. 9: 22, 23). After the great time of 'trouble has swept over the earth, the people will have learned the sad lesson, that no human government is capable of ruling in righteousness, nor able to bring peace and order in the earth. The desire of all nations will be the kingdom, which Christ will establish: Just as Israel awaited the second appearance of the High Priest Aaron who came forth and blessed them, so mankind is spoken of by Paul (Rom. 8: 19-22) as the whole creation, groaning and travailling together in pain, waiting for the manifestation of the sons of God—the Church —the joint heirs with Christ in His Kingdom—who are to sit with Him in His throne. (Rev. 3: 21).

HE COMES TO REIGN.

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

When we see that the purpose of Christ's return and March Issue kingdom is so very different from that of His first advent, we can see that He will not need to come again in a body of humiliation, but as He Himself has said, "In power and great glory, and all the. Holy 'Angels with He has no need to again change His nature and become flesh. His mighty work can the better be accomplished in His power and might, as the glorious spirit being, in the express image of the Father's person." (Heb. 1: 3, 4).

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

-PARABLE- OF THE YOUNG NOBLEMAN.

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

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

Our Lord had already informed them that the Kingdom (Luke 17: 20) cometh not with outward show or with observation. His hearers were but naturally minded men. The Holy Spirit had not yet been given, and so they could not think of anything but an earthly Messiah, with an earthly throne and earthly armies going forth to conquer and thus establish -His Kingdom 'in all the earth. How differently does the matter appear when we receive the spiritual mind, and compare scripture with scripture. While some scriptures taken in an isolated way might appear to teach so, yet we see that though Jerusalem is again to be restored, and Israel, according to the flesh, is to return to God's favour, and will be the earthly representative of the Messianic Kingdom, yet the real kingdom class, Christ and His saints; His joint-heirs, will be spiritual. They will have much more power and control of earth's affairs as spiritual beings than could be the case if they were in human form. • So the Lord's words on this point are very important, but may be referred to later on.

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

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

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

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

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

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

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

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

"IF ANY MAN HEAR MY VOICE."

Luke 12:35-48.

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

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

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

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

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

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

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

“Watchman, tell me does the morning
Of fair Zion’s glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone.
Pilgrim, yes; arise, look round thee!
Light is breaking in the skies;
Gird thy Bridal robes around thee,
Morning dawns, arise, arise!”

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

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

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

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

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

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

“Take heed to yourselves lest at any time your hearts be over charged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye, therefore. and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” (Luke 21: 34-36.)

THE TEN VIRGINS PARABLE.

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

It would seem probable that the outworking of this Parable of the Ten Virgins has been in course of fulfilment ever since the ending of Daniel’s 1290 days. It was somewhere about 1825 that the advent movement had its beginning,

and the message went throughout Christendom, "Prepare to meet the Bridegroom."

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

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

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

There is not one word in connection with the Lord's coming again to indicate that He would once more change His nature and again become flesh, but, on the contrary, He declared (Matt. 24:30), "There shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man, coming in the clouds of heaven with power and great glory." And again (Luke 9: 26), "He shall come in His own glory, and in His Father's, and of the Holy Angels." And Matt. 16: 27, "For the Son of Man shall come in the glory of His Father and with His angels." It would be but reasonable that, if the Son of Man should return in human form visible to men, the angels also would be in similar form, and thus also be seen of men. We remember again that it was in order that Christ might pay the price of sin by giving "His flesh (His humanity) for the life of the world," that He had become flesh, that He had been "made a little lower than the angels for the suffering of death, that He might by the grace of God taste death for every man." (Heb. 2: 9.) Having accomplished the great sacrifice, He comes again, not in the body of humiliation; but in power and glory, in the "express image of the Father's person."

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

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

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

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

Daniel 12: I shows that the Lord would be present, "shall stand up" prior to the "Time of Trouble." Rev. 11: 15-18 shows that the nations will be angry, and like those in Noah's day, unaware of the presence. 1 Thes. 4: 16 shows, too, that Christ will be present when the shout, voice and trump sound forth, and Matt. 24: 31 tells the purpose of the sounding of the trumpet to be the accomplishing of the harvest work, to "gather together His elect from the four winds of heaven." That is the gathering of the saints out of all the bundles of error and sectarianism, into the light and liberty of the truth as it is in Jesus.

To be continued. -

THE HIDDEN CROSS.

The multitude saw but the cross of olive wood

The Man of Sorrows bore, nor knew how underneath,

Close pressed upon His heart a hidden cross He wore—

A dark and bleeding weight of sin and human woe,

Made heavier with the sentence of God's broken law,

And crowned with thorns of scornful and malicious hate—

A cross the world's Redeemer found on Jordan's brink,
Nor laid it down until He came to Calvary.

Oft times it seemed He almost craved some human aid,
Some sympathising heart to share that cruel cross.
Jerusalem, Jerusalem, hadst thou but known
What time that cross bore heaviest on the yearning heart
Of Him, thy King! And yet, O slow of faith and hard Of heart,
"Ye would not," and the King passed on His way;
And of the people there was none with Him!
He trod Alone the valley of this dark world's shame and woe.

O, chosen three, had ye but watched with Him "one hour,"
That awful night in dark Gethsemane, ye might
Have lightened some the cruel weight of that dread cross—
Have known and shared with Him that agonising woe.
Alas! Alas! Your eyes were heavy, and ye slept.
So now, "Sleep on, and take your rest," ye weary ones.
An. holy angel's wing bath eased the hidden cross—
Your Master, strengthened, waits that other cross to bear.

Which one bore heavier on the way to Calvary ?
The cross the cruel Roman soldiers laid upon
The Blessed One? Ah, no! it was the unseen cross
That crushed Him to the earth, that wrung from those pale lips
The agonising cry, "My God! My God!
Oh, why hast Thou forsaken Me ?" In grief earth rent her breast,
The sun grew dark; " 'Tis finished," and the price is paid—
The hidden cross had pierced that loving, tender heart!

"Take up thy cross and follow Me," the Master said.
Ah, yes! His faithful Bride must also bear a cross—
The hidden cross, made not of life's vicissitudes
Alone, its -ills and pains, its loss and poverty,—
The outward signs the multitude behold.
All, no! We follow in His steps who went before
Us in the narrow way. We, too, must bear the woe,
Be touched with feeling of the world's infirmity,
Its weary weight of sin and curse of broken law;
Let us, therefore, go forth to him "without the gate,"
Lay down our lives in sacrifice, spend and be spent;
And while we clasp this cross more closely to our breast,
Press on toward Calvary, for there our Bridegroom waits
To take the cross of woe, and give a crown of joy!
—G.W.S.

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

PEOPLES PAPER.

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TILL HE COME

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

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

The Lord's death first benefits only "the Church of the First-born," just as the Passover lamb in Egypt only spared the 'first-borns in each home, where the blood had been sprinkled. Yet all Israel were ultimately delivered as a consequence of the slaying of that lamb, and all Israel kept the memorial of that event throughout their generations. So 1 John 2:2 assures us that Christ is "the propitiation for our sins and not for ours only, but for the sins of the whole world," so it would seem appropriate that all the world of mankind, as they come to, appreciate the fact that He died that they might live, should gratefully do this in remembrance of that loving sacrifice.

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

"The Church's one foundation is Jesus Christ the Lord.

She is His new creation by water and the word,

From Heaven He came and sought her to be His Holy Bride,

With His own blood He bought her and for her life He died."

THE COMMUNION OF THE SAINTS.

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

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

THE PASSOVER MEMORIAL.

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

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

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

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

CLASS MEETINGS.

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

STRENGTH AND COURAGE.

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

Continued from March Issue.

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

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

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

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

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

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

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

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

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

Head), while the saints this side must decrease.

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

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

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

Stand up, stand up for Jesus,
Stand in His strength alone,
The arm of flesh will fail you,
Ye dare not trust your own.
Keep on the Gospel Armour,
And watching unto prayer,
When duty calls or danger,
Be never wanting there.

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

Correspondence

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

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

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

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

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

With Christian love to all the brethren of like precious

, Your brother by His grace, S.N.

N.S.W., Feb., 1930. Dear Friends,—

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

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

would have said, "The man whom you are asking me to crucify is not only the Jew above all other Jews, but the - Man above all other men." And it was concerning our Lord's manhood that John declares, "The Logos was made flesh . . . and we beheld His glory, the glory of . the only begotten of the Father, full of grace and truth"—John 1: 14 ;

"The Man Christ Jesus" as Viewed by Unbelievers.

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

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

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

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

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

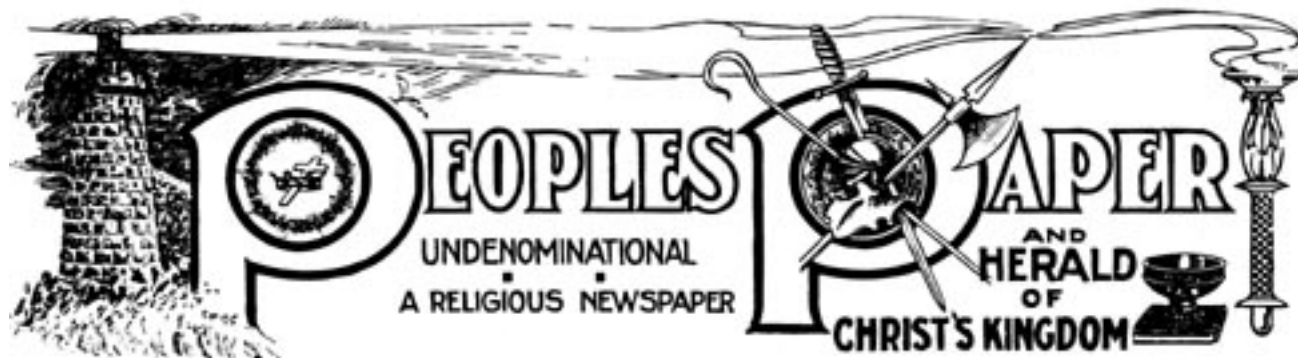
Think .not thyself wholly left, although for a time I have sent thee some tribulation, or even have withdrawn thy desired comfort; for this is the way to the kingdom of Heaven. T.K.

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PRICE—TWO PENCE HALFPENNY

STRENGTH AND COURAGE.

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

CONVENTION ADDRESS.

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

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

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

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

We cannot do better than examine a few worthy examples of strong Christian character. What a wonderful demonstration of strength of character was exhibited by our Lord, as He rejoiced to walk the pathway of sacrifice and obedience, only in the strength of Jehovah, and energised by the power of the Holy Spirit's influence. Surely, in viewing our Lord's life, was it not fitting that He should be termed, "The Lion of the tribe of Judah"? In that faithful, obedient, sacrificial life, poured out with such fortitude, and in the face of continued opposition, was it not in verification of the Scripture which "In quietness and confidence shall be your strength" How can we explain, or harmonise this strength of character of our Lord, with His meek, submissive, and inoffensive disposition, so apparently contrary, and a stumbling to many? Amongst mankind in general, any indication of a quiet, inoffensive, meek, humble spirit savours of weakness, and is considered that such an one lacks confidence, independence and moral courage. Does this not forcibly prove that "the world by wisdom knows not God," but relies upon its own vain self-esteem, wisdom and imagination? They have yet to learn that the wisdom of the worldly wise shall perish, as it is written: "I will destroy the wisdom of the wise, and bring to naught the understanding of the prudent." In our Master, we have a beautiful example of a well-balanced mind, strong for the right, and fearless of the consequences, and yet gentle, meek., and loving towards all with whom He came in contact. How we marvel at His strength of character,

manifested in this twofold aspect, as represented in the “Lion” of the tribe of Judah, and as the “Lamb” of God. How easy it might be for us to stand up, strong and courageously for the cause of Truth and its defence, and yet lack the kindly spirit- of love, meekness humility, the lamb-like qualities so necessary and trial to every footstep follower of Christ.

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

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

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

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

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

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

(To be continued.)

When we are judged,

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

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

R. C. Chapman.

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

Correspondence

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

Dear Brother,—

I am enclosing postal notes for . I wish to pay for two subscriptions to the “People’s Paper” for this year. When I

have read them I send them to other people and I would like to have more.

Please send me two "Hopes Beyond the Tomb" and one Foregleams of the Golden Age." What change is may add to the tract fund or whatever is best
Christian love, and I pray God's blessing on you and your work for Christ,
Yours in the one hope,

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

Just a line to enclose my subscription for the "Herald," also the "People's Paper." What is over is for the good cause. I am sorry I have been so long in sending, but with the "Herald" and the "P.P." and the dear old I have not been able to get about much for some time; Book 1 have not felt my confinement hard.

With Christian love to all,
Your sister in Christ,

PEOPLES PAPER.

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CONFUSION.

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

Another factor leading to the infidelity of the times has been the "Higher Criticism" or historicism in the pulpits. This movement has, however, received many hard humps of late in the many valuable discoveries in Egypt, Palestine, Mesopotamia and elsewhere, corroborating the Bible narratives which these critics had endeavoured to explain away, cast doubt on or deny.

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

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

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

ADELAIDE -CONVENTION.

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

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

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

They Had Been With Jesus.

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

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

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

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

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

They were surprised when the two men whom they had judged from their general manner, dress, etc., to be “unlearned,” not theologians. but of the “common people,” addressed them meekly. simply, yet with holy boldness, concerning Jesus of and His power to heal—as much since His crucifixion and resurrection as before. Peter, if speaking of himself, might have been inclined to avoid mentioning the guilt of his hearers in connection with the

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

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

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

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

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

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

Question Box.

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

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

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

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

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CHRIST’S RETURN:

HIS REVEALING AND MANIFESTATION.

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

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

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

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

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

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

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

“I WILL COME AGAIN.”

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

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

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

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

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

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

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

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

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

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

The first and second advents are then closely related in that the plan if the second coming could not be undertaken until the justice of God’s throne had been met by the payment of the penalty for sin to redeem mankind. It will be readily seen how necessary it was that our Saviour should become a man— not a sinful man, though born of a woman yet not of Adamic stock, but separate from sin, spotless, undefiled—in order that He might offer Himself as a perfect man, in the place of Adam, and thus allow the sinner to go free. “He gave Himself a ransom for all to be testified in due time,” so that “as all in Adam die, so all in Christ might be made alive again.”

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

(To be continued.)

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

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



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Need of Controlling Self.

CONVENTION ADDRESS.

THIS subject of controlling self is a principle essential to all true Christians seeking to walk as nearly as possible in the Master's footsteps. Our first aim must be to learn to know what is to be controlled, and then to endeavour to do our best. As all mature Christians 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 to gain the character without which it is impossible to please God.

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

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

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

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

In controlling ourselves we would need to be careful of one important trait of character of which those who may have an inclination to be heady and esteem themselves should beware, that is conceit, or pride. This arises from too low an estimate of other men. Estimates of ourselves as well as of other men are relative. All self measurements involve measurement of others. The only way by which the conceit can be taken out of a man effectually is by bringing him into a clear comparison and sharp competition with others. The more widely and truly we know men, the more we shall see we are frequently equalled and surpassed. Candid estimates of ourselves by comparison with others will make us think soberly and judge ourselves modestly. Conceit has no more fruitful root than a narrow knowledge and prejudiced estimate of the labours and worth of others. Conceit involves a faulty self knowledge.

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

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

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

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

The wise man informs us of the greatness of ruling our own spirit, and how can we do better than by giving strict attention to the influence of thought in the development of character? If we can control that part, how great an achievement would be accomplished; for our thoughts are the invisible influences which give completion to our lives, then, we would control ourselves and live good and worthy lives. We must not suffer our 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 do this? Best by forgetting ourselves, - best by obliterating our own selfish will, best by thinking wholly of others and of God; the true life there are three factors—God, the soul, and our fellow men. Our duty to our own soul is best summed up in our duty to God and our duty to our fellow men.

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

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

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

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

A Christian has covenanted not to follow his own will. The more advanced the Christian, the more should we expect that he would be able to rule his spirit, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the will of God in Christ. If we rule our mind, our thoughts, we shall rule our tongue. 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 conscience, rated judgment—would not approve; hence the necessity of bringing our thoughts and impulses into subjection. We should consider what would be the effect of our words or our actions upon another. Would they cause any harm or ill-feeling?

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 lie will be pleased to make joint-heirs with Ms Son in His Kingdom.

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

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

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

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

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

One thing we must particularly strive to control, and that is the tongue ; for how much evil has been 'engineered by an uncontrollable tongue. It is written in Matt. 1 2: 36, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." From our Lord's comments at various times on the subject of the 'tongue. we realise that in :His day there must have been some seriously wrong condition prevailing amongst those with- whom He came in contact. The Scribes and Pharisees attributed- evil power to Him, and declared that He was the tool of Satan. that Satan was speaking through Him. In the beginning our ,Lord told them in a general way that they deceived themselves. Later He reproved them severely, and showed the fallacy of their arguments.

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

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

Under stress of sudden temptation, the Lord's people who are now on judgment may impulsively say that which is not pleasing. to the Master. But we must learn not to speak thoughtlessly ; we must learn to weigh our utterances. Since we are servants of God, we should ever take heed to our ways, in order to render the most possible service. We are not merely to have a good will to- do that Nvllich is right, we are to seek to bridle our tongues. atever resolutions or restraints we may seek. to put upon our tongues may be considered as bridles. by which we are determined to bring

ourselves into full subjection to the will of God. So, long as Satan and his emissaries are at large, the Lord's people will do well to take heed to their ways that they sin not with their tongue.. Satan and his angels are seeking to subvert those who have given themselves to the Lord and to catch them. in their words. The Psalmist says, "I will keep my mouth with a bridle while the wicked is before me."

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

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

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

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

ABIDE IN ME.

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

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

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own—
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a neglected harp,
Grows out of tune, and needs that Hand divine;
Dwell Thou within it, tune and touch the chords,
Till every note and string shall answer Thine.

Abide in me; there have been moments pure,
When I have seen Thy face and felt Thy power;
Then evil lost its grasp, and, passion hushed,
Owned the divine enchantment of the hour.

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

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

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

J. Denham Smith.

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

Anon.

PEOPLES PAPER.

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

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

CONVENTION NEWS.

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

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

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

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

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

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

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

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

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

Each and all present earnestly desired that the coming year would find the Brethren rejoicing with a stronger faith

and an even brighter hope, as each would seek to press courageously, humbly, and meekly along the pathway of sacrifice, and at last receive an abundant entrance into the Kingdom of our Lord and Ahead.

PASSOVER MEMORIAL, 1930.

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

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

Spiritual Welfare Most Important.

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

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

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

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

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

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

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

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

With the general increase of knowledge in this our day, there has been much along the lines of hygiene and foods, their primer combinations, their food-values and chemical contents, and their proper preparation. All that is good in this direction is surely worthy of attention and personal application, but many are apt to go to extremes, and are led to waste time and money in attending lectures and seeking advice of men, who, having some knowledge of such things,

assume a great deal more and take advantage of susceptible people to their own financial gain. These food specialists, as they are called, are like doctors who differ ; some advise one thing. some another, and it is evident that much that they claim is uncertain. The point for our consideration. however, is that as consecrated Christians we are not seeking chiefly earthly good. "He who seeks to save his life shall lose it." Our chief aim is to grow strong as new creatures, and to gain spiritual health and immortality.

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

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

Correspondence

January 6th, 1930. Dear Brother,—

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

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

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

Please give Our .Christian love to all the friends, .

Yours in fellowship and service of Christ,

• M.J.R. •

January, 1930. Berean Biblical Institute.

Melbourne.

Dear Brother,

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

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

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

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

Christian love to you all,

Yours in Christ,

S.R.L.

Question Box.

Question.—An important point has arisen respecting the understanding of our Lord's prophecy in Matt. 24. Does

the word “parousia,” which is translated “coming,” indicate the “drawing near,” the act of “arrival,” or the actual “presence” of Christ?

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

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

the Epistles we have:—

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

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

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

(5). 2 Con 10 : 10. Here the word “parousia” is correctly translated presence, and it should be clear to all that that is what is meant. One could not reasonably say that His bodily “drawing near” was weak, or that His bodily “arrival” was weak.

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

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

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

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

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

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

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

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

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

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

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

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

Thus we have gone over all the instances of the word “parousia” in the Epistles, and see that no other word than “presence” can so well convey in English the meaning of the inspired writers. Now we turn to Matt. 2.4, where the remaining four occurrences of the word occur, and find that the same word “presence” is clearly the Lord’s meaning in

each case.

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

“When shall these things be and what shall be the sign of thy presence (parousia) and of the end of the world?” So that the answer given is not indicating signs that the Lord was soon to be near, or to arrive, but rather that He would be present when the signs should be seen.

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

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

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

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



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PRICE—TWO PENCE HALFPENNY

Seeking the Heavenly Kingdom.

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

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

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

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

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

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

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

In this beautiful Sermon on the Mount, He had been explaining the principles which were to operate in this Gospel, and which would prove whether or not a follower was really. an overcomer and ultimate sharer in the kingdom. .While the principles of God’s throne are always righteousness and truth—Justice—yet the new way of harmony or of

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

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

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

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

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

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

HOW DO WE SEEK THE KINGDOM?

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

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

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

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

"I am not my own, I am bought with a price, the costly price of the precious blood of Thy dear Son." It is but the reasonable thing to do to give myself entirely to Thee, so "here I give myself away, that I can do." 'beside Thy sacrifice, I would lay down my little-all, 'tis lean and poor, I must confess, I would that it were not so small."

It does us good to look back to the time when we thus consecrated our lives to God; and realise how to us it was the chief thing; how it was with us "God first in everything."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How serious is the warning (Heb. 2’ “Therefore we ought to give the more earliest heed to the things. which we have heard lest at any time we should let them slip. For if the word spoken by messengers (under the Law Covenant) was steadfast and every transgression received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord.

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

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

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

God has a right to our whole attention, to all our talents, all our wealth, all our powers of mind or body. When He

says, "My son, give Me thy heart," He is asking for His own.

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

"God has called us 'to a station
We could ne'er by merit win."

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

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

Thy life in me be shown!
Lord, I would henceforth seek
To think and speak
Thy thoughts, Thy words alone,
No more my own.

Thy love, Thy joy,
Thy peace, Continuously impart
Unto my heart
Fresh springs that never cease
But still increase.

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

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

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

A NEW YEAR MEDITATION.

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

Can I trust Thee for all my needs, dear Lord,

Through the length of the opening year;
And wherever its pathway leads, dear Lord,
Need I never doubt or fear?

My needs are so many and great, dear Lord,
I stumble, and slip, and fall;
If for fleshly assurance I wait, dear Lord,
I shall never find rest at all.

I need wisdom to walk in the light, dear Lord,
And strength both to will and to do;
And courage to stand for the right, dear Lord,
With patient endurance too.

When clouds overshadow my way, dear Lord,

And Thy face I'm unable to see;
I need faith to permit me to say—
"Dear Lord, He knows what is best for me."

But Thy promise is rich and large, dear Lord,
Thy storehouse is boundless too;
Will "my need" be too heavy a charge, dear Lord,
For Him who is "Faithful and True"?

Has there aught of Thy word e'er failed, dear Lord,
In Thy way with me hitherto;
And has not Thy grace availed, dear Lord,
When nothing else would do?

Then I'll bring to Thee all my needs, dear Lord,
Through the length of this new born year;
And wherever its pathway leads, dear Lord,
I'll 'have never a doubt or fear.

And whatever it holds in store, dear Lord,
(A secret known only to Thee)
I shall clasp Thy hand once more, dear Lord,
And trust Thee implicitly.

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

PEOPLES PAPER.

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

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

Towards heavenly things

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

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

It is well for all seeking to make their calling and election sure to take stock in this way, and consider whether they have been growing in knowledge and in grace, or Whether indeed they have been losing ground. In this day of rush and turmoil and excitement of pleasures and thrills of new accomplishments. it is so easy to find the mind so taken

up with the things of time and sense that the quiet moments for study and contemplation of the higher things of God are almost unconsciously being neglected, and once the drift commences it may soon drift on, further and further, and require the more effort to check the course and make a new start.

Experience as well as the Divine word agree that "He Who has begun the good work in us" will not quickly forsake those whom He has called. He is faithful that promised grace and strength for every need. "Faithful is He that calleth you who also will do it." Some way or other, experiences come which pull us up or bring to our attention our slackness or error, or it may be by the recurring of a New Year that we begin to consider how much we are progressing, or how much we may have slipped and gone back. It is well that such times do come, and that we look back and trace once again just what things have been helpful to us in our Christian endeavours, or what associations or experiences, what friendships or influences or fellowships, have helped or hindered us. There are things to forget and things to remember. While we are not to look back like Lot's wife to the things that used to please self, we are not to forget experiences which have taught us valuable lessons, but remembering the lessons of the day by day life, year in and year out, we are to press along toward the mark looking forward—reaching toward those things which are before. "Whereto we have already attained, let us walk by the same rule, let us mind the same things." (Phil. 3: 16) that have enabled us to make progress hitherto, and let us avoid the things which have, on the contrary, been hindrances. It is here that the necessary valuation of things comes in. Do we find that certain associations or friendships or certain business conditions seem rather to "quench the spirit," it would be "applying our hearts unto wisdom" as far as may be possible to avoid such contact, and, on the contrary, to seek to encourage such friendships and associations, or such studies or reading matter as seem to lift us heavenwards. While in ourselves we may realise that if left to ourselves we could never gain the required, the predestined character to receive the full reward, yet we learn more and more to truly value the Divine aids. He Who has promised is able to perfect what He has begun, and to bring us unto Himself. "Him that is able to keep us from falling and to present us faultless before the presence of His glory with exceeding joy." He has given us His word to enlighten, to comfort, to strengthen us and enable us to meet the tempting of the Adversary with. "It is written," as said the Captain of our Salvation. He has provided us with the robe of righteousness, with the appropriation of the sweet incense of the Saviour's perfect life and His advocacy that we may, having received also the spirit of adoption, come with confidence to the throne of grace that we may find mercy and grace to help in time of need. (Heb. 4: 16). A proper valuation of ways and means leads us to take courage and to go forward confidently for "If God be for us who then can be against us."

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

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

CANADIAN ZIONISTS SUPPLY MONEY FOR PALESTINE PURCHASE.

The recent acquisition of 12,000 acres. by the Keren Kayemeth, Zionist Land Purchasing Fund, has brought virtually the whole of the coast between Haifa and Jaffa into Jewish hands. This purchase was made possible by a contribution of 1,000,000-dols. from the Canadian Zionists.

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

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

Correspondence

N.S.W.,

Dec., 1929. The Secretary,

Berean Biblical Institute,

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

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

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

With Christian love,

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

N.S.W.,

1/12/29. •

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

Yours in the 'blessed Hope, A.B.

Question Box.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What Constitutes Spiritual- Mindedness.

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

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

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

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

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

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

So, then, the one who has been begotten of the Holy Spirit is spiritually-minded. He sees things - from the pew standpoint which- God specially brings to the attention of the spirit begotten. As the, Apostle John says, "Ye have an unction from the Holy One, and ye all know it." (1 John 2: 20). Whoever receives this begetting of the Holy Spirit, this anointing, has an understanding of heart and mind which is different from that which-any natural man would have, a quality that will progress with him. He has the privilege of growing ,in grace and in knowledge and in the

appreciation of the deep things of God ; and: he should. grow. - The Apostles Peter and Paul explains Peter 2 : 2• 3 Heb. 5 : 13, 14 ; 1, 2) that one thus begotten of the Spirit of God is at first only a babe, and, as a babe, should desire the sincere milk of the Word—the first principles of the doctrine of Christ.; but as he goes on. he should feed upon the strong meat of God’s Word and desire more and more to tell forth the. blessings which he has received from the Lord.

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

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

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

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

Andrew A. Bonar.

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

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

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HENCEFORTH.

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

Just as through the shine and shadow

Of the bygone days.

Step by step we each have proved Him.

Faithful, true always,

So within the mist veiled future,

Holding good or ill,

We may follow where He leads us,

We may trust Him still.

Hidden is the distant prospect

From our anxious eyes,

But our daily lot is portioned

By a love most wise;

Should the homeward path be dreary,

Rough, or roundabout,

All the brighter waits the glory

Never, never doubt.

Though the past may hold some shadow
 Some heart throb of pain,
 God is good, and with the future
 Bids us start again.
 He who "bath been mindful of us"
 In the days of yore,
 Still will shield, and still will bless us,
 Henceforth, evermore.
 Lily Oakley.

NATIONALISTS IN CHINA MAKE WAR ON SUPERSTITION.

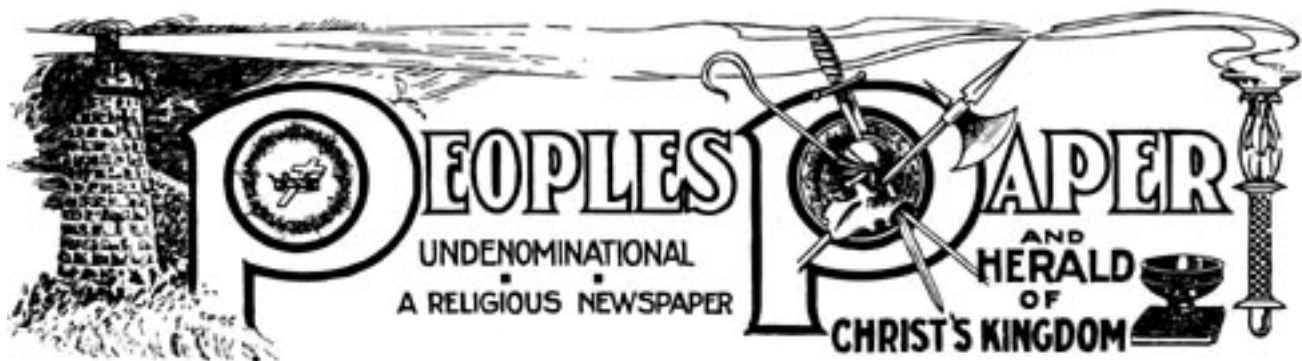
The ancient practice of worshipping the spirits of ancestors will soon pass out of the everyday lives of the Chinese people along with pigtails and bound feet, if the leaders of the new Nanking Government have their way.

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

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

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

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



Vol. XII., No. 12 MELBOURNE, 1ST DECEMBER, 1929

PRICE-TWOPENCE HALFPENNY

EARTH'S RIGHTFUL KING.

"Behold I bring you good tidings of great joy, which shall be to all people." Luke 2 : 10.

FEW babes in all Judea, or in all the world, were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict.

The little city was crowded with others on similar errand. And so it came, that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. We cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such ignominious conditions. Only those who have the spirit of the Divine Plan, through the begetting of the Holy Spirit, can see the wherefore.

The message of the angels was surely an inspired one, fully in harmony with God's promise to Abraham—only an enlarged statement of the same the same "all people" to be blessed—and it was still good tidings, and it still meant

great joy; but now, two thousand years later, the message pointed out the very individual through whom the good tidings would have fulfilment—the Babe of Bethlehem.

At the time, Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the House of Esau. Herod sought to perpetuate his dynasty, and hence the announcement that a great King of the Jews had just been born, suggested the overthrow of the Herodian dynasty, and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the annunciation of a king of their own awakens thought (Matt 2: 3). Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple of which they were unduly proud. The people were feeling so satisfied with their attainments, that they had ceased to specially long for, and pray for, the coming of the Messiah, the long promised King of the line of David. They were disturbed lest any change should be for the worse—lest it should mean internal strife, as between Herod and another, and lest it should mean strife with the Roman Empire, which at the time was treating the Jews quite generously.

A very similar condition of things may be expected in conjunction with the second advent of Christ. The powers that be to-day are styled Christ's Kingdom, "Christendom," but they are really "kingdoms of this world." Any announcement to-day that Messiah's Kingdom is nigh—that He will soon take unto Himself His great power and reign (Rev. 11: 17), meets with resentment. If in surprise we ask why this indifference respecting the fulfilment of the prayer, "Thy Kingdom come," the answer is, "Let well enough alone; do not agitate that subject; it may bring in strife and contention, because many are prospering so well under the reign of the "Prince of this world," that they could not look upon a change as likely to bring any improvement in their condition—indeed some of them have reason to fear that Messiah's Kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day.

PRIESTLY INDIFFERENCE ON THE SUBJECT

Although King Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless, the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfilment which they had professed to trust in, and to long for. They were indifferent; none of them followed to Bethlehem to find the new born King of the Jews. They had become "Higher Critics," and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find an antitype in this day? Are not the chief priests and religious leaders generally so out of harmony with the Divine promises, and so faithless as respects the glorious Messianic Kingdom, of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for His Kingdom? Even those who make no claim to being Christians are waiting for Messiah and the Golden Age, and disposed to seek evidences—but amongst the most prominent ministers of "Christendom" there is apparent unbelief, Higher Criticism, Evolution and general opposition to Messiah, and His Kingdom. These are quite indifferent; they have plans and schemes of their own by which they are hoping to accomplish the work predicted for Messiah; they are anxious to raise money and to convert the world without disturbing the present order of things. How clearly they are mistaken! How terrible will be their disappointment, when their cherished plans will all fail in a time of trouble, which, while it will greatly disappoint them, will prove to be the forerunner of the reign of righteousness for the blessing of all the families of the earth—for the ushering in of "the times of restitution."

WAS THERE A MISTAKE?

Nearly nineteen centuries have passed since these events. Israel, instead of 'being exalted as Messiah's Kingdom, has been wrecked. Was it by mistake that Jesus was -announced King of the Jews at His birth, or did God change His plan because the Jews refused Jesus and crucified Him?

Neither suggestion is correct. Jesus is yet to be the King of the Jews, and the King of the world. The "mystery" is cleared when we understand that there are two classes of Jews, two classes of Israelites—a heavenly and also an earthly class. Thus there are the two "Seeds of Abraham," one of which is to be as the stars of heaven, and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first, and be associated with Messiah in glory, honor and immortality, far above angels.

It has required all of this Gospel Age for the selecting of this Spiritual Seed. With its completion a New Age will be inaugurated. Then the earthly blessings promised will be fulfilled to the natural seed of Abraham. "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof;" "the knowledge of the glory of the Lord shall fill the whole earth," to Him "every knee will bow and every tongue confess," for all who refuse shall be destroyed in the Second Death. (Isa. 65: 21; Hab. 2: 14; Rom. 14 :11.) Messiah is already recognised as Lord by all spiritual Israelites. During the next Age, He will be crowned Lord of all by natural Israel, not with a literal crown—but when His righteous judgments are discerned, and the Gospel Message is understood, they will all call upon the name of the Lord and serve Him with one consent; and all other nationalities will enjoy the privilege of becoming proselyte children of Abraham in the flesh. Messiah will reign in His Mediatorial Kingdom for the very purpose of bringing these blessings to natural Israel, and through her to all nations.

The relationship of Messiah to spiritual Israel, the elect Church, is quite different from what it will be toward the world. He is our Lord and prospective Bridegroom; we are His betrothed and prospective Bride and joint-heirs of His glory, and are to be associated in His glorious Messianic 'work. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3 : 29.)

It will require the entire thousand years of the reign. of Christ and His Bride to accomplish that promise—the

blessing of all the families of the earth- .with full light and knowledge and opportunity for complete return to harmony with God, and for the recovery of all that was lost in Adam, and redeemed at Calvary. We by faith hail Him as King, even before the establishment of His Kingdom, and loyally and gladly submit ourselves to Him, pledging our lives in the service of His cause of righteousness and truth. We, when praying, “Thy Kingdom Come,” are expressing our sympathy with the righteousness which Messiah’s Kingdom shall establish, and our faith in His promise that we shall sit with Him in His Throne. And, when we pray that God’s will shall be done on earth as in heaven, we are expressing our confidence that the Messianic reign will be glorious and successful to the last degree—overthrowing all evil and adverse conditions, and establishing righteousness amongst men on the same permanent foundation that prevails in heaven. Then shall the angel’s message be fulfilled, for all will understand and appreciate the good tidings of great joy, which shall then be for all people. All will then know of the saving power of the Lord. All will see His glory which will cover the earth as the waters cover the deep; and all the willing and obedient shall go up the highway of holiness to perfection of human nature, henceforth to suffer no more pain or sorrow, or sighing. or dying, for those things will have passed away, and all things will have become new. (Isa. 35: 8-10; Rev. 21 : 4.)

WHAT WOULD JESUS DO ?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumber rise,
Saying, “What would Jesus do ?”

Countless mercies from above,
Day by day my pathway strew;
Is it much to bless they love ?
Father, “What would Jesus do ?”

When I ply my daily task,
And the round of toil pursue,
Let me often brightly ask,
“What, my soul, would Jesus do ?”

Would the foe my heart beguile,
Whispering thoughts and words untrue ?
Let me to His subtlest wile
Answer, “What would Jesus do ?”

When the clouds of sorrow hide,
Mirth and music from my view,
Let me, clinging to Thy side,
Ponder, “What would Jesus do ?”

Only let Thy love, O God,
Fill my spirit through and through;
Treading where my Saviour trod, . .
Breathing, “What would Jesus do ?”

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FROM ABROAD.

THE last few .weeks have seemed so filled up with visiting friends, that it has been difficult to have my mind at rest for quiet. The experience helps one to realise how easy it is to allow things that are seen and by which we are daily surrounded to so preoccupy the mind and heart that the important matters, concerning things not seen, things eternal, do not have the necessary attention. It is in this way that spiritual life dwindles, faith becomes shaky, and hope is bedimmed. It is thus that the Laodicean conditions of the church is brought about. It is this very thing that must be

fought and overcome by those who shall inherit the promise of Rev. 3: 21 : “To him that overcometh, will I grant to sit with me in my throne, even as I have overcome and am sat down with my Father in His Throne.”

How definite a matter is the Christian life. Unless there is the positive decision to be a follower of Christ, i.e., “For me to live is Christ,” a real devotion to God, to do His way, to gladly bend to His holy will, to willingly sacrifice self in His service, to die daily to earthly human things, and to be more and more alive to heavenly things, and to grow in knowledge and in grace, the attempt to walk in the steps of Christ will be a failure.

• It must be one thing or the other, “Choose ye this day whom ye will serve.” It must be an intelligent choice for Christ, or else the world will soon claim the allegiance.. The challenge must be met and decided upon by every professing Christian. The Lord is not wanting any half and half ; lukewarmness is nauseous to Him, and • such will be rejected.

We are living in the Laodicean period of the church’s history. Conditions in the Christian world clearly demonstrate this fact..

How few there are who are out and out for Christ. Most Christian people like to belong to some church or institution, but also like to enjoy the many good things about them, such as social gatherings, picnics, dinner parties, games, pictures, card parties, and many innocent, yet some of them less innocent amusements. Most of the things which so attract Christian people as to hinder them in the Christian way are probably not in themselves bad ; if they were sinful things, those continuing in them would soon cease to be Christians at all. . However, though the things which attract are not wicked things, they may be sufficient to surfeit the heart and mind—to divide the heart’s affections and result in failure—the prize of the High calling of God in Christ Jesus will; never be won by half-hearted runners.

Never has there been more need for exhortation towards separateness from the world. Peter and Paul, as well as our Lord, have all foretold the present day conditions. It is because of the necessity on account of so much worldliness, indifference and skepticism, the Lord has fulfilled His promise, and having come and girded Himself, He has prepared the feast for His watching people, “Meat in due season,” for their support and encouragement in an evil day, and for their separation from the systems of error and confusion.

What a joy was experienced in the receiving of this great spiritual feast. The experience was foretold by Daniel, who speaks of the blessedness of those who wait for the end of the 1335 days. (1874.)

The great enemy is to-day seeking to quench the truth, to take away our joy, our light, by bringing in destructive errors. Let us take the more earnest heed to the things which we have heard, lest at any time we should let them slip. “Hold fast that which thou hast that no man take thy crown.”

In visiting various classes everywhere, one cannot but notice that there is a similar influence working. Evidently one great mind is engineering it, and we are reminded of Peter’s words, “We are not ignorant of his devices.”

How strange it seems that the adversary should find such ready tools among the elders, yet so it seems. All sorts of new theories and teachings are being propounded quite contrary to the “present truth,” the things which we have received and know of whom have received them.

It is astonishing how confused many have become; even denying the presence of the Lord, and that we, are living in the “Harvest,” which is the end of the age, etc.” We may well marvel as did the Apostle respecting the Galatians, to whom he wrote, “Ye did run well, what did hinder,” I marvel that ye are so soon turned away to another gospel, which is not another. As the Galatians turned again to the “beggarly elements” of Judaism, so it seems many are being misled by the “Concordant Version” publications, back to thoughts of the dimmer past, when the church was emerging from Papal darkness, • and to other unscriptural things, such as “Universal Reconciliation,” etc.

We would exhort our readers to re-study the things which brought us the knowledge of God’s great plan, and such light upon the conditions and happenings, both in the church and in the world of this our day. •

Let us, therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God will reveal even this unto you. Nevertheless, whereto ye have attained—let us walk by the same rule —let us mind the same thing. Let us continue to hold to those things which brought us peace and holy joy, and so helped us to progress in the Christian life.

Since last notes I have once again travelled some thousands of miles around this ‘beautiful world of ours. The last few days in England were spent with relatives and friends, with the exception of one meeting in Liverpool. The interested here had tried amalgamation along - the lines of toleration of divergent views. It was a case of good intent, of exercising love and toleration, but an instance of where love needs the direction of wisdom. Love exercising itself apart from heavenly wisdom very often leads to error and confusion. Love is the greatest of the three graces, “Now abideth Faith, Hope, Charity, and the greatest of these is Charity,” but as the scripture declares, “Wisdom is the principal thing, therefore, get wisdom, and with all thy getting, get understanding.” Those who held to the truths which we term “present truth,” and who • believe that these truths compose the feast provided by our present Lord as promised in Luke 12: 37, very soon found that those who had to a considerable extent discarded these things, and taken up other views, some of which seemed dangerously near denying the necessity for the Cross of Christ as the ransom for all, were persistent in pressing their views of universalism, etc. Also there was not the necessary freedom to express the truths so long enjoyed, and to refer to the studies that had made the Bible so plain, and revealed the Divine plan of the ages (Ephes. 3 : 9, 10, Diaglott), seemed to be resented. Responsibility towards the truth, divinely provided for the accomplishing of the harvest work, made it necessary that there should be a separation. How can two walk together except they be agreed. “Is he friends acted wisely in taking this step. There was no evidence observable

of any unkindness, for there is no possible occasion for a Christian to be unkind, it was simply realised that the step of amalgamation had been a mistake. When a wrong turning has been made, the wisest thing is to retrace the steps taken and make certain of the right road. The prophet says, "When they say a confederacy—Say not a confederacy." We are living in a day when big unions are the aims not only in business but in religion. Truth is often sacrificed in an endeavour to agree. Far better have numerous churches or classes, each appreciating and standing for truths and principles which they relieve in, than for the sake of unity to allow truths with which we have been entrusted to be smothered up and lost..

All do. not seem to realise the responsibility which rests upon those who have received the message of present truth. The question for each to decide is, whether or not the message is of the Lord and what is its purpose. If the truths concerning our Lord's second 'presence, the harvest work and the ending of the present age (Matt. 24 : 3) ,. are divinely given in order to accomplish the work of "gathering the elect," then surely it would be presumptuous for anyone to say that these things were non-essentials. -

Saying good-bye to friends, the "Duchess of Bedford" drew away from the Liverpool Landing stage on Friday, 3 p.m., September 6th. By midnight a call was made at Belfast, and early morning found us anchored in the Firth of Clyde. After taking aboard the Scotch passengers and mails, we sailed at 3 p.m. Saturday. Soon the outlines of the Scottish coast faded from view, and then the last point of Ireland disappeared and we were launched forth towards a new shore. This seems something like the Christian who, turning from the good things of earth, launches forth on the voyage of life with eyes towards the heavenly goal, not knowing just what storms, fogs, rocks or dangers there may be on the way. However, we had confidence in our captain, and we were in a good boat, and so our hope of reaching the other shore was a good hope and strong. Similarly those who have been baptised into Christ, have entered the good ship, of which the Ark of Noah was a figure (1 Pet. 3 : 20, 22) . They know in whom they have believed, they have confidence in the great Captain, and are assured that "No storm can swallow the ship where lies the Master of ocean, and earth and skies."

How beautifully has Sophia Piggott expressed the thought of our launching forth into the Divine will in Christian hope.

"Take thine own way with me, dear Lord,

Thou canst not otherwise than bless ;

I launch me forth upon a sea

Of boundless love and tenderness.

"I could not choose a larger bliss

Than to be wholly thine ; and mine

A will whose highest joy in this

To ceaselessly unclasp in thine.

"I will not fear Thee, O my God !

The days to come can only bring

Their perfect sequences of love,

Thy larger deeper comforting."

By the Wednesday evening we sighted land on the other shore, and entered the Straits of - Belle Isle. Thursday we traversed the Gulf of St. Lawrence, skirting the shores of Labrador, and so into the noble river of St. Lawrence and landed at Quebec on the Friday, at 1 p.m.

The ANNUAL CONVENTION of the BEREAN BIBLE STUDENTS will take place at the NEW ADDRESS, FINK'S BUILDING (Room 7), No. 6a ELIZABETH STREET, Corner of Flinders Street, Melbourne.

The days arranged for are WEDNESDAY and Thursday, DECEMBER 25th and 26th (Christmas Day and Boxing Day), and the following SUNDAY, DECEMBER 29th. On Saturday, December 28th, there will be an open air gathering in the country, which should prove very enjoyable, and a hearty invitation is extended to all friends able to be with us at the above meetings.

The Sessions will be afternoon and evening, commencing at 3.15 p.m. and 6.30 p.m. daily, when interesting and helpful studies, addresses, etc., will be provided; and tea will be served each clay at 5 p.m.

Accommodation, if necessary, can be arranged for, and fuller particulars obtained from the Secretary, BEREAN BIBLICAL INSTITUTE, National Bank Chambers, 226-228 Glenferrie Road, Hawthorn, E.2.

A CHRISTMAS PRAYER FOR YOU.

I will pray this prayer to-day for you

May the love of God abide with you

Wherever you go, 'wherever you' stay

May the peace of God bless you to-day,

And throughout the year that lies ahead

May beautiful flowers of joy be spread

Through your Christmas-tide and New Year too
May the love of God abide with you.

WHOLESOME COUNSEL

Prov. 16 : 22, 23.

“There is a way that seemeth right unto a man; but the end thereof are the ways of death.” Prov. 16: 25.

IT is a solemn warning against self-deception—against pursuing a course of conduct which is radically wrong, ‘being opposed to the spirit and intent of the divine law, and yet which may be made to seem right by a line of false reasoning, suggested by the will of the flesh, and apparently founded upon the word of God, yet denying its fundamental principles of righteousness. The delusions of Satan also greatly help along such deceptions, and thus the blinded one is urged along in a course which seems to him to be right, but the end of which is death.

Christians should above all things guard themselves against the folly of this way. To do this, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is “deceitful above all things, and desperately wicked” (Jer. 17 : 9), and that it requires constant watching and purging to enable us to put in practice the Apostle Paul’s rule, “In simplicity and godly sincerity, have your conversation in the world.” (2 Cor. 1 : 12). To do this requires humility, sobriety, godliness. If the heart be puffed, up with pride, or ambitious for vain glory, or if it be selfish, or in any measure intoxicated with the spirit of the world, then beware, for there is great danger of getting into that way that seemeth right to a man, because blinded by his own perverse will or fleshly mind.

The best safeguard which a Christian can have against the snares of Satan, is that understanding which is here (vs. 22), described as “a well-spring of life unto him that hath it.” Such understanding is not merely that of the head, but of the heart specially ; for, “With the heart man believeth unto righteousness,” and “out of the heart are the issues of life.” if the heart be wrong, the head will seek to justify it, and in so doing will pervert judgment and truth. Therefore, take heed, and “keep thy heart with all diligence.”

Not only will the “wise and understanding heart” keep the feet in the paths of righteousness, but also “the heart of the wise teacheth his mouth, and addeth learning to his lips” (verse 23), so that he shall speak forth “words of truth and soberness,” words of wisdom, of kindness and of love. How important that the fountain should be sweet, that thus the stream that issues from it may be healthful and refreshing to all within the range of its current ! Truly, “pleasant words (of wisdom, of counsel and of loving kindness), are as a honeycomb, sweet to the soul, and health to the bones (in that they refresh and comfort and stimulate courage; and thus fortify the soul and strengthen it to noble deeds).” Verse 24.

How different is the picture of the ungodly man! (verses 27-29). - •”An ungodly man diggeth up evil (apparently finding a morbid satisfaction in searching for it), and in his lips there is a burning fire. A forward man soweth strife, and a whisper separateth chief friends. A violent man enticeth his neighbor, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things : moving his lips, he bringeth evil to pass.” Thus, as Isaiah says, “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” (Isa. 57: 20, 21.)

But blessed is the man that hath learned the right ways of the Lord, and walketh therein with a perfect heart. Such a one, unlike the wicked, who go about digging up evil, delights himself in doing good, and in speaking forth the words of truth and soberness. He is slow to anger, and studies” carefully how to rule his own spirit, which is surely a great work and worthy of the ambition and effort of every Christian. (verse-32.) ‘How blessed (verse 31) are the closing years of a long life, devoted to this most worthy end of ruling one’s own spirit in harmony, with the principles- and precepts of the Word of God, when, as MT. Whittier has beautifully expressed it :

“All the jarring notes of life
Seem blending in a psalm,
And all the angles of the strife
Are rounding into calm ;”

and when the hallowed influences of ripened Christian graces are manifest to every beholder. “the hoary head is a crown of glory if it be found in the way of righteousness.” But if not, it is but a monument of folly and its ripened evil fruitage is most undesirable.

The statement of verse 33, is to the effect that God’s overruling power takes cognizance of even those things which men may regard as mere chance, and that nothing can come to pass without His knowledge and permission, and that eventually all things will be overruled to the accomplishment of His purposes.

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

*He that well and rightly considereth his own works, will find little cause to judge hardly of another.
Thomas a’ Kempis.*

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Question Box.

Does the Day of Wrath form Part of the Millennial Age?

THIS is a good question, for on account of a lack of a clear understanding of this point, much confusion still exists in the minds of many concerning the establishment of God's Kingdom on earth.

God could have made the matter so plain that there would have been no question, but there is evidently wise and good reasons for having the Bible so written, that these developments of the great Plan of God, just gradually become plain as the time approaches, or the progressive developments take place.

People in, the past have seemed to have such a small view of these matters—they have expected that, when the Gospel Age ended, Christ would descend in a sort of vengeance to condemn the wicked, and to receive the righteous into heaven, and burn the earth to cinders, all in twenty-four hours. With such a view there is no place or time for Christ's thousand year reign of righteousness on the earth. The prayer of our Lord, "Thy Kingdom come, Thy will be done on earth as in heaven?" would have no answer, nor fulfilment.

DAY OF WRATH, AND DAY OF 'JUDGMENT NOT SYNONYMOUS..

If the day of, judgment was a day of wrath, it would be no better than the present "Evil World." The day Of judgment is, however, termed a "World to come wherein dwelleth righteousness."

If it were not so, how could the Psalmist and prophets so greatly rejoice in the prospects of that happy day when the "righteous shall flourish as the palm." "When justice will be laid to the line, and righteousness to the plummet, when righteousness and truth shall spring out of the ground, and joy and peace. reign from sea to sea, and from the rivers unto the ends of the earth." (Psalm 72.)

Note how the Psalmist (96 : 9-13) rejoices in the prospects of the Lord coming to "Judge the Earth," no right minded man could rejoice in a day of wrath, nor in the thought of the Lord coming to consign the millions of earth to eternal misery.

No, the day of wrath has been the- long reign of sin and death—the permission of evil upon a sinful race, the six days of labour well illustrate the 6000 years of man's slavery to sin and death, six days of the sweat of face, each 1000 years, but the 7th 1000 year day is well pictured in the Jewish Sabbath. That will be the day when the curse is lifted, when God is reconciled, and the wrath which has been evident in the present softy condition of mankind (Romans 1.: 18), will be past, the world of mankind will at once be in the hands of the great Mediator, who will reconcile the world to God, and lift them: up to holiness and perfection of human nature.

Job (14 : 13-15) prayed, "Hide me in the grave until Thy wrath be passed,, then Thou shalt, call and.. I will answer thee." He looked, forward to the resurrection when the curse of sin and death would have passed Away.

, :Our Lord's words convey the same thought, when He said' (John 3 : 36), "He that believeth on the Son, bath everlasting life, but he that believeth not, the wrath of God abideth on him." The Christian is now lifted out of the wrath, because the precious blood has been applied.

"He breaks the power of cancelled sin,

He sets the prisoner free;

His blood can make the foulest clean,

His blood avails for me."

So we are translated out of the Kingdom of Darkness, into the Kingdom of God's dear Son.

"There is therefore now no condemnation to them that are in Christ Jesus."

All were born under sentence of death, but in due time Christ died for the ungodly, that He might purchase the race from that sentence. He gave Himself a ransom for all. That as all in Adam die, so all in Christ shall be made alive again.

While the church—believers in Christ during this Gospel Age—are thus justified, because Christ has presented His sacrificed human life and "appeared in the presence of God for us," the "whole world still lieth in the wicked one." The world still waits until the church is complete, and then the benefit of the ransom sacrifice of Christ will be applied to lift the sentence for them, so that the day of wrath will be ended, and the day of peace and blessing will have begun.

THE WRATH TO COME.

John the Baptist warned the people to flee from the wrath to come, and (1 Thes. 1 : 10) states that Jesus delivered the believing Jews from that • wrath which came upon the Jewish nation to the uttermost. Josephus verifies this, saying that Christians acting upon the warning of Jesus, that when they should see Jerusalem encompassed about with armies, then flee to the mountains, took advantage of the withdrawal of Titus's army about a year or two before the final siege, and so escaped.

“There was a wrath which came upon mankind in Noah's day, when Noah and his family were saved.

There was also the wrath which came upon Sodom, from which Lot and his daughters were delivered.

There is also the “Great Day of God Almighty.” The day of wrath with which this present evil world will end. And probably it is this special day of punishment which the questioner has in mind, as to whether it will occur prior to the Kingdom of Christ being set up, or whether it will form part of the Millennial Age.

The Scripture reads concerning Christ, “Sit thou on My right hand, until I make thine enemies thy footstool.”

“He hath put all things under His feet (1 Cor. 15 : 27). “Then shall He speak unto them in His wrath and vex them in His sore displeasure, yet have I set my -King upon My holy hill ‘of Zion.” (Psalm 2.)

1/1/e have a picture in Genesis which illustrates the matter. The heathen kings came up against Sodom and took Lot prisoner, ‘and much booty. There had been a big fight. Then Abraham went after them and smote them, and recovered Lot and all the goods. Then when all the fighting was over, the majestic figure of Melchisedec, the priest of the Most High God, and King. of Salem (King of Righteousness and Prince of Peace), met him and blessed him.

So it is that the Great Day of the Wrath of God upon the nations will have punished the inhabitants of the earth, humbled the proud and haughty, and brought men to a condition of mind to desire the only remedy for human' woes, the Kingdom of Messiah, the King of Righteousness, Prince of Peace, who will then speak and command the raging billions of human passion, “peace be still,” and will be ready to bless all who, like faithful Abraham, loved righteousness and justice, and are willing and obedient.

If we keep in mind that Christ's purpose in coming to reign for 1000 years is to bless and heal, end lift up, and that it is for this purpose that the church is being selected (Gal. 3 : 16, 29), and that 1000 year day is the seventh or man's rest day after the six 1000 year days of labour and evil, and groaning and trouble, and remembering how the typical Sabbath began with absolute cessation of work, it would seem clear that the day of wrath is over when the Millennial reign begins. Weeping may endure for the night (6000 years), but joy cometh in the morning (of the 7th 1000 year day). The day of rest and gladness.

The occasion of that gladness, is that the day of wrath is past, and that God is reconciled to the world through the death of His, Son, and Christ is to reconcile the world unto God, by a course of judging, disciplining, teaching and helping all to lay aside all their weaknesses, sins and failings, and to grow strong mentally, morally, physically. No, the Day of wrath has no part in the Millennial reign of Christ. When Christ's reign begins, the day of wrath will be over. There will, however, undoubtedly be the effects of the day of wrath still in evidence, but the whole world, though still weak through the fall, will be lifted out of the hands of justice, “bought with a price.”

They. will be in the hands of Jesus, “The Mediator between God and man, who gave Himself a ransom for all.”

The prophet says of that Glorious Day, The morning cometh, and a night also.”

This “Night” also evidently refers to the great time of trouble with which this age closes. (Daniel 12: 2.)

The burning up of bundles of tares !belongs to the end of the Age, not the beginning of the new Age.

“Michael shall stand up,” and other Scriptures, such as Psalm 149, and the Revelation, seem to indicate a preparation work by the Lord at His second presence, prior to the beginning of His reign, and this agrees with conditions about us, and with the thought that we have not yet reached the end of the 6000 years of earth's night of sin.

Let not mercy and truth forsake thee : bind them about thy neck ; write them upon the table of thine heart. (Proverbs 3 : 3.)

Forgiveness of Injuries.

FORGIVENESS often seems to be more divine and is such an unmistakable proof of love. It than any other virtue, because it costs so much cuts directly athwart that self-interest, which is the gravest temptation, the deadliest danger, of our lives. He who can and does forgive in anything like God's own spirit and manner, has taken a long step toward ideal righteousness.

“We are to forgive those who have injured us, both for our own sakes, and for - theirs, For our own, because we need to learn to repress that indignant self-justification, which is far too eager to exalt our own rights and belittle those of others ; because we cannot consistently ask of them the forgiveness which we too often need, unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offense, equal to, perhaps even greater, than theirs.

“For their sakes, also, because they may have battled long and nobly with the temptation to wrong us before yielding,. and deserve credit for it ; because they need to be encouraged to begin again and do better; because they are our brothers and sisters before God; and because, if we continue implacable, they will have good reason to doubt whether our spirit is truly that of our Heavenly Father, and such a doubt' is an injury to them, which we can prevent.

“Moreover, forgiveness ought to be hearty and convincing, not merely that of the tongue, but evidently the glad

renewal of .. confidence. And, if we are to imitate the divine example set us, it ought to be renewed in all its sincerity as often as needed, provided it be sought with equal honesty. Seventy times seven! That means indefinitely—if the offender be in earnest.

“This suggests a limitation, which is right and inevitable. He who seeks and, receives forgiveness must prove his sincerity by the effort to avoid renewed offense. A merely formal request for forgiveness does not necessarily involve genuine penitence, and nobody has the right to impose upon one whom he has injured by pretending to be sorry, when he is not sorry. Such a hypocritical wrongdoer must, for his own sake, and for the general good, be refused forgiveness until he seeks it in the proper spirit. • Travesties of penitence need rebuke, not pardon. Christian dignity, and the very dignity of God Himself, must not be thus mocked. But with this exception, it is both a sweet privilege and a solemn duty to forgive indefinitely, even as we hope to be forgiven.”

“Splinter and thorn and brier yet may be sore and keen, Rocks may be rougher and higher, hollows more chill between.

There may be torrents to cross, bridgeless and fierce with foam;

Rest, in the wild wood were loss

There will be rest at home.

Battling with dark distress, faltering but yielding never, Still shall my faint feet press onward and homeward ever,”

The Love that is Perfect.

(Selected).

WHEN we can say that we are not jealous or pained, or made uneasy at the success, superior excellence, or reputation of another ; that we rejoice to hear another praised, even though it be along a line that rivals us—our love is perfected, in this particular ; for “Love envies not.”

When we can say that we have no desire for display Or vainglory—no desire that others shall think we have superior talents, abilities ; when we always feel an unwillingness to put ourselves forward, as well as a lack of confidence in ourselves—then, in these particulars our love is perfect; for “Love vaunteth (boasteth) not itself.”

When we can say that it does not make us feel that “we are somebody,” when we are praised ; when we have a modest opinion of our abilities, successes, or achievements—we are in these particulars made perfect in love; for “Love is not puffed up.”

When- we have the inward desire and intent to be kind, polite, and courteous to all ; when we would not willingly hurt another’s feelings—we are in this particular perfected in love; for “Love doth not behave itself unseemly.”

When in deciding matters as to what we shall do or say, we are influenced, not so much by how it may affect our own selfish interests, but rather by how it will please the Master, how it will help others—in this particular we can say that the love of God is perfected in us ; for “Love seeketh not her own.”

When things do not go to please us; when through others we have been put to trouble, and we are not provoked to anger or impatience—in this particular our love is made perfect ; for “Love is not provoked.”

When another injures us in any way, and we can forget it, in the sense of not holding any malignant recollections, but can drop the matter, forget the fault, and act in as far as it will be best for the cause of the Master, as though it had not been—then is our love in this particular perfected ; for “Love thinketh no (taketh no account of) evil.”

When we have no feeling of satisfaction or rejoicing on the occasion of another who may have injured us suffering a like injury ; when we have no inclination to say, He is getting as good as he sent ; now he knows how I felt when he injured me”—our love is made perfect in this; for “Love rejoiceth not in iniquity.”

When one trial after another comes, and we do not complain, or murmur, but bear it patiently—we then can say, our love is made perfect ; for “Love endureth all things.”

When we can bear being ill-treated, misrepresented over and, over again, and can sing and bear it—our love is made perfect ; for “Love suffereth long and is kind.”

When we can always put the best construction upon another’s conduct, and say we cannot see the heart, we do not know the motive—then we can say our love is made perfect ; for “Love believeth all things.”

When we can say, after we are compelled to believe that another has gone wrong, “it is so, but I hope it will be better with him later”—then our love is perfect in this particular ; for “Love hopeth all things.”

A GOOD POINT.

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

What we want in Church work is not so much people who get very excited and warmed up by the contagious enthusiasm of a great gathering and fevered oratory, but people who can generate enthusiasm from inner resources of

their own. We hear a great deal about people who are dynamic forces, but a number of small cells is much better for church purposes. The people who represent them are those whose efforts tell most.—Cutting.

IN EVERYTHING GIVE THANKS.

Dear Lord, with sorrow, I confession make
That while with joy I suffer for Thy sake,
Yet in the cares with which my days abound,
Where I should smile, I fear I often frown.
In days gone by I've murmured o'er and o'er,
And unkind words have left me feeling sore;
Those whom I come in contact with each day,
Disturb me oft by things they do and say.

And thoughtless actions have left such a sting
I could not find it in my heart to sing. Lord,
I'll be honest with myself and Thee,
I have not been as sweet as I should be,
And I have said, "Too hard the wind cloth blow,
Too hot the day, too much rain or snow,"
And tho' at times I've checked the hasty word,
Still, in my heart rebellious murmurs stirred.

And I have thought that I could grow in grace
Much better, were I in another's place.
Lord, to this whole long list I guilty plead;
And I am grieved o'er it, I am indeed;
And I am come to make a vow to Thee,
That in the coming year, whate'er shall be
My portion, trials, cares, vexations, pain,
Dear Lord, I will not murmur nor complain.

And I will say when I arise each morn,
This day my Lord wants me to overcome,
"In everything give thanks," this is His Word;
And I will school my heart to sweet accord.
I'll thank Him for the sun, and for the rain;
I'll thank Him for the sorrow and the pain;
And in the things which try my patience so
I'll thank Him that I have a chance to show.

How sweet and kind and loving I can be,
How much His Holy Spirit dwells in me.
Dear Lord, I'll trust Thee tho' I do not know
Why I should walk the path I'm called to go.
I'll give Thee thanks whatever be the way
Which Thou shalt lead me in from day to day;
Relying on Thy grace to see me through,
Lord, this is what I've promised Thee to do.
Rebecca Fair Doney.

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PERPLEXED HUMANITY'S ONLY HOPE.

"We know that the whole creation groaneth and travaileth in pain together until now"; "for the earnest expectation of the creature waiteth for the manifestation of the sons of God" "And the Desire of all nations shall come."—Rom. S. 22. 19; Hag. 2: 7.

Thus the Apostle and the Prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None experienced in life or acquainted with history will dispute the correctness of the Apostle's statement. And the declaration of the Prophet. that God will eventually establish a reign of righteousness in the earth which. what realised. will indeed be the desire of all nations. is borne out by the testimony of every prophet and apostle (Acts 3: 19-21), and cannot. therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus under a blight. and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as its; aches and pains of body and mind, are the natural consequences of its blemished. fallen condition. And although men can (I) something toward general improvement, their efforts are at best but feeble and spasmodic : they are utterly incapable of releasing themselves from their difficulties. Their varying successes- but on the whole futile efforts—for the past six thousand years prove this conclusively.

A BOW OF PROMISE.

Truly, it is a groaning creation still; and yet, as the Apostle suggests, it is not hopeless; it is waiting for something : it knows not exactly what—a panacea for sickness and pain and sorrow and death. and a just and righteous government which will lift up the poorest and meanest from the mire of ignorance and squalor. to comfort and happiness and a share of life's luxuries. It is looking forward to "a good time coming." "a golden age." of which even heathen poets and philosophers have dreamed and sung in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of that blessed time-

"When, man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old."

But what heathen poets and philosophers, and all mankind. have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about. Still all their statecraft and priestcraft and multiplied religious ceremonies and forms of godliness without the power—God, through His prophets, has clearly and definitely foretold will come. And, further. He has shown exactly how it is to be brought about—that it is to come to pass through the agency of the Lord Jesus Christ. who nearly nineteen centuries ago redeemed the world, giving His life as the ransom-price for the life of the world ; and who will shortly set up His Kingdom and establish His authority over the redeemed world. He will not oppress the people to exalt Himself, as human rulers have done; but will bless "all the families of the earth" through a wise and righteous administration.—Gen. 22: 18; Gal. 3: 8, 16; Psalms 9: 8; Isaiah 32: 1.

Our Lord Jesus, by the grace of God, having "tasted death for every man." and thus secured the right to give lasting life to all who shall prove themselves worthy of it. the object of His reign will be to so instruct, train and discipline men as to enable them to become worthy of lasting life. on the original condition of obedience. To this end He will first "rule with a rod of iron," (Psalms 2: 9)—with power and force, causing in the overthrow of present imperfect. selfish, proud and unjust systems. "a time of trouble such as never was since there was a nation." (Daniel 12: 1) ; and then He will "fill the earth with the knowledge of the glory of the Lord, as the waters cover the sea." Habakkuk 2: 14), He will re-train and humble the wicked and selfish, and bless and lift up the meek and those seeking righteousness (Zephaniah 2: 3; Matthew 5: 5) ; finally making an end of sin and all its train of evils, by destroying (completely and forever) all who

then, with full knowledge and appreciation. still love sin and by bestowing upon all who shall then love righteousness “the gift of God.” everlasting life.— Rom. 6: 23.

Poor, frail humanity has indeed made some noble efforts at self-government. but the unseen and unrecognised powers of darkness have been more than a match for its efforts, and have succeeded in keeping in power a majority who are not lovers of righteousness. Nor can we hope for better than present results so long as selfishness is the rule of action.

People naturally wonder that God has not long since exerted his great power (His Kingdom-power and authority) to suppress sin and to lift mankind out of its present state of ignorance, superstition, grovelling depravity, disease and death. But they reason that God’s future dealings should be judged by the past, and about six thousand years have passed without such an interposition. they think we cannot expect such a rule or Kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world. —2 Pet. 3: 4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God has not only promised such a Kingdom for the purpose of blessing the world, but that He also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years’ delay. This, clearly seen, should remove every obstacle to belief in the promised Kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of the present life that six thousand years seem long. With God, “a thousand years are but as yesterday.”—Psa. 90: 4.

WHY THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, ‘the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age, for the selection and development of the Gospel church. The whole long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that Justice which will by no means clear the guilty violators of God’s just and holy law. This experience will be of inestimable value to all. And that to all eternity. By contrast, it will lead to such an appreciation of righteousness, (luring Christ’s reign. As to make it, when realised, what the prophet predicted —”The desire of all nations.”

The delay, from the time of the Calvary-redemption to the Messianic age, while it served this purpose to the world, served also a particular purpose— the development of the Church, a “little flock” of believers in and followers of Christ—to reign with Him as joint-heirs of the promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28: 14; Gal. 3: 16, 29.

The selection of this company, as individuals, has been in process, during the entire Gospel age now closing, though, as a class they were foreknown from the foundation of the world. 1; Eph. 1: 4). That is, God predetermined to exalt to this honour and work a certain class, each of whom should meet certain predetermined conditions: and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that class. The election of these individuals is not arbitrary, but according to fitness; the qualifications being, first justification by faith in Christ: then meekness and devotedness to God’s service, at the cost of self-sacrifice, even unto death.

During the Messianic age Christ’s power will be exercised to prevent deceptions, to clear away ignorance, to strengthen the weak and to lead and restore to sight those now blinded by the god of this world. (2 Cor 4: 4). A thousand enticements to sin which appeal specially to the depraved appetites of the fallen race now, will not be tolerated when the new, heavenly rule is established. But the Gospel church—the Kingdom is called and tested during this age, while evil is lifted to hold sway, in order that their testing may be like that of gold tried in the fire. •This company will be complete when the present age ends, and the control of earth will then be entrusted to them, under and in co-operation with the Lord Jesus, then the King of Kings. 1 Cor 6: 2 Rom. 8: 17.

LOOKING FOR THE KINGDOM OF GOD

No student of the Bible can have overlooked the fact that the constant theme of our Lord and His apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah’s coming to be the ruler of the world: and they naturally expected that as He was to come out of their nation, they could be His soldiers, co-workers in that Kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God’s plan. They saw not that spiritual children of God, of the faith and loyalty of Abraham, were meant.

But the real greatness of the promised Kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world, that Messiah, as a fleshly being of the seed of Abraham, would establish His kingdom at Jerusalem, with the casual accompaniments of earthly royalty. Their pride and ambition longed for the time when this promised king should exalt Himself above the Caesars, and exalt them above all the nations of the earth. Hence their rejection of Him who came humbly, born in a manger, with no assumption of titles or earthly honour: and yet He came proclaiming the Kingdom of Heaven at hand and Himself the promised King.

So thoroughly impressed upon the Jewish mind was the thought that Messiah’s coming meant the establishment of a kingdom of righteousness, that several times the “common people,” would have taken Christ by force to make Him king. But He knew that the Father’s time for His exaltation to power had not yet come, and that first lie must die to purchase those whom He was afterward to reign over—to whom He might therefore restore the original blessing and favours lost to all through Adam’s failure.—Rom. 5: 12-19. He explained that first He must suffer many things and be rejected of that generation even as it had been written in the prophets, Thus it behooved Christ to, suffer and to rise from the dead”: and He said to them: O, slow of heart to believe all that the prophets have spoken; was it not needful

for Messiah to suffer these things and to enter into His Kingdom glory?—Luke 24: 25, 26.

THE NOBLEMAN'S RETURN

One of our Lord's parables, given just before his crucifixion, was for the very purpose of teaching His apostles that the expected kingdom would be deferred until His second coming. It is introduced thus: "And He spoke this parable unto them because they were near to Jerusalem, and because they thought that the Kingdom of God would be manifested immediately." ; Luke 19: 11-27). That parable represents the Gospel .. as the period in which Christ, "the Nobleman," went -into a far country" (heaven) to receive for Himself a kingdom—to be invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of His rule are in the majority and hold sway; they even declare that they do not desire Him to come and establish His kingdom, preferring to be let alone as they are—"They sent an embassy after Him, saying, We do not desire this man's rule."

The parable too, the proper attitude of those who love the Nobleman. To His servants He entrusted certain talents—here represented as ten pounds, all of which could, during His absence, be utilised in His service—saying to them, "Trade herewith till I come."

(V.). Obedient to this command, they are to use their various talents, to forward the interests of His coming Kingdom. And, finally, the parable shows that the Nobleman will surely return with full power, and that He will use it to reward, with a share in the Kingdom, those faithful to Him, and to destroy all opposed to His rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of Kings will not be such when present, misconceptions are cured by the increased knowledge of the King's character, plan and kingdom, then to be afforded to all—for which we pray, "Thy Kingdom come!"

PRESENT SO-CALLED CHRISTIAN KINGDOMS

During the first century of its existence the Church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus to bring the establishment of the long-promised Kingdom of God and its rule of righteousness.

This was the period of the church's purity and fervour, before she left her first love. But as time passed and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Christianity became formalistic, Grecian philosophers came into the church, and the doctrines of Christ became blended with heathen mythologies, producing the foretold great apostasy, or falling away from the true faith. (2 Thess. 2: 3). Nevertheless, there was always a faithful though small minority, which clung to the truth: for the Lord has never left his truth without witnesses.

It was at this time that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth, without waiting for the young Nobleman's return, and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This view introduced into the nominal church an aggressive political policy under which the Church sought influence and affiliation with the civil power. As a result, the Papal system was developed and in time became the ruler of nations. (Rev. 17: 3-5; Rev. 18: 7).

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy: Aid \vaned for the establishment in righteousness of His true, promised kingdom) that the nominal church was God's Kingdom on the world, and that the popes successively represented Christ as King of kings, while, as His joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims, the universal authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing His future kingdom and its glory, have been applied by the popes to themselves and the kingdom thus introduced, which was none other than the kingdom of Antichrist, the counterfeit of the true, predicted by the prophets and the apostles. (See 2 Thess. 2: 3-7; Dan. 7: 25, 28; Rev. 13: 4-8). The deception was so great and magnificent that all the nations of Europe were deceived: and as the Lord Himself foretold, had it been possible, the very elect (the faithful) would also have been deceived by it.

And now we find to-day many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established one church, which in due time was to be completed and glorified to constitute the one promised Kingdom of God. In the light of God's Word we must deny that kings and emperors now reign by the grace of God, or that God is in any degree responsible for their misruling. Though He predetermined to permit these various experiments at self government for all appointed time—"until He come, whose right it is." Ezek. 21: 27).

When Christ's Kingdom has come, it will indeed be "the desire of all nations," it will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2: 9), breaking up civil, social and religious systems of tyranny and oppression, putting down all authority and power opposed to it, hunting the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. Psa. 46: 10). Then the blessing of His peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing: "justice will be laid to the line, and righteousness to the plummet" (Isa. 28: 17); and the great restitution work will progress grandly to its glorious consummation. There will be awakenings from death, and a grand reorganisation of society under the new order of the Kingdom of God. And all the world's bitter experience (during the six thousand years past will prove invaluable lessons on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who

will receive it on His conditions love and loyalty and obedience to Him. Then, “whosoever will, let him take the water of life freely.”—Rev. 22: 17.

Such being the grand object of our Lord’s return and the establishment of His Kingdom, we believe with the Prophet. that it will be “The desire of all nations”; and with the Apostle that the earliest expectation of the creature longs, though ignorantly, for the coming revelation of the sons of God—the overcoming Church exalted with her Lord.

THE CHURCH’S HOPE.

A clearer knowledge of the world’s hope should and does increase. The Church’s appreciation of God’s loving arrangement for his creatures. And it adds new lustre to the Church’s hope when we realise that the glorious object of the call and discipline of the Church in this Gospel age is for the development of characters which, being proved loyal to God and to righteousness and truth. will be associated with Christ in the great work of uplifting whosoever will of men, from ignorance and sin and degradation to God’s likeness and favour and love.

The Apostle declares He that hath this hope in him purifieth himself.” (1 John 3: 3). It is a hope that helps onward to God and holiness. All interested in the further study of this “blessed hope” should address us for reading matter.

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PEOPLE’S PAPER.

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

A Cross (30 on the wrapper indicates that the Subscription to “Peoples Paper” is overdue.

Theological Conference

The Theological Conference of Congregationalists. Professor Sorby is reported as having said that the conference should develop the implications of the fundamental Christian assertion of God’s love, and rid itself of penal theories of the Atonement based on the belief in the Fall, “that Babylonian legend which has poisoned theology at its source.” (Brit. Wkly).

The above serves once again to demonstrate how anti-Christian some of the leaders of the churches have become. The Bible and fundamentals of the New Testament doctrines of Christ and the Apostles appear to be no longer the guide in Congregational circles. How inconsistent it is that a leader in a professing Christian church should thus declare that the Atonement posed upon the belief in the Fall. which he terms a Babylonish legend. his poisoned theology at its source. One wonders what sort of a philosophy the professor has to substitute for the doctrine that “as in Adam all (lie so ill Christ shall all be made alive again.” or the fifth chapter of Romans. verses 12 to the end. Our Lord’s own words were, “The Son of Man came not to be ministered unto. but to serve and. to give His life a ransom for many.” Paul says. -There is one ‘Mediator between God and man, the man Christ Jesus who gave himself a ransom for all.” The Lord says, “My flesh I give for the life of the world”: while Paul says. “He tasted death for every man.” Nothing is more clear in the Bible than that justice is the foundation of God’s throne. that God’s mercy and love cannot operate apart from justice. Justice must first be met, then love will shed forth her mercies and bounties. “Without the shedding of blood there is no remission of sins.”

The strange part in respect to the higher critics is that though there are so many unscriptural and unreasonable things in the creeds that have come down from the dark ages. they are left unassailed : error seems to satisfy such minds. It is truth that they assail, so that errors are clung to while truth is expelled. The three measures of meal are surely permeated with leaven—the whole lump becomes corrupt. No wonder that the churches have no message mid have no appeal to the unconverted. They have lost their power in losing the spirit of the truth. better note than that of Professor Sorby is struck by the president of the English Methodist Conference as follows:—

“Some are troubled because the Methodist Union is hoping to take into count John Wesley’s sermons and his notes on the New Testament. . . but even the bones of a good man have some grace in them. A church may go on existing as a social institution for some time after the experience which gave it birth and power has died out... Methodists may sing the old hymns with great gusto, when they no longer share the experiences written in them. All is not well with Methodists, or, rather, all is not well with all Methodists. . . The end and purpose of a church is the development of personal religion. and if we fail in this. even if we raise £10.000 by bazaars and have delightful social evenings, and our young men’s football club is at the top of the social league, we are wasting our time. Only a church ruled by Christ can ever win the world.”

The Methodist Church is no exception. every good movement towards truth and sanctification has been attacked by the great Adversary. and sooner or later has gone the same way. Each time the zeal and thorough earnestness of the promoters have died with that or succeeding generation. and the organisation has settled & wit to be --Matters previously considered (if so great importance have become “common” ; indifference. lukewarmness and worldliness have gradually “quenched the spirit.” The organisation may still continue. and. indeed, have grown “rich and increased in goods and lack nothing ill worldly eyes, but he who walketh midst the seven candlesticks (Rev. 2: 1) and in the

eyes of “The faithful and true witness” (Rev. 3 : 14) the condition is described as “wretched and miserable, poor, blind and naked.” How necessary it is that each individual see to his or her personal spiritual condition, and prove themselves overcomers and thus gain the wonderful reward of Rev. 3: 2 1—“To him that overcometh will I grant to sit with Me in My throne. even as I also overcame and am sat down with My Father in His Throne.”

In Other Lands.

As one journeys along visiting those connected with present truth in other parts, while there are everywhere evidences that he who tempted the Head of the Church to turn aside from the Divinely designed course. is still busy with the more vulnerable members of His body yet it is delightful to meet so many here and there who are manifestly devotedly seeking to live the life of Christ and who are so thoroughly enjoying the fulness of the truth and the wideness of God’s love and mercy as therein revealed. In every place where God’s people meet in sincerity and in truth enjoying the light of God’s Word, the great prince of darkness seeks to stumble by one means or another. Sometimes the trial collies through doctrinal differences, and this seems to be the prevalent method of disturbing the peace and progress of those enjoying the light of truth to-day. It may be some sensational pronouncements or prophetic declarations, or some theory to attract away from the real aim of the Gospel of Christ, or it may be some one becoming heady or fault-finding, or some personal ways which call for much patience through waste of time or of the most deceptive influences of to-day causing dissension and delusion among the truth people is, it would seem. through the publication of the Concordant Version Bible. Its subtle interpretations lead into universalism and blind the mind on matters of our Lord’s second presence. and seem to us to undermine faith in the tan-son), and. therefore. we feel it right to sound a note of warning to those in danger. The deceptions of sins day were to be such that if it were possible they would deceive the elect. There are so many trials and sorrows which come upon God’s people that come through the lack of heavenly wisdom—the spirit of a sound mind.

What a blessing it would be if each Member of a class would examine himself or herself along the lines; or whether their words and actions are in any way offensive or a hindrance, or call for endurance on the part of others, and seek to be more gentle. more patient. more willing to have less to say. sometimes willing to have less to do. more willing to be nobody and to rejoice to prefer others, to listen to others, and to see others prominent in service. That does not mean to be piqued. and say. “oh. I won’t go at all if they do not like my ways.” No. surely if we bring our thoughts. words and deeds to be more like the words and mind of Jesus we shall be loved by all. Let us be humble and sincere. We profess to desire to be like Christ. and if we find ourselves being rubbed or hurt by others, let us take it all in such a way that it is going to help us to grow in grace. Let us so manifest the life of Christ that those who have been impatient with us will note our real sincerity of purpose and loveliness of disposition. and by led to take a lesson in patience and love, thus all things will work together for good to them who love God and are called according to His purpose.

There are matters of differences in teachings and understandings of prophecies. etc.. such as the British Israel theory and other such subjects. which in themselves need make no separations if each and all would be tolerant. That is those propounding such theories should not be intolerant and endeavour to force their teachings upon others, while the class should be willing to allow any expression from a member who believes that. Scripture supports their thoughts. Expressions. on such matters which cannot be considered vital, should then be replied to and summed up by the elder. that each may form their own opinion. Thus the bonds of Christian love and unity will not need any straining. The separations on such matters are 1101. made by simple expressions of belief, but by the personal force and in. tolerance on the part of the advocates of the teachings. ---”I last thou faith have it to thyself.”

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Keeping True to the Principles of Divine Law

Spiritual Israelites should never take tins position—should never say. let us do evil that good may result. let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to lie the difficulty with the leaders of (sod’s people all through the ages. The fear of man. that bringeth a snare, has interfered with the fear of God. which is the beginning of wisdom. All Spiritual Israelite’s should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated], nevertheless. the principles of the divine law are never to be infracted. nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them. and they can never lie understood as Ills voice commanding us to violate the principles of righteousness which He has set before us. We are to do our duty in Harmony with His law as kindly, as gently, as wisely, as people. and leave all the results to Him-- the Almighty. Whatever others may do. however others may think or compromise. let us take the Apostle’s standpoint and say. ”We can do nothing against the truth, but for the truth.” (2 Cor. 13: 8).

Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved.

No longer talk about the kind of man that a good man ought to be, but be such.

St. Paul's Valuable Counsel.

Text :—

“The servant of the Lord must not strive, but be gentle unto all. apt to teach, patient, in meekness, instructing those that oppose themselves.”—2 Tim. 2: 24, 25.

THE Apostle is here addressing his much loved fellow disciple, Timothy, and after exhorting him to continue in the faith and to hold fast the form of sound words. guarding well that which was intrusted to his care, he goes on to counsel son Timothy as to what are the requisites of an overseer in the Church and the responsibilities attached thereto.

The context shows the apostle relating the sad position of some of the brethren, inasmuch as they had become led away from the pure teachings and had allowed themselves to be mixed up in erroneous doctrines through their carnality and neglect to keep the body under and Coring same into subjection. This class is referred to by the Apostle in our text as opposing themselves, and who concerning the Truth had erred.

Well should all Christians, and especially those having the oversight in an Ecclesia, mark well and appreciate the importance of the above words if they would seek to have Divine approval. First of all, strife, argument. or contention, only savour of the fleshly mind and lead to confusion and every evil work, and is the outcome of a wrong condition of heart.—”Let all strife and bitterness and anger be put away from you, with all malice, and be kind one toward another,” says the Apostle. Furthermore. in endeavouring to so demonstrate this Christlikeness, all can see the necessity of gentleness in dealing with the shortcomings of others and the patience that is ever required if we would be used as a blessing to such in saving them from the error of their way.

Regarding Timothy and his responsibility as an overseer. the Apostle Paul well knew the necessity and importance of exercising patient gentle reproof along right lines. Not only should Timothy be able to teach awl instruct through the medium of the infallible Word of God and to know the Scriptures which arc profitable for doctrine, for reproof, for correction and instruction in righteousness. but also in order to be an able teacher of the Word there must be associated the manifestation of its spirit with faith and power. In so doing, the Apostle reminds son Timothy of the great necessity of exercising the quality of meekness in order that he might be guided in judgment at all times, and under every circumstance, in the Church.

No doubt, the Apostle Paul had learned in his experiences how necessary were the qualities of gentleness. patience and meekness, without which no servant of the Lord could possibly be used of God as a blessing. especially to those of the brethren who had gotten away from the teachings as suggested in the words of our text.

Text :-

“Not slothful in business; fervent is spirit serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.”—Item. 12: 11, 12.

These verses contain some very necessary exhortations embodying many important features which should characterise the daily life of the Christian.

The first few words call to mind the statement in Prov. 18: 19 that, “He that is slothful in his work is brother to him that is a great waster.” Here, too, it is necessary that we should exercise the spirit of a sound mind. We are to be neither neglectful of our duties. nor should we go to the other extreme and allow our temporal affairs to take up an undue proportion of our time.

‘Then. again. another phase of the subject is brought to our attention in Heb. 11-12. We realise that since we have consecrated our all to the Lord our chief interest is in the Lord’s service. and it is for us to live up to our privileges and responsibilities in this respect.

We are to be “fervent in spirit.” As we are told in Rev. 3: 15. the Lord would have us either cold or hot. but He finds no pleasure in those who are satisfied to remain in a lukewarm condition. We, too, with our Lord, should be able to say. “The zeal of Thine house hat I’ consumed me.” (John 2: 171.

(fur service to the laird should he willingly and joyfully rendered. We should “rejoice evermore” on account of the knowledge that we have of God’s plan and the wonderful hope set before us. We are told in Hebrews that “no chastening for the present seemeth to be joyous,” vet when we understand our place in God’s great plan we can be “patient in tribulation,” and so lie rightly exercised by it. (1 Pet. 1: 7-9; Rom. 5: 1-5).

In order to be faithful and fully appreciative of the Lord’s goodness. it is necessary that we should obey the final injunction in verse 12. Be instant in prayer.” or as in I Thos. 5: 17: “Pray without ceasing”; see also Eph. 6: 18.

MY HEART’S DESIRE.

Give me, dear Lord, a heart that’s true and clean,
That I might never do an action mean.
Give me, O Lord, a very humble mind
That I might never speak a word unkind.
And hands that ever willing to be used
In any way my Lord and Master choose;
And feet that’s ever quick Thy messages to speed
To those who for Thy love and mercy plead.
Give me grace to tell Thy wondrous plan

That Thou hast purposed, Lord, for fallen man,
That I may faithfully to them relate
How Thou wilt save them from their lost estate;
And as they plead Thy love and mercy, Lord,
For Jesus' sake Thou wilt to them accord
Thy perfect peace that they may do Thy will,
And all Thy works of grace in them fulfil.
—Matilda Cole, Cardiff.

TRUE LOVE.

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

Question Box.

Question—Kindly explain 1 Tim. 2: 1-2. “I exhort. therefore. that. first of all. supplications. prayers. intercessions. and giving of thanks, be made for all men; for kings. and for all that are in authority, that we may lead a quiet and peaceful life in all godliness and honesty.

.Answer-- The Apostle indicates in the ensuing verses the reason why we may pray for all men. which is because Christ Jesus gave Himself a ransom for all, so that it is quite clear that it is the Divine intention that when the great Mediator between God and man begins His reign of righteousness all men will be permitted an opportunity of accepting Christ and coming in line with righteousness. -For God will have all men to be saved and come to a knowledge of the Truth. for there is one mediator between God and man, the man Christ Jesus. Who gave Himself a ransom for all, to be testified in due time” (vide verses 4, 5, 6).

In praying for kings. and those in authority. and for mankind in general, it would be that matters may be directed, so that we may lead a quiet and peaceful life in all godliness. That does not mean that we are to pray that the Lord will make all these people Christian. We know that it is God who is choosing the members in Christ—the Church—and He does not need any suggestions from any one as to whom He should select. But we may commit all men, including our own relative, to God. and just pray that in His own time He will bring all to a knowledge of the truth and grant them a share in the kingdom blessings when His kingdom Comes

Question.- If God is Omniscient. He knew that Adam and Eve would fall , then, why did He create the Serpent?

.Answer.—That God in His omniscience knew of the fall of man and of all the resultant evil is clear from the provision He made to counteract the evil and to restore man through the power of His Kingdom. God did not create the serpent for the express purpose of the temptation. Satan used that reptile. and he is the one upon whom the responsibility falls. God's wisdom in allowing evil and in bringing the whole race into condemnation through its first parents is seen only as the plan of the ages is understood. Briefly put, God. intended to allow man to fall into sin and death that he might have an experience of evil. He provided a Redeemer. a ransom price—Jesus Christ : He will deliver mankind from the reign and condition of sin and death, and will help all up the highway back to primeval holiness (Isa. 35). The lesson: of evil will be a constant stimulus urging man on to lay hold of life as then offered to him. God's justice is thus seen to be in perfect accord with His other attributes of Love, Wisdom and Power: all are brought into beautiful harmony.

We are not to understand that God in any way interfered with man's free will. He could have prevented the temptation being put, but both Adam and Eve could have successfully resisted :it; therefore the blame rests upon them and not upon God. He allowed it for the wise purpose aforementioned.

Question.- -If any man be in Christ, he is a new creature. Does this term “new creature.” apply to individual members of the Church?

Answer.— Undoubtedly this is an individual matter. Individually we make consecration of our human nature in likeness to our Lord's consecration of His flesh. Individually we are begotten of the Holy Spirit. Individually we are on trial for everlasting life. Individually we must make our calling and election sure. Individually. as we have borne

the image of the earthly one, we shall bear the image of the heavenly

Moreover, this New Creation includes not only our lord, its Head, and the Church, His Bride, but also the “great company,” the Virgin Companions of the Bride equally spirit-begotten. They, too, will belong to this New Creation, because they will no longer be members of the human family. ‘This New Creation embraces all who belong to the Church of the First-borns, whose names are written in heavenly’”

HE LEADETH ME.

In pastures green? Not always :sometimes He
Who knows best, in kindness leaden me
In weary ways, where heavy shadows lie.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
oft would faint with terror and with fright,

Only for this—I know He holds my hand,
So, whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No: not always so;
Mimes the heavy tempests round me blow,
And o’er my soul the waves and billows go

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, “ Lo, it is I.”

Above the tempest wild, I hear Him say,
“Beyond this darkness lies the perfect day,
In every path of thine I lead the way.”

So whether on the hilltops high and fair
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.

And more than this, where e’er the pathway lead,
He gives to me no helpless broken reed,
But His own hand, sufficient for my need.

So, where He leads me I can safely go,
And in the blest hereafter, I shall know
Why, in His wisdom, He hath led me so. —Contributed.

Character Development.

A GREAT thing to develop in life is character. This the peculiar quality which distinguishes one man from another or something that permeates his whole being, prompting him and guiding him in all things. Character is structural, and may be likened to a house, the building of which demands many things, first design. Successful characters are never developed haphazardly. they always show a sequential purpose and hieing in the mind. ‘Hie seed of character is thought. If we sow a thought we reap a word ; if we sow a word we reaped action; if we sow an action we reap a habit ; if we sow a habit we reap a character. Therefore, it is essential that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report, think of these things. One of the outstanding charming values of Christianity is that it presents to us a perfect character design. A flawless example of whom Pilate had to say, “I find no fault in Him at all.” No sensible man will neglect that perfect life, that pattern character. Having decided on the design, there is the site to consider, though perhaps not to choose. Only a few can choose the site of their activities, the place where they live and work. but the beauty of character building is that it is often done best under the least helpful conditions, just as the sweetest flowers are sometimes tucked away in some hidden cranny, so sweet and lovely characters abound that are unnoticed and unknown except to that Omniscience that knows exactly where all His jewels are. The site for your

character is where you are. Then there is the foundation, and that generally is made of materials that are subsequently and permanently covered up. Have you ever considered of all those hidden things in the foundations of great structures; well, it is the same in character. If you are only going to be interested in that part others can see, well you will only have a flimsy and superficial structure of character. Attend to those deep, strong secret principles that underlie all successful lives and give them substantial basis. Then you will proceed to lay the bricks of godliness, devotion, purity, prayerfulness, kindness, patience, gentleness, tact, honesty, industry, diligence, straightforwardness, ambition, discretion, commonsense, and so on, and all these cemented together with a sunny disposition and a courageous faith will go far to produce a budding greater and of more value than any material structure, for, after all, a character is of more value than a cathedral, and even a palace may be eclipsed by a personality.—From “Sketch” Quiet Hour.

Do not act as if thou wert going to live ten thousand years. . . . While thou livest, while it is in thy power, be good.

The greatest saint is not the man who does extraordinary things, but the man who does ordinary things extraordinarily well.—St. Francis de Sales.



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PRICE-TWOPENCE HALFPENNY

Self-Denial in the Interest of Others.

1 Cor. 8: 1-13.

GOD'S Word, both of the Old and New Testaments, has been, and yet is, the very cornerstone of human liberty and independence. Every other system of religion has tended more or less to fetter the mind and the conscience with priestcraft and superstition. And the various so-called Christian religions, from Roman and Greek Catholicisms down, have likewise tended toward priestcraft, superstition and conscience bondage, in proportion as they have ignored the teachings of God's Word, substituting therefor the "traditions of the elders," decrees of councils, theological dogmas, etc. As we look over the world to-day, it is an unquestionable fact that the largest liberty, social, political and mental, is possessed by the peoples who have the Bible, and who read it freely. And the largest Christian liberty amongst these is enjoyed by those who study it with the greatest candour and simplicity.

But if this knowledge and liberty be not accompanied by a full self-surrender to God, a complete consecration of one's to Him who is the Author of our liberties and privileges, we stand in great danger; for, as the Apostle here declares, knowledge alone without self-submission to God would incline to puff us up, to make us heady, arrogant, self-sufficient. But if the knowledge be accompanied by a love to God, which leads to self-consecration in His service, in harmony with His instructions, the knowledge will work good for us, by thus introducing the spirit of love as the controlling factor in our lives, because the effect of love is to "build up" instead of to "puff up." Love is constructive, and tends not only to build up our own characters after the divine pattern, but by so doing it makes us co-workers together with God, in our sympathies for and interest in others—in their upbuilding and general welfare.

After making this point clear, the Apostle proceeds to apply it to the Christians at Corinth. As in all other cities of the Gentiles at that time, there were plenty of idols, plenty of gods, and plenty of temples; and it was the custom to eat consecrated food—meat that had been offered before an idol. The Apostle assures his readers that he fully agrees with their knowledge and logic upon this subject; to the effect that since the idol is not a god, therefore the offering of meat to it could not in any manner injure the meat to those who really understood the matter. Their increase of knowledge had given them a liberty which they could not have appreciated at first; but he urges that as Christians it is our duty to consider not merely our own liberties, but in such cases to waive our liberties in the interest of others, upon whom the influence might be injurious. We should, therefore, be very careful in the use of our knowledge and liberties, to see

that it worked no injury to others—or otherwise to abstain from such liberties as might be injurious to others.

Every one knows how easy it is to meddle with the delicate machinery of a watch, and thus to render it absolutely useless. So the conscience is a delicate mechanism, and we should be on guard against any and every influence which might injure either our own conscience or the consciences of others. The Corinthian brethren who fully understood that an idol was nothing, and that an idol temple was therefore nothing, might be fully at ease in their own consciences, if as guests they attended a municipal feast or banquet in such an idol temple; they might be able even there to recognise the true God and to eat and drink with thankfulness to Him ; but there might be onlookers, or amongst them, other brethren, with knowledge less clear upon these subjects, who, nevertheless, would want to follow their example, and who in so doing would be violating and injuring their consciences. And no one could know what serious results might come from such a violation of conscience ; the conscience which submitted to violation reluctantly at first, would incline to become hardened, and finally would cease to speak at all. And the owner of that conscience would be likely to drift according to the inclinations of his fallen nature into the very worst extremes of depravity. For this reason, those who have knowledge of the Divine Word and the liberties wherewith Christ makes free, need more than ever an increase of the Divine Spirit—charity, love—which would make them careful that their every act would not only be in harmony with their own consciences, but such, also, as would, not prove stumbling blocks to the consciences of others; whose knowledge or logic could grasp the situation less clearly.

To fail to have this love and this active, self-sacrificing consideration for the welfare and conscience of a weaker brother, the Apostle declares, would not only be a sin against the brethren and wound their consciences, but a sin also against Christ—against the very spirit of His law of love one for the other. How nobly the Apostle sums this matter up when he declares that as for himself, if he found it necessary in order that he might be a help to the brethren, and not a stumbling block to any, he would take pleasure in denying himself not only the meat offered to idols, but all meat of every kind, as long as he lived. Paul thus manifested the true spirit of brotherly love; and every follower of the Lord Jesus Christ should seek to have this same spirit and sentiment active in all their intercourse with each other.

While there is nothing in this lesson directly hearing upon intoxicating liquors, the principle inculcated can be very properly applied to the great evil of intemperance, which is doing so much injury to the whole world, and in some cases even to those who have named the name of Christ. We do not dispute the principle of liberty, that, each Christian has a right to decide the right and wrong of such matters according to his own conscience, but we do offset this knowledge and liberty with the doctrine of love, as the Apostle does in this lesson. Whoever is a child of the King, not only has liberty, but must also have the spirit of love ; and he who boasts the liberty and manifests nothing of the spirit of love and consideration for others, raises the question whether he is a bastard or a son; for if any man have not the Spirit of Christ (love), he is none of His.

The Christian whose heart is full of the Lord's spirit of love will not only be careful that he may set a good example before the brethren, lest they should be stumbled, but he will also be careful of the example, which he sets to his own sons and household, and to all "them who are without"—those who have not yet accepted the grace of our Lord Jesus Christ, but who are reading the lives and characters of His disciples, as living epistles of His doctrines.

Incidentally our lesson brings before us a very clear and positive statement respecting God. While the world has many that it calls gods and lords and masters, to the Christian, as the Apostle expresses it, "There is but one God, the Father." The Apostle evidently knew nothing of the doctrine, started in the second century, and patterned after the heathen ideas, to the effect that there are three gods, of whom the catechisms declare that they- are "equal in power and in glory." The Apostle knew of only one God who was supreme—"the Father." and he declares that of Him (proceeding from Him, directly or indirectly) are all things, including ourselves.

But the Apostle by no means ignored our Lord Jesus Christ, who claimed, to be not "the Father," but "the Son of God." Him the Apostle has elsewhere said, after telling us how He humbled Himself for our sakes, leaving the glory of the Father's presence in obedience to the Father's will mid:, plan, and how He suffered for us, the just for the unjust, death itself, even the death on the Cross, then adds, " Him hath He highly exalted, and given Him a name that is above every name, that at the name of Jesus every knee should bow, Loth of things in heaven and things on earth, to the glory of God, the Father,"—and that all men "should honour the Son, even as they honour the Father." Nor does the Apostle here omit to mention Jesus, but says that to us there is "one Lord, Jesus Christ, by whom are all things, awl we by Him."—Phil. 2 : 8-11 ; John 5: 23.

How clearly and how simply the Apostle states the relationship existing between the glorified Father, the glorified Son,- and all the creation of God, which is or will be blessed through the Son. Although, all things are of the Father, in the sense that the original power, life, etc., proceeded from the Father, nevertheless all things are by the Son, in the sense that He from the very beginning has been the Father's active and honoured agent in every feature of the divine plan. Himself declared to be "the beginning of the creation of God," it is also declared that "all things were made by Him, and without Him was not anything made that was made" (though of the Father, by the Father's power, etc.).—See Rev. 3 : 14 ; Jno. 1 : 2, 3.

“ THE FASHION OF THIS WORLD PASSETH AWAY.”

1 Cor. 7: 31.

Soon it will all be forgotten; soon, as a dream of the night
Losing its power in the morning, passes away from our sight,
So shall this dream of the earth-life—so shall this pleasure and pain,

Lost in the glory of heaven, never disturb us again.

Only to-day, as the sorrow seems to be real in our sleep—
Ay, and the joy that we dream of, so for a time as we weep
Over a cloud on our pathway—so, as in sunshine we smile,
Life, with its light and its darkness, seems to be all for awhile.

Sometime I think we shall wonder how in such trifles as these,
*Blossoms that fade as we touch them, there was sufficient to please;
Sometime I think we shall wonder, there in the shadow-less day,
Why we were saddened so often—why we grew tired of the way.

Soon it all be forgotten—soon in the light of the throne,
Never again to be weary—never to wander alone—
Never to shrink from temptation—never to fall in the fight
One in our glorious Leader, we shall walk with Him in white, E.H.D.

The Water of Life.

John 4: 5-15. "Whosoever drinketh of the water that I shall

EARLY in His ministry, in sending forth the Apostles to preach the Kingdom of God at hand, our Lord had instructed them that they were not to go amongst Gentiles nor to Samaritan cities to deliver their message. It was easy to avoid the Gentiles, because comparatively few of them resided in Palestine. The message of the kingdom was not for them; but it was a difficult matter to avoid the Samaritans, for the district called Samaria lay between Judea proper and Galilee, and was necessarily passed through repeatedly by our Lord and His chosen twelve.

The Samaritans, it will be remembered, were not Jews, although they were worshippers of God, and had come largely under the influence of the teaching of the law. They were descendants of those mixed peoples which were placed in possession of the land of Israel as colonists, when the ten tribes were taken captive, and colonized amongst the Gentiles. As the Israelites in a foreign land took up with the religious customs of those lands to a large extent, so these Gentiles, transported to Palestine, took up with many of the religious customs, etc., related thereto. But their belief in God, and the fact that they worshipped the true God, did not constitute them proper subjects for the Gospel call, which was confined exclusively to the natural seed of Abraham up to the time of our Lord's rejection; then their house was left desolate, and the middle wall of partition between them and other nations was broken down, and the Gospel of the Kingdom was sent forth, without restraint, to whosoever would have the ears to hear it.

It was while our Lord and His disciples were passing through this Samaritan territory, between Galilee and Judea, that, coming to one of the cities of Samaria, He was refused entertainment, and James and John inquired, "Wilt Thou that we command fire from heaven to destroy them?" and Jesus refused, saying that His mission was one of salvation and not of destruction. The Samaritans did not refuse entertainment because they were opposed to the Lord and His teachings, for, quite to the contrary, they apparently would have been very willing to receive Him, recognising Him as a teacher sent from God, who performed many wonderful works. Their refusal to entertain Him was because He did not purpose to stop with them to teach them, perform miracles in their midst, heal their sick, etc., but was merely passing through in His journey to perform His miracles upon and teach the Israelites.

It was while our Lord and the Apostles were similarly passing through Samaria again that, weary with His journey, and probably not wishing to appear unkind, nor to be similarly repulsed again. Jesus waited beside Jacob's well and rested, while the Apostles went to the city of Sychar to replenish their stock of provisions. "He that is thirsty, let him come and drink freely and with pleasure. He that believeth on me, as I have said, shall never thirst."—John 4: 14.

And in the interim a woman of Samaria met Jesus at the well, when she came to draw water. It was evidently with less of a desire for the water for His own comfort, than from a desire to teach the woman, that our Lord asked her for a drink. While He could not invite her, or another Samaritan, to a place in the Kingdom, which was the central thought of His Gospel, He could, nevertheless, appropriately give her some food for thought, which later on might do her good, and prepare her to have a hearing ear against the time when the Gospel call would be unrestricted—for whosoever hath an ear to hear.

The completeness of separation between the Jews and Samaritans, as of different classes or castes, is clearly shown in the woman's surprised reply to our Lord's re-request. Not that the Samaritans were averse to having fellowship with the Jews, but that the Jews, imbued with the thought that the promises of God were to the seed of Abraham exclusively, would "have no dealings with the Samaritans," would ask no favours of them, and apparently would grant few favours to them. While our Lord was bound to act in line with that truth, that the seed of Abraham, and the promises made to it, were distinct and separate from all others, yet He was not influenced by feelings of pride, caste, etc., and in this instance He pursued a policy in harmony with the Apostle's admonition—that good be done to all men as we have opportunity—preferably to the household of faith. (Gal. 6: 10.) For the time our Lord was not in a position to speak to Israelites, to do them good, and He was prompt to embrace the opportunity to do what good He could to even a Samaritan woman. And therein is a lesson for all of His followers to-day; we should serve the household of

faith wherever possible, but when this is impossible, and an opportunity offers, we should seek to do some good to others—to speak words which may help them by-and-by, if not in the present time or age.

Not entering into a dispute with the woman, nor into explanations of the distinction between the seed of Abraham and others, our Lord proceeds to talk of something much more important to her, and in this also sets a good example to all those who would speak His truth in His name, in His way, wisely. He told the woman of a more important matter—that He alone could give the water of life. While physically He was weary, and needed the natural water yet in a higher sense the woman was the weary one, heavy-laden with sin, who needed the invigorating water of life of which the Lord Himself is the fountain.

The thought in the expression, “living waters,” is that of a fresh spring in contrast with stagnant waters, which become contaminated and foul. The water which our Lord proposed to give the woman was certainly not the Holy Spirit, for this is distinctly termed the gift of the Father, and is symbolised by the anointing oil. The water of life is the truth, which both cleanses and refreshes. A portion of this our Lord could properly give to the Samaritan woman, if she were hungering and thirsting after it, and He did give her a drink of it.

The woman classed herself as a daughter of Jacob, and thus implied a hope on the part of Samaritans that, notwithstanding their rejection by the Jews from heritage in the Abrahamic covenant, they nevertheless trusted in some blessing. And, indeed, there was a mixture of Israelitish stock amongst the Samaritans, for certain poor Israelites had not been deported to foreign countries, and these, ignoring the strictness of the Abrahamic covenant, had intermarried with the Gentiles, and in general had abandoned circumcision and the other conditions of Judaism, and hence could be no longer recognised by the Lord as in any respect different from the other nations, Gentiles. So, too, it was with many of the Israelites who were deported: they mixed and mingled with the Gentiles, abandoned the sign of circumcision in the flesh, and in general all the provisions of the Lord’s covenant; these, in every sense of the word, ceased to be Israelites, and had no further hopes under that covenant, being as much strangers and foreigners to the promises of the covenant as any Gentiles.

Thus, from our Lord’s treatment of the Samaritans, we can readily see the baselessness of the expectation of some, who style themselves “Anglo-Israelites,” who claim to be the descendants of these deported Israelites who abandoned circumcision and all the features of the Law Covenant, given to Israel. Those who lean on such a prop lean upon a broken reed. The only Israelites who can hope for mercy and blessing at the Lord’s hands, under the Law Covenant, and as the natural seed of Abraham, are those who have a sufficiency of Abrahamic faith to at least maintain the outward signs of the flesh, and an outward attempt at obedience to their Law Covenant. As for the others, who become part and parcel of the Gentiles, they have neither part nor lot any longer with Israel; they may, however, through Christ, come under the still more beneficent terms of the Covenant of grace, sealed with His precious blood. But the blessings of the two covenants cannot be mixed, and, as the Apostle Paul distinctly declares, whoever hopes for justification under the Law Covenant and under the Grace Covenant is making a great mistake, and is falling between them both. ‘Whosoever he be, Christ profiteth him nothing; he is yet in his sins, and not an heir, neither as a member of the natural seed, nor yet as a member of the spiritual seed.—Gal. 2.

The woman’s slowness of comprehension is striking, and yet so it is with all of us when first we come in contact with spiritual truths. Our Lord’s patience as a teacher, with a congregation of only one, and that one a woman of a low caste, should be a lesson to all of His followers who seek to distribute to others a taste of the water of life.

Our Lord’s explanation of the peculiarities of the water of life, of which He is the fountain for mankind, is very beautiful, but its force can be appreciated only by those who have received this blessing at His hands—only by those to whom He has communicated His truth, and who have been sanctified by that truth, set apart as His disciples—as fountains of truth for others.

Errors, falsities, may satisfy temporarily the craving of those who have never yet tasted of the truth, the water of life; but nothing can give permanent, lasting satisfaction except the truth: and our Lord Himself, the Word, the Logos, the Messenger of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life. Whoever receives the Lord as his Redeemer and Leader and teacher, through whom all the gracious promises of God are to be fulfilled; whoever receives this water of life, receives a satisfying portion, and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do, and so abundantly as to leave no appetite for strange waters.

The saints, the body of Christ, the prospective bride, are the only ones who receive this water of life in its fullest and completest sense during this Gospel age; and of them it is true that this water is always fresh, springing up within them everlastingly. And when these many well-springs shall in God’s due time be brought together in the Kingdom, then will be fulfilled, through them unitedly, as the body of Christ, the prediction: “Out of thy belly shall flow rivers of living water.”—John 7: 38.

This river of water of life does not flow at the present time: it cannot flow out to the “nations” until all the “little flock” as well-springs shall be brought together in the Kingdom. And thus it is pictured in Revelation, that after the throne, the kingdom, is established, from under it shall flow the river of water of life, clear as crystal. Truth will then flow as a mighty river, refreshing and blessing the whole earth, and causing the trees of promise to bring forth “leaves for the healing of the nations (the heathen).” And then shall be fulfilled a promise of the Scriptures which is misapplied by many to the present time: “The spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely.” (Rev. 22: 17). The bride cannot say, “Come,” in this sense of the word, until she becomes the bride, when the marriage of the Lamb is come, and the new age has fully opened. Neither can she invite the whole world to come to the river of truth until she herself has

been glorified, and until that river of life flows. 'While looking forward to that glorious day, when grace shall be free to every creature, we nevertheless rejoice in the election of the present time. in which the Gospel call is intended, not for everyone, but for only those who have ears to hear, "even as many as the Lord our God shall call."—Acts 2: 39.

PEOPLES PAPER.

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HAPPENINGS IN ENGLAND.

SINCE writing you I have had a real holiday in the South of England amidst delightful weather and beautiful scenery. Staying with my sister at Sanderstead, she took me day after day in one direction or the other, in her luxurious car, for hundreds of miles either in Kent or Surrey, and on one day as far as Letchworth Herts. I had never seen so much of the English south country, and it was certainly like one large garden, with its quaint villages of narrow, but scrupulously clean, streets; in fact, cleanliness and order was evident everywhere. We visited Hythe, a perfect seaside resort, so far quite select, not having the crush or noise of the more popular places. The shore had been laid with small pebbles, and therefore was so nice and clean, and seemed to be ideal. On the same day we visited Canterbury, and went over the cathedral, which is a splendid old building, full of historic interest, to enjoy which would take much more time than we had at our disposal. We also visited Hampton Court and Leith Hill. At Leith Hill the view, which is so extensive, was hindered by a little haze, but at Box Hill the view was simply beautiful. England has a beauty all its own, which it is difficult to excel. Every place has its feature, but the scenes of other countries generally are on a larger scale, and often more of the awe-inspiring nature. In England, the scenes are smaller, and we pass from one to another quickly, while abroad it often takes a long time to get the compass of one area.

It was a great pleasure to meet again Brother Shearn and the brethren associated in the Bible Students' Committee and to find how much in harmony were our thoughts respecting the present truth and the development of this clay. There was too much to speak of in the short space of time, so that I accepted the kind invitation for the week-end of .1 tine 22nd-23rd, at which time a "Home Gathering," had been arranged at Letchworth.

Brother and Sister Shearn and daughter received me so kindly and were so considerate for my comfort in every way, that I could not fail to have had a most enjoyable time even had there been no "Home Gathering." However, the gatherings commenced on Saturday evening, when an address was given by Brother Pep-worth, from the Isle of Wight, the subject being "Which Hope We Have." It was a happy address, stressing the importance of hope; without hope despair ensues, and often death. It was hope that sustained the Christian martyrs. It was for the hope set before Christ that enabled Him to "endure the cross and despise the shame." There was hope for all who desire righteousness, the heavenly hope of the high calling of God in Christ Jesus for the Church—the overcomers—those who during this Gospel Age follow Christ in the narrow way of sacrifice, and an earthly hope of resurrection and restitution to perfect human life for the willing and obedient of the Kingdom Age which will follow this present dispensation. The speaker illustrated the matter by referring to the pilgrims in the prison of Giant Despair. They 'had forgotten to use the key of promise, they had lost hope, but the promises revived hope, and they soon saw the way out of their troubles.

The Christian hope is not a blind unreasoning and sentimental thing; it has a solid, firm basis. Its anchor is within the rail. It is not based on our own works.

"Nothing in my hands I bring.

Simply to Thy Cross I cling."

It is not anchored like a ship on the earth. the ground of the ocean, hut in heaven, "within the rail." and in the sure promises: "I will never leave thee nor forsake thee"; "I will guide thee with My counsel, and afterward receive you to glory."

On the Sunday, there were three sessions, the addresses being:-11 a.m., "The Law of the Spirit of Life, by Mr. J. H. Murray (Grays) ; 3 p.m., "Give Ye Them to Eat," by Mr. H. R. Kipps (Forest Gate) ; and 6.3 p.m., "Enduring to the End," by Mr. B. Thatcher (Leicester). Each of these addresses had its own important inspiration, and the whole day was one to be remembered as a little time of refreshment and encouragement. At request, I filled a little space, giving a brief account of conditions from the truth aspect in Australia and New Zealand and South Africa. The messages from the friends in these parts were received with evident pleasure, and a kind greeting was returned along with an expression of earnest interest and prayers.

Last week-end was such a happy gathering time at Tamworth, Staffordshire, one could wish nothing better than that all the Church of God could enjoy the same good fellowship. It was marred only by the bodily weakness of two brethren, both of whom, however, were rejoicing in the inner man, even though the outer man demonstrated its perishing condition. The Home gathering had been arranged, and Brother Shearn was expected there, but ill-health precluded his attendance he requested me to fill his place, and as another expected appointment for me was hindered, I was gladly willing to help out. I was welcomed by two sisters to their home, which shone with the happy grace of

Christian influence. It would, I think, be a dour disposition that refused to respond to such sunshine, accompanied, all the same, with strong and intelligent earnest faith. There was a home meeting on Saturday night. when the thoughts were on "So Walk Ye in Him." The brother appointed for Sunday morning address was physically unable to serve, and I filled in with a little account of things concerning our cause in Australia, and conditions in Africa, and exhortation, "Hold fast that which ye have received." Brother Holmes, of Nottingham, spoke in the afternoon on "Transformed and Renewed," during which he so clearly laid before us the very different way God is dealing with the Church, which He is choosing to compose with Christ, the Great Mediator, and the way the world of mankind will be dealt with under the New Covenant when the great Mediator will lead all the willing and obedient up the highway to achieve perfection, when they will be handed over to God. The privilege which the members in Christ have of at once receiving the spirit of adoption and thus able to come with confidence to the throne of grace at once, was stressed. The talk in the evening followed up the thought of the glory that shone on Moses's face, the topic being "The glory of the Lord our God be upon us." About 60 attended the meetings.

At Birmingham next day there was a continuation of the spirit of joy and unity. About 50 gathered, and it was a pleasure to see the happiness of those Who had been so long oppressed by the bondage and confusion of the I.B.S.A. now rejoicing in the light and liberty and love of the present truth. One cannot but feel the necessity of a proper appreciation of the message of the present truth, and of urging upon those who have come into the blessedness of having reached the end of the 1335 clays and enjoyed the feast which the Lord then provided. (Luke 12 : 37.) The necessity of preserving the glad harmonious message of the Divine purpose and harmonious understanding of the Bible from being beclouded by the many deceptions and theories and fancies of some whose ears are ever tingling for something new or novel. It is the things we know and are assured of whom we have learned them, that assist us in progressing in Christian grace,

Question Box,

Question .-If the command of Christ was to "Believe and be baptised," what will be the position of those who believe and are not baptised?

Answer.—The Gospel call is an invitation ; neither our Lord nor the Apostles commanded men to "believe and be baptised." The Gospel is proclaimed in all the earth as a witness (Matt. 24: 14) during the present age. Many are drawn to the Saviour as a result ; but few go on to make a full consecration to the Lord as exhorted in Rom. 12: 1, 2. Those who do thus respond are baptised into Jesus Christ's death and into the Holy Spirit with which He was anointed. Thus they suffer with Him now in order that they may reign with Him in the next age when He returns to bless all the families of the earth—the living and the dead—the good and the bad, for He gave His life "a ransom for all." This baptism into death (Rom. 6: 3, 4) is the real one, of which water baptism is merely the symbol. Only such as the Father calls may participate. They are to constitute the Bride of the Lamb. When this Bride class is completed, this baptism into death will cease, and the earthly restitution blessings all begin (Acts 3: 21).

Question.—Seeing that the Christian of to-day has greater light than in the past, has he greater responsibilities and tests? If so, how ?

Answer .— think that very few realise the full responsibility that rests upon all who are privileged to know so much of Divine Truth. I think, however, that the same responsibility has rested on each one who has been accepted as an ambassador of Christ throughout the age. Each has had sufficient truth to know that God had called him, to come apart from the world, to serve Him and His cause, and run the race for the heavenly also that the mark to be attained in order to gain the great prize was the perfection of heart and mind, the likeness of the character of Jesus. All have not had the light upon God's purposes which we enjoy, have not been able to trace so much the Divine providence, but they were tested along different lines, so that the knowledge of detail of the Divine Plan was not essential to them. The history of Christian martyrs, however, is a glorious testimony to the clear sense of responsibility to truth as well as loyalty to God which these noble followers of Christ exhibited. Our trials and testings are in a different way, and while requiring less of physical suffering, are none the less severe, as tests of heart faithfulness and loyalty. The fact that we can better trace God's dealings with us, should make it easier to stand loyal and endure hardness and the loss of earthly joys and rewards. Our testings are along the same lines, but often instead of being tortured by foes we receive heart thrusts by those who profess to be our brethren. and who seem determined to misunderstand us and imply wrong motives to our best endeavours.

While one can hardly say that our responsibility to serve God and be true to the knowledge we are privileged to possess is greater than with those of less knowledge in other ages, it is just as great, and we are not likely to overestimate our responsibility to God; our knowledge of the beauty of the plan and the nearness of the day of our deliverance ought to help us to shoulder our responsibilities with a gladness and carry them out with great care. Our duty to God is our first charge, even as a duty ; how much more so when we learn to love Him! Our heart's service must be to Christ first. "He that loveth father, mother, sister, brother, husband or wife more than Me is not worthy of Me." A proper sense of our responsibility to God and His service will not allow social or domestic matters other than what may be necessities of mortgaged responsibility to interfere with our religious privileges and service of God's people and His cause, All must be tested in all points like as He was.

Correspondence

U.S.A., July, 1929.

Dear Brother,—At a brother's home in 5.11., I came across copies of "People's Paper" from time to time, when

I called there, and before I came down here in April I possessed quite a few copies, and two of them I have read and re-read until they are almost worn out. One of these I loaned out, and did not get it again. This one was entitled "Knowing God," or a similar title, and was to be continued..

I intended that as soon as I became settled here in L.A. to send in my subscription, but not having much time for study I just didn't do so, and am so sorry, as by this time I would be getting it regularly.

Again to-day I re-read the first article in the other copy I cherished so, entitled "The Present Truth." It is so very timely, and I wish every one who has been favoured with the glorious message could read it. My dear companion, who passed to his reward last January, would have loved this article. He was so enamoured of Present Truth, and never could understand how some could value it so lightly and be willing to cast it aside for the sophistries of man. We were never connected with the "W. Tower," since the "Finished Mystery" came out with its many false claims and teachings.

Until the past few years we have had very little fellowship, but we have had a feast with Him and the rich viands of His providing. our table is furnished with bounties so free, and as Bro. so often said in his prayers, "we can never be thankful enough for the precious Truth"; and every day increases my appreciation of "the riches of His grace in His kindness toward us through Christ Jesus."

Not knowing the exact subscription, I am enclosing —, and trust it may cover. I should so much like some of the two kinds mentioned to give to friends here, so if you can spare them, please send me some copies.

We are daily and hourly striving to walk closely in the footsteps of the Master, -and rejoicing in the prospects so transporting of soon being united with Him beyond the veil, and with all the "called, chosen and faithful."—With Christian love, M.S.F.

Victoria, 21/8/29.

Dear Christian Friend,—I am pleased to acknowledge receipt of letter and book received quite some time since. I was delighted to receive yet another study, which I am sure will prove helpful and comforting, and am looking forward to its perusal. I am reading the "Atonement," and find it all you say, It has enlightened me on several points, and I have still more than half yet to study.—Thank you also for the "People's Papers."—With Christian regards, R. H.

A reader from N.S.W. writes:—"I have been reading, some of your pamphlets, The Voice.' It is very interesting, and has made the Bible plainer to me than forty years' listening to sermons. I can read them over and over, and never tire of them. Would you kindly send me the other papers mentioned, and I would be so-thankful?—Yours truly, E.H,"

ENCOURAGEMENT.

"I come quickly : hold fast that which thou hast, that no one take thy crown."—Rev. 3 : 11.

Our text addresses, not the world, not the nominal Church, but the true Church. These, having turned from sin, having accepted Christ, having given their hearts to God, through Christ having been accepted of the Father and begotten of the Holy Spirit, are children of God ; and, as the Apostle says, "If children, then heirs; heirs of God and joint-heirs with Christ."—Rom. 8: 17. A crown of glory is set apart for each son thus received of the Father, and the name of each is recorded in the Lamb's Book of Life.

So far as God is concerned, the matter is settled. But it still remains for the Church to fulfil their Covenant. Having presented their bodies a living sacrifice, they are to continue in that attitude—daily presenting their bodies gladly, willing to endure, to suffer, to be anything and everything that God would be pleased to have them be. All who do this continue to grow in grace, knowledge and character-likeness to the Lord Jesus, and will thereby make their calling and election sure.

But should any neglect this Covenant of Sacrifice, and through fear of death be subject to bondage either to sin or to sectarian errors, they would thereby fail to maintain their election and to make it sure. After a time of testing they would be relegated to a secondary place; they would no longer be counted of the Royal Priesthood, even though they might still maintain their standing as Levites, servants of the Priests.

The thought of our text is : "Be of good courage. It will not be long until I will come to receive you to Myself. Let the thought of the Kingdom cheer, strengthen, comfort you, and enable you to do God's will faithfully, nobly, courageously, loyally. Do not let slip from you the blessed relationship which I established for you when I made you acceptable on the basis of your Covenant to be dead with Me, to suffer with Me, to strive daily for the great prize of joint-heirship in My Kingdom.

"The crown is yours now, by virtue of the arrangement which I have made with you as your Advocate and of the Covenant of Sacrifice which you have made with Me. Do not allow your crown to pass to another ! If any one is unfaithful, God will not permit him to have a share in the Kingdom, but will apportion another name instead of his."

WATER.

Humble water serves us all
Poor and rich and great and small;
Serves so freely we forget
Our incalculable debt.

When, in vain, we turn the taps
Old assurances collapse,
And we realise at last
All we owed it in the past.

Fresh and sweet and crystal clear,
Once ignored, but now so dear—
Castle, cottage, slum or shop,
None of us must waste a drop.
—Jessie Pope,

“Be Ye Followers of Me Even as I Am of Christ.”

THERE are those characters among the Lord's people which seem more than others to stand out as examples in one way or another; some in zeal, some in grace and some in both, and with the passing away of such in the confident hope and perfect trust, they seem to fulfil the desire of the apostle that Christ should be magnified in his body whether it be by life or by death.” Such seems to be the case in respect to Mrs. Annie Murray, of Dundee. She had ever sought to serve God and righteousness, and in early days had used her pen in the cause of temperance, having been associated with the Baptist Church and Free Church.

It was at a time when her mind was exercised against the influences of Higher Criticism that she came into contact with “present truth” through two colporteurs calling at her door. It was not until she was assured of their being true to the Bible that they were invited in. She soon realised the value of the Scripture Studies, and joined the friends in the Dundee fellowship. Her husband and son, perceiving the new influence that had come into her life, were led also to appreciate the clearer light that was shed upon the Bible and God's great purposes.

For many years our sister sought to serve the Lord's cause in every possible way and enjoyed the colporteur work. She was a great help in the Bible Classes and seemed to be able to sense just the lines which the discussion would follow and always diligently prepared for the lesson before going to the class. Tabernacle Shadows and such subjects seemed peculiarly her delight, and the clarity of thought and expression with which she was gifted was of great value in the fellowship. One sister remarked that when the class was being tossed about by the stormy winds of controversy, it was Sister Murray that seemed to guide it into quiet waters. Her calm, quiet spirit and sound judgment were so evidently the result of her genuine faith, rest in God and confidence in His Word. Her Bible and Manna Book were her daily companions, and at the time of her death her Manna was still open where she had left it that morning, July 29th. “Our God whom we serve is able to deliver us.”

When in London attending a Convention, seven years ago, she met several brethren whom she has since held in great respect. Among these was Brother Nicholson from Australia. When she learned that he was again to visit Dundee, she looked forward to the occasion with much expectation. She had planned to go to Blairgowrie to attend his meeting there on the 26th, but on that morning did not feel equal to the journey. She was happy, however, to welcome him to the home on Saturday, and enjoyed the fellowship though unable to attend the meetings. She said good-bye to Brother Nicholson on the Sunday night, as he was to leave early next morning. Both realised that they would not likely meet again this side of the veil and expressed the hope that they might next meet in the glory home. The morning found her not so well, and towards evening it was perceived that her earthly pilgrimage was about to close. She suffered great pain, but without murmur or complaint, and between the spasms repeated, “Lord Jesus, take me home.” At one time she said to her son, “I am suffering much pain, Sonny, but it is nothing to what He suffered hanging on three nails.” Then at one period we faintly heard the words, “Nicholson—funeral,” and we knew that it was her wish that Brother Nicholson should conduct the funeral service. Again we heard, “My Lord and my God, He has been friend, husband, brother, father to me every day.” She clasped the hands of her son and his wife together in both of her own and exhorted them to continue to love one another and to follow her even as she followed Christ. She requested this same message to be given to the Dundee Class. There were many expressions of deep thankfulness for the filial love that had held the little home together.

So one of the “Mothers in Israel” passed away “to be forever with the Lord.” In conversation on the Sunday, speaking of the peculiar trials of our day, she expressed the thought that it might be a good thing if each class of the Lord's people everywhere would listen with closed eyes while some good reader would read to them the 17th chapter of St. John's Gospel.

While we appreciate how greatly such a mother will be missed in the home (her husband died in the faith some 11 years ago), yet her loved ones, with ourselves, “sorrow not as those without hope, for 'tis but a little and we come to our reward, our glorious home.”



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PRICE-TWOPENCE HALFPENNY

Divine Justice In The Deluge.

WHILE to-day there are those who deny the teachings of Genesis respecting the creation of man and the deluge, we have the words of Jesus in Matt. 24 : 39 stating that the flood came and took them all away; proving that God permitted the deluge and that He was just in blotting out the human family with the exception of righteous Noah and his family.—2 Pet. 2: 4-10.

We should remember that God's covenant with Adam was based upon the fact that he was created perfect (in God's image and likeness), and was to be granted ever lasting life on conditions that he would maintain this image and likeness by continued obedience to his Maker. When Satan obsessed the serpent and guided it to eat the fruit which our first parents were forbidden to eat, he produced thereby a temptation. Mother Eve saw that, so far from the serpent being poisoned by the fruit, it was the wisest of animals. She reasoned that humanity was so much superior to the brute creation that the increased wisdom would make her husband and herself like gods. She thirsted for knowledge and power, and only the Divine command seemed to stand 'between her and the highest ideals. She partook of the fruit and recommended it to Adam, who was not so deceived (as the Apostle informs us), for he knew that death would surely follow disobedience. Nevertheless, he disobeyed, thinking he would rather perish with his wife than live on for ever without her.

The disobedience led to expulsion from Eden, and the beginning of the gradual execution of the sentence' which reads, "for in the day that thou eatest thereof thou shalt surely die," or as worded in the margin. "Dying, thou shalt die." - - Up to this time Adam was not dying by any means, - for sin alone brought death through separation from the life-giving groves. And according to the Divine pronouncement, he died within the day in which he ate of the tree of the knowledge of good and evil. The Apostle Peter informs us that a day with the Lord is a thousand years, and Adam died when nine hundred and thirty years old. His race has inherited his dying conditions and sinful tendencies. Thus all humanity are under the curse, condemned, not to eternal torment, but to death in Adam. Whatever, therefore, may cut short human life is no injustice to humanity, because whatever life is now enjoyed is just so much more than the human race has title to. Hence the deluge was merely a quick means of executing against Adam's family of sinners the death sentence already expressed sixteen centuries before.

HOPE FOR THE ANTEDILUVIANS.

There is the same hope for these as for all the remainder of the human family—the hope of a fresh trial for life lost in Adam. This means not merely a hope of being awakened from the sleep of death, but a hope of restitution, a hope of returning, if they will, to the full measure of human perfection; the image of God in the flesh. This hope rests first of all on God's gracious promise that all the families of the earth shall be blessed in Abraham's seed. Secondly, it rests in the assurance that Jesus is the Head and the Church the members of that spiritual seed of Abraham which, as the Elect of God, will soon be completed and glorified with her risen Lord and Saviour.

In the Messianic kingdom, this great "seed" will accomplish the world's blessing foreordained. St. Paul emphasized this, saying, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise made to Abraham." See Gen. 22:18; Gal. 3: 29.

DIVINE PATIENCE MANIFESTED.

As we review the situation we are amazed at the exhibition given of Divine patience. We are reminded of St. Peter's word that God is not willing that any should perish. How easily He could have blotted Out of existence our first parents and have created another pair. How easily He could have hindered Satan from presenting the temptation. How easily He could have warned the angels against a course of disobedience and have shown them His full power at any time. These incidents illustrate to us a general principle of Divine character and Divine dealings. God had indeed a glorious dominion before sin entered the world. And He could, of course, have hindered any spread of disloyal

ambition of Satan .by destroying him, or God could have coerced him into obedience as a slave. But the Almighty has the very highest ideals in respect to His Government and all His subjects. All His work is perfect, as the Scriptures declare, and every variation from that perfection must be the result of disobedience; while the disobedient shall perish. Whoever does not learn to love righteousness and hate iniquity will be counted. unworthy of everlasting life. And so we read' that, after the -coming of Christ, "Whom the heavens must retain until the times of restitution of all things,' and ,that shall then come to pass that "every soul that will. not hear that prophet shall be destroyed from among the people, destroyed in -the second. death and not preserved in a place of torment."

MAN'S EXPERIENCE A LESSON.

God not only foreknew that the conditions under which man was created would result in sin, hut without causing the temptation and without giving • any excuse for the disloyalty Re determined to. permit it, but only for a very limited space of time. The reign of sin and death is. only to last for six thousand years. Then, by bringing in the Messianic kingdom, God will abolish sin and death, lifting all the willing and obedient to human perfection and life everlasting in Eden restored.

He put .the .death penalty upon humanity, knowing at the.. time that it would require the death of an obedient sacrifice for human redemption, and purposing in advance that He would provide a Redeemer such as would willingly become man's surety by paying the ransom price. Thus the permission of evil has resulted in the manifestation of God's love, in a manner that otherwise would hardly have been revealed. The infliction of the death penalty for so long has, likewise, demonstrated the persistence of Divine justice. The recovery of the dead by a resurrection will prove, as nothing else could, the wonderful power of our God.. And when the entire plan of God shall have been outworked and shall have been made known to angels and men, it will demonstrate the wisdom of God, as it never could have been known, had He not adopted the plan of temporarily permitting a reign of sin and death.

MANY SONS TO GLORY.

Another thing made possible by the permission of sin has been the special call to joint heirship with Christ in the heavenly phase of the Kingdom. The Bible declares that the Elect Church are begotten of the Spirit throughout this age, and are promised that they shall be born of the Spirit in the first resurrection. "Flesh and blood cannot inherit the Kingdom of God." The need of a Redeemer opened the way for Him Who was the "Word" to become flesh. He was then in the position to demonstrate His obedience unto death, even the death of the cross.—Phil. 2: 8. And this great sacrifice constituted not only the ransom price for Adam and his race. but also the basis on which the Heavenly Father highly exalted His Son far above angels to the Divine nature.—john 5.: 26. Similarly the exaltation of the Church to he the Bride of Christ and partaker of the Divine nature (2 Pet. 1: 4) was made possible by the permission of evil. The Heavenly Father could justly permit members of the fallen race, of the same disposition as Jesus (having the mind of Christ) , to sacrificially lay down their lives as members of .the Body of. Christ, and by thus suffering with I Him to be accounted worthy of reigning with Him in glory.—Rom. 8: 17.

HALLELUJAH! WHAT A SAVIOUR.

As the Psalmist exclaims, "Great is the Lord and greatly to be praised." Infinite in wisdom, justice, love and power. Is it any wonder, in view of this work, that God has outlined for His Son and the Church glorified, that He should consider it necessary to give us. tests of faith in loyalty and obedience, Is it any •wonder, in view of the work which He has for us to do for mankind, that the Redeemer Himself was given experiences in suffering, that He might be a merciful and faithful High Priest in the things of God in relation to humanity. Since having gained a better understanding of the Bible, we see that the redemption which God provided through His only Begotten Son is to be world-wide in its effect. The race was not condemned individually, but as a whole in one man, on account of Adam's sin. Similarly, the race has been redeemed as a whole by the Man Christ Jesus, Who gave Himself a ransom for all.-1 Tim. 2: 5, 6 ; Heb. 2: 9; 1 John 2: 2.

The fact that God did not deal with any of the human family, except the Hebrews, for four thousand years, does not mean that He cared for the Hebrews only, nor that they alone are to receive the Divine blessing. It simply means that, during that time, God 'dealt with the Hebrews to select from among them some especially loyal characters to be sharers in His future work, when He will deal with the world in general.

The fact that all this work of selecting one class of servants from Hebrews, and another class from every nation during the Gospel Age, has required six thousand years, is no argument against God's purpose to bless all Adam's children ultimately. We are glad to see in the light of present truth that it is in the eternal interests of all mankind that the past and present elections have been proceeding. The fact that a long time has been consumed in getting ready the instruments of Divine mercy shows the greatness and the thoroughness of the Divine Plan in respect to the race as a whole. Let us then avail ourselves of the glorious opportunities for Bible study and for growth in grace and love. Let us walk worthy of the light, and rejoice in Him Who bought us with His precious blood.

STILL THERE IS ROOM.

Day is declining and the sun is low;
The shadows lengthen, light makes haste to go;
Room, room, still room! Oh, enter now.

The bridal hall is filling for the feast;
Pass in, pass in, and be the Bridegroom's guest.

Room, room, still room! Oh, enter now.

It fills, it fills that hall of jubilee.

Make haste, make haste; 'tis not too full for thee.

Room, room, still room! Oh, enter now.

Louder and sweeter sounds the loving call—

Come, lingerer, come; enter that festal hall.

Room, room, still room! Oh, enter now.

PEOPLES PAPER.

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NOTES ON THE VOYAGE FROM. SOUTH AFRICA TO ENGLAND

LIFE on board a large vessel with over 500 passengers, travelling some of them for seven or eight weeks together, seems like a miniature picture of the western world, and demonstrates the utter failure of the so-called Christian civilisation. How sadly true it is that Were all heathen nations converted to such a condition they would but be “twofold more children of Gehenna.” and in double need of a further conversion. In most cases, it would seem “the heathen in his blindness” was a better man, morally and often physically, in his native state. He was also more likely to turn from his idols to the one true God and only Saviour, Jesus Christ. The more quickly and earnestly, when the due time comes for the Lord to “Turn to the people the pure language” the truth unadulterated by human dogma, forms and hypocritical ceremonies and professions. Is it any wonder that we hear of the Hindus, Bhuddist and Mahomedan saying “We want Christ, we love His principles and teachings, but we did. not want Christianity.”

On the boat may be found various nationalities, English, Scotch, Irish, Welsh, French, German, Hollanders, Norwegians, Swedes and Colonials, Americans and negroes. All grades of society, educated and ignorant, South and uncouth, and all shades of thought on religious, political and social questions, and men and women of all sorts of occupations, some full of hope and ambition, and many evidently content with the position attained. There are all ages from a few months into the eighties of years.

There are still those who have high standards of life, some who are trying to live the Christian life, while many count nothing of religion at all. There are those still believing in eternal torture for all outside of Christ. There are others deluded by “Faith Healing,” Christian Science, Theosophy or Spiritualism. Probably the majority have a slight idea of godliness.; so that they like to have a formal church service on Sunday mornings, if the sermon is very short. The captain stipulated that the address must not be more than five minutes, but the congregational minister gave him, anyway, ten minutes.

The service over, the day became once more like any other day, spent in careless indifference to anything but selfish appetite and pleasure, and as though with design to crowd out any opportunity of an evening service, the day was completed by the showing of a comic picture film. “As in the days that were before the flood they were eating and drinking, buying and selling, marrying and giving in marriage, so shall also the days of the Son of Man be.”

As the days pass and the voyage. lengthens, more of the sordid side of life appears. All seemed friendly at the beginning, but all have faults, and there are always in ..the world and also on a boat those whose tongues are mottly exercised in the service of the great “accuser,” and one needs care to avoid listening to slander and evil-speaking, fault-finding. So often it is easy to see that the fault complained of is quite prominent in the accuser. is very generally the case of the hypocrite, with the beam in his or her own eye wanting -to pick a mote •out of another’s eye. One sees what an abominable thing is the loose. tongue, surely there is no sin more easily. to fall into, particularly with those who naturally talk a lot, .for “In a multitude of words there lacketh not sin.” To libel or slander another is inexcusable, even among the ungodly, and how’ much more terrible is it when, as the Psalmist has put it, the slander is against “one’s own Mother’s son,” a fellow member in Christ. No wonder that ‘there is so much New Testament- as well as Old Testament instruction respecting the matter, so that the “unruly: member” of our bodies should be used only in useful service to .-the glory of God and comfort, edification. and blessing of those around us, and not to belittle, wound • or hurt others. “Let my lips speak forth His praise.”

FAITHFUL UNTO DEATH.

With the passing away of our Bro. Burpee, of South Australia, recently, another of the Lord's dear saints have laid aside the earthly tabernacle and entered upon that life more abundant.

While the severing of human ties leaves a wound: that is hard to heal, and while sympathising with the near and dear relatives, we rejoice to know that our Brother's long time of suffering and pain has ended.

To those who visited Bro. Burpee when on his bed of sickness there was manifest the spirit of patient; faithful trust in the Lord, which has been in evidence during the many years he has walked in the narrow Path Way; and we realise he has proved a faithful servant unto death and gained his reward and blessing with the Lord in His Kingdom, promised to overcomers in Rev. 2: 10; 14.

—"Be thou faithful unto death, and I will give thee a crown of life."

"Blessed are the dead which die in the Lord from henceforth; that they may rest from their labours; and their works do follow them."

If there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing, and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand, thou there, or -sit under my footstool; are ye not divided in your own mind, and become judges with evil thoughts.—James 11: 3. 4.

"Unto The Pure All Things Are Pure."

UNTO the pure all things are pure: but unto them that are defiled and unfaithful nothing is pure; but both their minds and conscience are defiled: they profess to have known God, but by their works they renounce Him, being abominable and disobedient, and to every good work worthless.—Titus 1: 15, 16.

Not sinners, not the worldly, are thus spoken of by the Apostle, but those who have enjoyed the truth and who have enjoyed at least the first step in heart purification, namely, justification, and whose hearts have become defiled through a failure to maintain in them the law of love as the ruling principle. Instead of being filled with love, selfishness, with its defilement, has been received back as the ruling principle of the heart. Such have the spirit of the world, and sometimes exercise it with a much greater degree of animosity than the world exhibits. They are specially ready, as the Apostle intimates, to impugn the conduct and motives of others; being selfish themselves, they attribute selfishness to everyone else; being impure themselves, they attribute impurity to others; having lost the spirit of love which thinketh no evil, their hearts rapidly fill up with selfish, envious, uncharitable, ungodly, unkind sentiments, toward those who are true, sincere and noble.

We have known such to go even to the extreme of impugning the motive of the great Jehovah and our Lord Jesus Christ. Unable to think of love and benevolence as motives for conduct, and accustomed in their own hearts to think merely of selfishness and personal aggrandisement as motives, they view the divine course from this standpoint, and esteem that God was moved by pride to recover man from sin and death, or by vanity, to show what He could do. They claim that our Lord Jesus was moved by selfish motives, of self-gratification, honour, increase of power, in becoming our Redeemer. They think of the loyalty of the angels from a selfish standpoint, as in hope of advancement, or in fear of punishment. Who can bring a clean thought out of an unclean heart? Who can expect benevolence, generous feelings, sentiments or words, except hypocritically, from a heart in which selfishness has the control. Who would expect generous considerations in a mind full of envy and self-seeking?

..-The Apostle suggests of such that not only their minds become corrupted, but also their consciences, so that they will do evil, speak evil, think evil, and yet their consciences do not reprove them; because their consciences and minds work in harmony, and, as the Scriptures declare they become blinded, self-deceived. What a terrible condition this is, and how careful all of the Lord's people should be not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the Word of the Lord. This condition can only be maintained by judging ourselves, and that strictly and frequently, by the standard which God has given us, His law of Love.

"I want the first approach to feel

Of pride or fond desire;

To catch- the wandering of my will,

And quench the kindling fire."

As the Apostle points out, those whose minds become impure, poisoned by ambition or pride or selfishness, the spirit of evil, 'professing to have known God, are apt to profess, as loudly as ever, sometimes, indeed, becoming boastful of how much they know of God, and of His Word and of how wise they are as respects its interpretation. Not by boasting of professions, therefore, can we always judge who are of pure minds and of good consciences, and in full harmony with the Lord. Rather by their fruits we shall know them, as the Master said, by their works, as the Apostle here points out. If any profess to know God, and yet by their works renounce him, we are fully justified in questioning whether or not they may not be self-deceived, whether or not their conscience, as well as their minds, may not have become defiled.

To renounce the Lord in our works does not necessarily mean a resort to murder, robbery, licentiousness, etc. It means, rather, ill the beginning at least, that from the hitherto good fountain of a cleansed or renewed heart or will,

from which issues purity, truth, sweetness, kindness, encouragement and refreshment for all who drank of its waters, in the home and family and neighbourhood. and amongst the Lord's people. would issue instead bitter waters, producing bitter feelings, watering and nourishing roots of bitterness, stirring up malice, envy, hatred, strife, etc. No wonder the Apostle says of such that they are abominable! All who have the spirit of the Lord must abominate the spirit of evil, however surprised and grieved they may be to find it issuing from one who previously gave forth sweetness, love, kindness, good works.

As the Master declared, if the professedly sweet fountain send forth bitter waters, we may know that there is something wrong, something defiling, in the fountain, and are not to deceive ourselves respecting its waters, and to partake of its bitterness.

Commenting along the same line, the Apostle James declares. "If any man among you seemeth to be religious and bridleth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the fulness of the heart the mouth speaketh," therefore the unbridled tongue, speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fulness these overflow is unsanctified, unholy, grievously lacking of the Spirit of Christ—hence, whatever religion it may have attained is thus far vain, as that heart is not saved nor in a salvable condition. No wonder the Apostle comments in our text, that such are "disobedient"; only by disobedience to the law of the New Creation, love, could anyone reach such a condition of heart and conscience defilement, after he had been purified through faith in the precious blood, and consecrated to the Lord.

The final statement of our text is that such a one, having lost the spirit of the truth, and having obtained instead a spirit of bitterness, rancour, evil, having a poisoned or defiled mind and conscience, is "to every good work worthless." No matter what work such a one might undertake to do, it would surely be spoiled, because the spirit of evil, the spirit of pride, the spirit of selfishness, the spirit of malice and envy, are so violently in apposition to, every feature of righteousness and goodness and truth and love, that there can be no peace, no cooperation between them. This reminds us of our Lord's words, to the effect that those who are His people and who have His spirit are "the salt of the earth"—preservative, so long as they have this spirit: but, as He suggests, if the salt lose its saltiness—if the Christian lose those peculiar features of the spirit of Christ which constitute him different from the world, separate from the world, and a preservative quality in the world—if he should lose these, what? He would be worthless as bad salt, "to every good work worthless."—Titus 1: 16.

What Course should be pursued by those who find themselves possessed of impure minds—minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving minds, which love only those who love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful, and it was while all were thus "in the very gall of bitterness and bonds of iniquity" that He provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

"His blood can make the foulest clean;

His blood avails for me."

But true repentance means both contrition and reformation; and for help in the latter we must go to the Great Physician, Who alone can cure such moral sickness; and of Whom it is written, "Who healeth all thy diseases." All of His sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately "worthless" for 'His service. True, it is worse for those who were once cleansed, if they, "like the sow, return to the wallowing in the mire" of sin—but still there is hope, if the Good Physician's medicine be taken persistently the same as at first. The danger is that the conscience, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the "mire" of sin, to 'be beauty of holiness. Then only is the case practically a hopeless one.

SOME OF THE GOOD PHYSICIAN'S' ANTIDOTES FOR HEART IMPURITY.

The Good Physician has pointed out antidotes for soul-poisoning—medicines which if properly taken according to directions, will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and back-biting and scandal-mongering it will produce the love which thinketh no evil and which worketh no ill to his neighbour; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the Spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good, not only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions:

(1) "He that hath this hope in him purifieth himself even as He (the Lord) is pure."—1 John 3: 3,

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like Him and see Him as He is, and share His glory. As our minds and hearts expand with this hope, and we begin to measure its lengths and breadths, its heights and depths, it surely does set 'before us the Heavenly Father's love and the Redeemer's love in rainbow colours, and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleaning and purifying of our hearts follows: for looking into the perfect law of liberty—love—we become more and more ashamed of all the meannesses and selfishness which the fall brought to us, and once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, 'backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathise with these evil qualities are unfit for the kingdom and to every good work worthless, we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once, and we set a guard not only upon our lips but also upon our thoughts—that the words of our mouths and the meditations of our hearts may be acceptable to the

Lord.

(2) “Who gave Himself for us, that lie might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.”—Titus 2: 14. We might theorise much and very correctly upon how and when and by whom we were redeemed ; but this all would avail little if we forget why we were redeemed. The redemption was not merely a redemption from the power of the grave—it was chiefly “from all iniquity.” And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified. This medicine will • surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) “Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart.”-2 Tim. 2: 22.

We not only need to start right, but also to pursue a right course. We may not follow unrighteousness even for a moment : whatever it may cost, justice and righteousness must ‘be followed. But here a difficulty arises with some : they do not know how to judge righteous judgment. They are too apt to judge according to rumour or appearances, or to accept the judgment of Scribes and Pharisees, as did the multitude which cried, “Crucify Him !. His blood be upon us and upon our children.” Had they followed righteousness they would have seen the Lord’s character in His good works as well as in His wonderful words of life : they would have seen that so far from being a blasphemer He was “holy, harmless, separate from sinners,” they would have seen that his accusers were moved by envy and hatred.

It is just as necessary as ever to follow the Lord’s in-junction, “judge righteous judgment,” and whoever neglects it brings down “blood” upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will His “brethren” be treated. The more pure our hearts the less will they be affected by slanders and back-bitings and evil-speakings, and the more will we realise that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of ..love.

Next comes fidelity, that is, faithfulness. The Lord declares His own fidelity or faithfulness, and declares Himself a friend that sticketh closer than a brother. And ‘even the worldly recognise fidelity as a grace, and by such it is often given first place, for many would commit theft or perjury through fidelity to a friend. But notice that God’s Word puts righteousness first. Fidelity, love and peace can only be exercised in harmony with righteousness, hut unrighteousness not being proven against a brother, our fidelity and love and peace toward Him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the wicked One assail him “without a cause.” This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is purity of heart—freedom from injustice. Righteousness is purity of heart—freedom from unrighteousness. Love is purity of heart—freedom from selfishness.

(4) “Seeing ye have purified your souls in obeying the truth through the spirit (the spirit of the Truth) unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently.”-1 Pet. 1: 22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through hearing the Truth, nor through believing the Truth, but through obeying it. And not merely a formal obedience in outward ceremony and custom, and polished manner, but through obedience to the spirit of Truth—its real import. All this brought you to the point where the love of the “brethren” of Christ was unfeigned, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not like, much less did you love them; they were poor, or shabby, or ignorant; or peculiar. But obeying the spirit of the Truth you recognised that all who trust in the precious blood and are consecrated to the dear Redeemer, and seeking to follow His leadings are “brethren,” regardless of race or colour or education or poverty or natural grace, You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master that you can honestly say I love all the “brethren” with a love that is sincere and not at all feigned..

Now having gotten thus far along in the good way, the Lord, through the Apostle, tells us what next—that we may preserve our hearts pure—“See that ye love one another with a pure heart fervently (intensely).” Ah, yes, the pure ‘heart must not be forgotten, else it might be hut a step from pure love into a snare of the Adversary, carnal love. But the pure love ‘is not to ‘be cold and indifferent ; it is to be so warm and so strong that we would be willing to ‘lay down our lives for the brethren.” —1 John 3: 16.

With such a love as this burning in our hearts there will ‘be no room there for any selfish, envious thoughts or words or deeds. Oh, how blessed would all the gatherings of the “brethren” be, if such a spirit pervaded all of them ! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all—for righteousness and fidelity and love and peace, and against every strife, malice, slanders and back-bitings?

Let all the “brethren” more and more take these medicines which tend to sanctify and prepare us for the Master’s service here and hereafter.

Growing in Grace.

“But grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever.”- 2 Pet. 3: 18.

Unto him that hath Thou givest

Ever “more abundantly.”

Lord, I live because thou livest,

Therefore give more life to me;

Therefore speed me in the race;
Therefore let me grow in grace.

Deepen all Thy work, O Master,
Strengthen every downward root,
Only do thou ripen faster
More and more thy pleasant fruit.
Purge me, prune me, self abase,
Only let me grow in grace.

Father, grace for grace outpouring,
Show me ever greater things;
Raise me higher, sunward soaring,
Mounting as on eagle's wings.
By the brightness of Thy face,
Father, let me grow in grace.

Let me grow by sun or shower;
Every moment water me;
Make me really hour by hour
More and more conformed to Thee,
That Thy loving eye may trace,
Day by day, my growth in grace.

Let me, then, be always growing,
Never, never standing still;
Listening, learning, better knowing
Thee and Thy most blessed will,
Lighted in Thy holy place,
Daily let me grow in grace.

Question Box.

Question —Are we grafted into the olive tree when justified or when consecrated?

Answer.—Both. That is to say, the completion of justification is at consecration. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins when we turn toward that which is just or right, and away from that which is unjust ; and we get more justification, more nearly right (for justification means being right), as we proceed toward consecration. When our justification has progressed to the point of full consecration, only then are we recognised as begotten of the Spirit, and as branches in the Vine, pictured by the Lord in the 15th chapter of John. In the picture of the olive tree the same is true. Only spiritual branches are now grafted into this "olive tree." The question is doubtless based upon Rom. 11 : 17, where the Apostle tells us that the Jewish nation represented the olive tree, which had the good root. The root of the olive tree was the definite promise made to Abraham : "In thy seed shall all the families of the earth be blessed" —Gen. 12: 3. The promise then began to produce branches. Every individual Jew claimed to be connected with this Abrahamic Covenant. The Apostle tells us that because of unfaithfulness many of these branches were not fit to be kept in, while those that were fit to stay in were "cleaned by the washing of water through the Word," and transferred from Moses into Christ, and begotten of the Holy Spirit. The Apostle proceeds to say that ever since the Jewish branches were broken off God has been gathering branches out of the Gentiles, and that we are being grafted in instead of those broken off branches. We who were by nature children of wrath, aliens, are now grafted into the real tree through which the blessing is to come. If we can get into that olive tree we then with Christ become heirs to the promise (Gal. 3: 16, 29), but to retain our position we must abide in Christ. There are certain tests applied; and those who do not conform to those tests will not be permitted to abide. but will be cut off. Respecting the Vine or spiritual phase of the Abraham Covenant, the first-fruits, the Great Teacher said, "Every branch in Me that beareth not fruit He (the Father) taketh away ; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."—John 15: 2. So, if we have the trimmings and prunings that He gives to the fruit-bearing branches, let us rejoice that we are in the good Husbandman's care, and are in good condition. If we abide in the true Vine the time is not very far distant when we, with the remainder of the Church, will be glorified and constitute the Kingdom of Messiah, which in turn shall bless natural Israel and, through natural Israel, all the nations of the earth.

Question.—How do we understand "He was tempted in all points like as we are?"

Answer.—The Saviour was not tempted with the desire to steal or with the habits of a drunkard, neither are those

the temptations which come to us—His footstep followers, We are to remember that the Scriptures clearly differentiate between us and the world : “Ye are not of the world even as I am not of the world.” “Tempted like as we are” therefore signifies that the temptations or trials which Jehovah permits to come upon. 1-1 is consecrated people are of the same kind as He permitted to come upon our Redeemer. It is important, therefore, that we notice the character of our tests.. God is not testing us to see whether or not our flesh is perfect, for He knew all along that amongst men there is none righteous—no, not one. The Father’s tests for those whom He receives as sons are tests of loyalty to Him, loyalty to the principle of righteousness, loyalty to the Truth, loyalty to the Divine methods—a refusal to take our own way or to seek our own glory or our own ease at the expense of the Truth or of the Divine method.

Question.—Please explain Romans 7 : 11.

Answer.—See American Version : “ For sin taking occasion through the commandments, beguiled me, and through it slew me.

Paul is here speaking of himself as though representing Israel. They were sons of Abraham, and, therefore, alive toward God prior to the law. The human race generally were born under condemnation to death on account of Adam’s sin. In view of the ransom which was to be paid Abraham was justified by faith, then his seed were born of faith and in this sense alive towards God, while the rest of mankind were dead in trespasses and sins. Then came the law and its offer of life to those who would keep it. It seemed a way to life—they thought they could keep that Law—gain life—but instead they found their inability, and consequently they incurred the penalty for breach of the Law, which was death. So they were beguiled in the ..sense that they had not had a proper conception of true holiness and of how great a hold sin had upon them. They, however, learned that “By the deeds of the Law no flesh could be justified, and this should have brought them to. Christ to accept the way of grace through faith in His .blood.

Correspondence

One of Our Readers writes:—I am now forwarding my subscription to the “People’s Paper,” which has been a great help to me to know more of God’s great plan of salvation. I am greatly interested in the questions asked and answered, and wish you every success with your “Paper.”

Another Reader in Victoria writes am more than pleased to receive each month the “wee” paper. It is a real spiritual letter to look forward to. I hope nothing may hinder. its publication for some time to come, and enclose — for this work.

We may state that so long as it seems the Lord’s will. we will endeavour to continue the publication of the “People’s Paper,” and for the benefit of our readers we may mention that extra copies are printed each month, so that those wishing to have more to pass on to friends may do so, and in this way perhaps increase our subscription list.

We invite the cooperation of all our readers in our service, and in addition to such studies as the “Fore-gleams of the Golden Age” and other Bible studies, we are able to supply at greatly reduced rates “The Divine Plan of the Ages,” and succeeding volumes respecting the second coming of Christ, and the harvest work preparatory to the setting up of Christ’s Kingdom, so that all wishing to extend these valuable Bible helps to others may do so at small cost.

HISTORICAL EXCERPT (Milner.)

THE GENERAL HISTORY OF THE CHURCH IN THE SEVENTH CENTURY.

PHOCAS, the Greek emperor, was deposed and slain by Heraclius in the year 610. He was one of the most vicious and profligate tyrants, and may be compared with Caligula, Nero and Domitian.

Since the days of Constantine, such characters had been exceeding rare. For such was the benign influence of the gospel, that even amidst all the corruptions and abuses of it, which were now so numerous, a decency of character and conduct, unknown to their pagan predecessors, was supported by the emperors in general. Heraclius, the successor of Phocas, reigned thirty years. In the beginning of his reign the Persians desolated the eastern part of the empire, and made themselves masters of Jerusalem.

While Asia groaned under their cruelties and oppressions, and was afflicted with scourge after scourge for her abuse of the best gift of God, an opportunity was given for the exercise of Christian graces to a bishop of a church, which had long ceased to produce Christian fruit.

This was John, Bishop of Alexandria, called the Almoner, on account of his extensive liberality. He daily supplied with necessaries those who flocked into Egypt, after they had escaped the Persian arms. He sent to Jerusalem the most ample relief, for such as .e-mined there ; he ransomed captives ; placed the sick and wounded in hospitals, and visited them two or three times a week. His spirit was noble. “Should the whole world come to Alexandria,” said he, “they could not exhaust the treasures of God.”

The Nile not having risen to its usual height, there was a barren season ; provisions were scarce, and crowds of refugees still poured into Alexandria. John continued, however, his liberal donatives, till he had neither money nor credit. He still persevered in hope and faith. He even refused a very tempting offer of a person, who would have bribed him with a large present that he might be ordained deacon. “As to my brethren, the poor,” said the prelate, “God, who fed them before you and I were born, will take care to feed them now if we obey him.” Soon after, two large ships, which he had sent to Sicily for corn, arrived, and he said, “I thank thee, O Lord, that Thou has kept me from selling Thy gift for money.”

From the beginning of his bishopric he maintained 7500 poor persons by daily alms. He was accessible to them on

all occasions, and divine faith seems to have influenced his acts of love. "If God," said he, "allow us to enter into His house at all times, and if we wish Him speedily to hear us, how ought we to conduct ourselves toward our brethren?" He constantly studied the Scriptures, and, in his conversation, was instructive and exemplary. Slander and evil speaking he particularly disliked. If any person in his presence was guilty in this respect, he would give another turn to the conversation. If the person still persisted, he would direct his servant not to admit him any more.

Like Josiah of old, he seems to have been sent to reform a falling church, but he had to leave Alexandria in 616 for fear of the Persians. He died soon after at Cyprus in the same spirit in which he had lived ; and with him ends all that is worth recording of the church of Alexandria.

In the same year the haughty Chosroes, King of Persia, having conquered Alexandria and Egypt and taken Chalcedon, Heraclius, who saw the ruin of his empire approaching, begged for peace. "That I will never consent to," replied the tyrant, "till you renounce Him who was crucified, and with me adore the sun."

If one compare Chosroes with Heraclius, their personal characters will not appear intrinsically different. In one is seen a daring blasphemer of Christ, in the other a nominal professor of religion whose life brought no honour to the name. Their ostensible characters in the world were, however, extremely different. The spirit of Hercules was roused, and the Persian King was repeatedly vanquished, though he ceased not to persecute the Christians so long as he had power. In the year 628 the Persian power ceased to be formidable to the Roman empire.

In the year 608 Mahomet had begun to declare himself a prophet, and by the assistance of a Jew and a renegade Christian, had formed a farrago of doctrines and rites, in which there was a mixture of Paganism, Judaism and Christianity, whence he found means to draw over to his party some of the various sorts of men who inhabited Arabia. An age of excessive ignorance favoured his schemes; at this day so senseless and absurd a book as the Koran could scarce move the mind of any person in Europe. But he laid hold of the passion of men, and by promising them a carnal heaven hereafter he contrived a religion more directly adapted to please mankind than any other of which we have heard.

But there are seasons of infatuation, when, for the sins of men, empires and kingdoms are permitted to slumber, and enter into no effectual measures of resistance till invaders, at first weak and contemptible, grow in time to an enormous height. This was the case with Mohammedanism. The time was come when the Saracen locusts were about to torment the 'Christian world, and the prophecy of Rev. 9: 1-12 was going to be fulfilled. The Greeks were idly employed in a new dispute; vice and wickedness prevailed over the East. A few, indeed, mourned over the times, and adorned the truth by humility and holiness, but scarce any Christian writers appeared to make a serious opposition to the doctrines of Mahomet, and, at the time of his death, which happened in the year 631, he had conquered almost all Arabia.

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PRICE-TWOPENCE HALFPENNY

God's Plan for the Salvation of Mankind.

THE careful and reverent student of the sacred Scriptures will find, in the light now clue to the household of faith, that the Word of God presents a complete and systematic plan for the salvation and development of the human race, which for ages has bent in operation, which, tip to the present time, has been a success in its gradual development, and which in due time will be gloriously completed. The past six thousand years of human history have been necessary to work out that plan to its present degree of development, and one thousand years more will witness its full consummation in the restitution of every willing member of the race to the original likeness of God, and their establishment in righteousness, with the eternal ages of glory and blessing before them.

CHRIST 'THE CENTRE OF THE PLAN.

Such is the scope of God's plan which He formed before the foundation of the world, to be wrought out in Christ, who is the Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation—His only begotten Son—Rev. 1:8-10; John 1:1; Col. 1:13. "By Him were all things made, and without Him was not anything made that was made." "He is the image of the invisible God, the first-born of every creature. By Him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist." (John 1:13; Col. 1:15-17.) In Him also "we have redemption through His blood, even the forgiveness of sins."—Col. 1:14.

God, having thus honoured His Son by making Him His instrument or agent for the accomplishment of all His grand designs, declared to men: "This is My Beloved Son in whom I am well pleased; hear ye Him." He "bath exalted Him to be a Prince and a Saviour," and "would have all men honour the Son (as the Father's agent and representative) even as they honour the Father." (Matt. 17:5; Acts 5:31; John 5:23.) Nor does the Son claim higher honour than to be the Father's agent and messenger, "the messenger of the (Jehovah's) covenant" (Mal. 3:1); for He says: "I came not to do Mine own will, but the will of Him that sent Me," and "My Father is greater than I." (John 6:38; 5:30; 1:30; 4:34; 14:28.) To us, as to the Apostle, "there is one God, the Father, of Whom are all things; and one Lord, Jesus Christ, by Whom are all things; and we by him."—1. Cor. 8:6.

MAN IN GOD'S IMAGE.

After the creation of angels came the creation of man, a being adapted to live on the earth, and to bear its load and king, as well as the angels, was created in the divine image—that is, with faculties of reason, conscience, etc., capable of discerning right and wrong. Man, as king of earth, and perfect, as created, was only "a little lower than the angels" (Heb. 2:7, 9), and that little consisted in his being limited by his nature to the earth, while the angelic nature, being spiritual, has a wider range for observation and hence a broader plane for reasoning. To be an image of God implies freedom of choice or will with respect to one's own conduct. With such freedom man was originally endowed by his Creator, and the alternatives of good and evil were placed before him as a necessity to his trial for lasting life, though not without warning on God's part as to the blessed results of righteousness and the baneful results of evil. On account of man's inexperience, implicit obedience to God's will was required of him for his safety and protection, as well as for a test of his loyalty to his rightful Lord and Sovereign. Nevertheless, God, by divine intuition, foresaw the course that Adam would take and the fall of the whole race with him into death, and also the lessons which that experience with sin and death might be overruled to teach them when, in due time, through the merit of Christ's sacrifice. He would grant them remission of sins upon their repentance and turn to righteousness. He, therefore, determined to let man take his chosen course, and to inflict on him its just penalty, and then, in due time, to deliver him from it with a great salvation.

GOD'S FOREKNOWLEDGE GUIDED.

God foresaw that, even with good intentions, man's limited knowledge and experience would continually offer temptations to doubt the wisdom of divine arrangements, if not to disobey them; He, therefore, embraced this opportunity to convey to all of His creatures, as well as to man, a fuller conception of Himself, in order that they might the more fully and heartily worship and obey Him. (1; a revelation and illustration of His attributes—Justice, Wisdom, Power, and Love—God placed His human Son in His own image—perfect though inexperienced, and but slightly informed respecting His Creator's attributes—on trial, in order that He might gain a valuable experience, yet foreknowing that although in every respect fairly tried, he would, in the use of his own free will, fall into sin. But God did not purpose to abandon His disobedient and death-deserving creature to eternal ruin, but provided a way of redemption whereby He might be just and yet the justifier of the truly penitent and believing (Rom. 3:26), so that the painful experience gained under the reign of sin and death might eventually, under this overruling influence of divine providence, serve the more firmly to establish them in righteousness and willing loyalty to God.

The trial in Eden was merely a test of obedience, or loyalty to God. The fruit of the forbidden tree was good (for all the trees of the garden were good) and was desirable to make one wise; and had they proved their loyalty to God by obedience, probably the restriction would in due time have been removed. Knowledge is a blessing only to those who are subject to the divine will. This, God had arranged that man should acquire by experience, and angels by example. The penalty of man's disobedience was death—"In the day that thou eatest thereof, dying, thou shalt die." The penalty was fulfilled, to the letter; the dying began as soon as the penalty was pronounced, when they were cast out of Eden and restrained from eating its life-sustaining fruits; and it was completed within the thousand-year day, as predicted. (2 Pet. 3:8.) The penalty, death, being gradually and not suddenly inflicted, left the condemned pair free to propagate their species, yet subject to the weakness and all the penalty under which they themselves groaned.

THE FALL OF MAN.

Thus, by one man's disobedience, sin entered into the world, and death by (as a result of) sin; and thus death passed upon all men, because all are sinners and imperfect by heredity.—Rom. 5:12.

Sin, and death its penalty, by thus gaining control of Adam, controlled the world, and reigned from Adam to Moses—with but few divine promises, even, to illuminate the dark way. Then "the law came by Moses," offering lasting life to anyone who would observe it in every particular. But in their fallen condition none of the condemned race was able to obey it, and by it to gain the reward of life. As God had designed, however, the law did serve a purpose; it served to show the helplessness of man for his own justification; and it served to point out, as from another than the corrupt and condemned seed of Adam, the holy, harmless undefiled Lamb of God, whose sacrifice, as Adam's

substitute or Redeemer, satisfied the claims of justice, bought the world from the slavery of sin and death, and made possible the gospel offer of forgiveness and lasting life, not through our righteousness in keeping God's law (which is impossible by reason of the weakness of the flesh), but by our acceptance of Christ as our Master, and of his ransom-sacrifice as the satisfaction for our sins before God.

DIVINE TIMES AND SEASONS.

It might be supposed that the work of blessing the world should have begun at once when the sacrifice for sin was accepted, by the Father, as signified by the giving of the spirit of adoption at Pentecost; but not so. Another feature of the divine plan had first to be accomplished, viz.: The selection and development of the Church to be joint heirs with Christ in His glory and kingdom and work of blessing the world. This was from the beginning a part of the divine plan; and, therefore, the glorious reign and work of blessing the world could not begin at Christ's resurrection, nor at Pentecost, but had to be delayed until the selection of all its tried and faithful members could be accomplished. Or, to state it otherwise, the Father's appointed time for blessing the world is during the seventh thousand year, and had it not been for His purpose to select the Church, the "bride" or "body" of Christ, to share with Him in the work of blessing the race, there need not have been two advents of our Lord. One would have been sufficient; for He could have come now, in the end of the sixth thousand years, could have redeemed all and at once begun the great work of blessing and restoring mankind. He came to redeem the world previous to the appointed time of blessing, so as to leave time, before that day, for the selection of His bride from among the redeemed race.

As the occasion of man's fall became God's opportunity for exhibiting to all His creatures His wonderful character from every standpoint—His justice, His Wisdom, His Power and His Love—so it also became an opportunity for the testing in all parts of His only begotten Son, preparatory to His yet higher exaltation (Phil. 2:8-10) to the Divine nature, with all which that implies of glory, honour and immortality, and of position next to the Father, that all men should honour the Son even as they honour the Father. And the same occasion, as prearranged of God, also makes possible the calling, selection and trial of the Gospel Church, now soon to be completed and made joint-inheritors, with our Lord and Saviour, of glory, honour and immortality, and like Him to be exalted far above men and angels, even to the Divine nature.—2 Pet. 1: 14.

REVEALING DIVINE CHARACTER.

Only the justice of God's character has yet been made manifest to the world, and much of its glory is sadly beclouded by human tradition, which falsely declares the wages of sin to be eternal torment instead of "everlasting destruction." God's love for His creatures, the wisdom of His plan of salvation, and His power to save, are as yet but partially revealed, and even distortedly seen by but few indeed. God's justice has been revealed to all for the past six thousand years in the reign of death, the penalty which He prescribed for sin. God's love began to be revealed at Christ's first advent, but, not seeing all of the plan, few rightly appreciated the love. Nevertheless, "In this was manifested the love of God toward us, because that God sent His only Begotten Son into the world that we might live through Him" (1 John 4: 9.) The wisdom of the Lord's plan will not be appreciated until the Sun of Righteousness has arisen, revealing those features of His plan which will bring blessings to all the billions which His justice condemned, and which His love redeemed. But the power of God will not be seen in its fulness until well on in the Millennial Day. Although partially revealed in the work of creation, the grandest and fullest exhibition remains to be shown in the resurrection from death of those redeemed ones who, accepting of the precious provisions of His love, bow in glad submission to all His just requirements,

It is a mistake made by many to suppose that Jehovah's justice and His love are ever in conflict with each other. Both are perfect—His love never desires or attempts what His justice does not endorse; His justice and His love must both approve every act for which His power is exercised. With men, because of lack of wisdom and power, love and justice often conflict. Man's love often has gracious designs which he has not the wisdom or power to accomplish except by violating justice. We must gauge our views by the infinite and stay close to the revelation He makes of His plans, not seeking to make plans of our own for God. God's plan, when fully seen, fully vindicates His justice as well as His love. The plan of redemption devised by divine wisdom is the essence of unfathomable love based upon uncompromising justice, and will be fully accomplished by divine power. The first act of God's love was to provide a ransom for Adam, and thus for all his race, since it was by his transgression that all fell into sin and death. Until the ransom was given nothing was done in the way of saving the world; promises and types of coming salvation were made, but nothing more could be done. God had rendered a just sentence, and the penalty could not be set aside; it had to be met. Before Adam and his family could be released from the death sentence by a resurrection, the life of another man not under the sentence had to be paid as its corresponding price, that God might be just in justifying and accepting back to harmony and life all who believe in Jesus and turn unto God in His name. (Acts 4: 12.) And having accepted Christ as the ransom of all such, the Apostle assures us that now "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1: 9.

RECONCILIATION FOR BELIEVERS.

Thus we see, from God's own declaration, that since Christ died for our sins, the just for the unjust, that He might bring us to God, or rather, since He ascended up on high, and there appearing in the presence of God on our behalf presented the price of our redemption and became Lord of all, of both the living and the dead, there is no longer any legal hindrance in the way of the return of believers to fellowship with God, and to all the blessings and privileges lost under the penalty of the first transgression. The only difficulties remaining are on man's part. In his fallen condition his mind is sick as well as his body. He inclines to believe falsely, and is disinclined to believe in so great a salvation, such "good tidings of great joy which shall be unto all people." Besides, he is weak through the fall, and does those

things which he often does not at heart approve, and leaves undone much that at heart he really desires to do, and there is no help in himself. Sonic assistance in overcoming sines and tendencies must reach him or else the cancellation of past sin and opportunity for reconciliation will be a valueless offer.

THE CHURCH IN GLORY.

This necessity, which we recognise, is fully met in those features of the Divine plan which are yet to be fulfilled. He who redeemed all is appointed to be both King and I judge of all; for God “bath appointed a day in which lie Will judge the world in righteousness by that Man whom He hath ordained,” Jesus Christ. (Acts 17: 31.) That is, He will righteously grant the world a new, individual trial for eternal life, having cancelled the sentence of the first trial by the propitiatory sacrifice of His Son. •

And the redeemed, tried and glorified Church, the faithful bride of Christ, is to share with her Lord in this great work, as kings and priests and judges. (Rev. 5: 10 ; I. Cor. 6: 2, 3.) As kings they will rule the world in righteousness, enforcing and establishing order and justice and truth ; as priests they will teach the people, and through the merit of the one sacrifice for sins forgive the penitent, and cleanse and help them out of their weaknesses—mental, moral, and physical; as judges they will judge of the measure of the guilt of all in respect to their course in the future as well as in their past lives, judging not by the hearing of the ear, nor by the sight of the eye, but by On infallible judgment for which they will lie abundantly qualified by their exaltation to the Divine nature.

While the promise of God to the Church is a change of nature from human to divine, to be effected at the second advent of her lord, as the completion of His resurrection—the first resurrection (2 Peter 1: 4; I. Cor. 1 1 : ;0-53 ; Phil. 3: 0-1 I ; Rev. 20: 6)—the provision of God’s plans for the world at large is quite different, viz., a “restitution” or restoration to all the grand qualities and powers of the human nature (an earthly likeness of the divine), now so sadly blurred and defaced by the six thousand years of slavery to sin and death.

THE WORLD’S BLESSING.

Rightly to appreciate human restitution, it must be remembered that every excellent quality exhibited among men is but an imperfect exhibition of what belongs to each perfect man, whether it be logical acuteness, mathematical precision, aesthetic taste, art, wit, eloquence, poetic imagination, music, or any other intellectual grace or moral refinement ; and that these, to a higher degree than we have ever seen them exhibited by ally fallen men, will, in the process of restitution, become, as at first designed by the Creator, the endowments of each obedient member of the human family. With the restitution of perfect mental and moral balance to man, the original king of earth, will come also a blessing through man to all his subjects—the beasts of the field, the fowl of heaven, and the fish of the sea (Psa. 8: 6, 8) ; and the ordering of the earth itself is likewise promised.

The “times of restitution of all things which God bath spoken by the mouth of all His holy prophets since the world began” (Acts 3 : 19-21) are, we believe the Scriptures to teach, just at the door. Soon the last members of the body of Christ will have finished their course. and then, with their glorious Head and all tile other members of the body, they will shine forth as the sun for the blessing of the entire redeemed race.

JOHN WESLEY ON EATING AND DRINKING.

John Wesley’s rules for health were written 170 years ago. _Here are the rules of the founder of Methodism as regards eating and drinking :—

“The great rule of eating and drinking is to suit the quality and quantity of the food to the strength of our digestion ; to take always such a sort and such a measure of food as sits light and easy on the stomach.

All pickled or smoked or salted food and all high-seasoned food is unwholesome.

Nothing conduces more to health than abstinence and plain food with due labour.

For studious persons about 8 oz. of animal food and 12 of vegetable in 24 hours is sufficient.

Water is the wholesomest of all drinks ; quickens the appetite and strengthens the digestion most.

Strong, and more especially spirituous, liquors are a certain, though slow poison.

Experience shows there is seldom any danger n leaving them off all at once.

Strong liquors do not prevent the mischiefs of a surfeit nor carry it off so safely as water.

Malt liquors (except clear small beer or small ale of due age) are exceedingly hurtful to tender persons.

“Coffee and tea are extremely hurtful to persons who have weak nerves.”

The “clear small beer or small ale of due age,” referred to, is a brewed beverage, often homemade, such as is no longer to be had anywhere. It was almost a universal drink in Wesley’s clay.

THE LORD’S PROVISION.

Not from a stock of ours, but Thine,

Jesus. Thy flock we feed;

Thy unexhausted grace divine

Supplies their every need;

But if we trust Thy providence,

Thy power and will to save,

We have the treasure to dispense,

And shall for ever have.

Our scanty stock as soon as known, Our insufficiency
For feeding famished souls we own,
And bring it, Lord, to Thee;
Our want received into Thy hand
Shall rich abundance prove,
Answer the multitude's demand,
And fill them with Thy love.
CHAS. WESLEY.

PEOPLES PAPER.

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

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

BRITISH AND FOREIGN BIBLE SOCIETY.

It was interesting to note that, at the annual meeting of the above society, held in Melbourne in March, all tile speakers paid a tribute to the work of tile society, which has, since its foundation ill 1804. issued 385,838,255 copies of the Scriptures, in 612 different languages.

The Apostles asked Jesus the question, "What shall be the sign of thy coming, and of the end of the world?" In Ins reply He mentioned many troubles would come upon the nations, and deceptions among those -Who striving to follow in His steps, but one particular point was, "And this Gospel of the Kingdom shall be preached ill all the world for a witness unto all nations ; and then shall the end come"—:Matt 24: 14.

The report of the British and Foreign Bible Society surely shows that this witnessing has been accomplished. and as the word translated "coming" ill the question should be "presence," we can readily understand as these prophecies arc being fulfilled that the establishment of the Kingdom of Christ is very near.

LIBERTY.

According to the Scriptures. liberty is granted only to those who are doing the will of God. and, according to Isa. 35: 8, During the millennium the highway of Holiness leading to the perfect law of liberty and love will not be trodden by anything unclean. The Scriptures show that those who will be judged during tile millennium are called the unjust ; therefore. being raised from the dead. a schooling process will be necessary, and Rey. 20: 4 ; 2 27, shows that the Christ, head and body. reigning a thousand years will rule with a rod of iron. We see that during that tune the law of obedience 'till be enforced and those who will not hear (obey) will be cut off. (Acts 3: 23.)

The reason the new creation is under the law of liberty is that, haying put away sin, they are dead with Christ from the elements of the world. (Col. 2 : 20), and, having the mind of Christ (Phil. 2: 5). they. through the spirit. mortify the deeds of the body (Rom. 8:13), and walk in newness of life Rom. 6: 4 following hit the steps of their Redeemer (I Pet. 2: 21). Should they not keep in this condition they will cease to be sons of God, and cease to be under the law of liberty,

It is a very lofty thing to be a Christian, for a Christian is a man who is restoring God's likeness to his character.—Rev. F. -W. Robertson.

Proximity of the Kingdom of God.

NOW learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye. when Ye shall see all these things, know that God's Kingdom is near, even at your doors. Verily, I say unto you, this generation (people living contemporaneously and witness the signs mentioned) shall not pass away till all these things are fulfilled. Heaven and earth (the present ecclesiastical and social order) shall pass away; but My Word shall not pass away.

Unbelievers have 'seized upon this passage, claiming that it proves our Lord to have been a false Prophet, and contemptuously remark that many generations have passed away without seeing the fulfilment of "All these things." To meet the objection certain writers have claimed that the words "this generation" meant "this race"—the Jews—shall not pass away until these predictions have been fulfilled. Our Lord, however, could not have referred to the Jewish race, because such was not the subject of the apostles' enquiry nor of the Lord's prophecy in reply. It would seem just as correct to say that the human race was meant as to say the statement applied to the Jewish race. Nov.-. when it is recognised that the words of our text were a prophecy, covering the entire gospel age, we have no difficulty

in understanding how “this generation” (which will witness the signs enumerated) shall not pass away until all these things be fulfilled. In other words,

THE SIGNS MENTIONED WILL OCCUR
WITHIN A GENERATION-EPOCH

in the close of the Gospel Age. We might note in passing that the time of the end of the age is by no means the end of time, nor is it the end of the world. When the Jewish Age ended another age began. and such will be the case at the end of the present Gospel Age. The first few words of our text may have been a casual remark, but we are inclined to think that it was not so. Our Lord's curse upon a fig tree, which bore no fruit, and which withered away directly (Mat. 21 : 19) inclines us to believe that the “fig tree” in this prophecy may be significant of the newish nation. If so. it is being signally fulfilled. Inasmuch as the withering of the fig tree indicated how God's disfavour would come upon the Jews, so the sprouting of the fig tree would point to God's favour returning to that nation. Our Lord had been speaking of the punishment that was due to the Jewish nation for having rejected Him as their Messiah, saying, “O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together. even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. Thank God that is not the settlement of the whole matter, as though their doom were eternally sealed. The following verse reads (Mat. 23: 39) : For I say unto you, ye shall not see Me henceforth. till ye shall say, Blessed He that cometh in the name of the Lord. His disciples were anxious to know what would be the sign of His coming, when, in the future, He would take unto Himself His great power (at the end of the Gospel Age), and begin His thousand-year reign. Among other things, our Lord told them that the Gospel should be preached in all the world for a witness unto all nations, adding “then shall the end come.” It was clearly shown by this statement that the end for which the disciples of Christ were looking was farther off than they had supposed. Let us note carefully our Lord's words—that the Gospel was not to be preached with the hope of converting the world, but simply as a witness to all nations. and to gather out from all nations “the elect.” the Gospel Age having been set apart for the selection of the body members of Christ. Then, in turn, Jesus the I lead and the Church, as His joint-heirs in the coming Kingdom, will deliver the world from the power of Satan, sin and death.

But our Lord wished His followers to understand that they must not immediately expect the honours and glories of the Kingdom. which He promised should be shared by His faithful ones. The glories of the future were to follow the sufferings of the present life. He, as their Leader, must be rejected of Israel and be crucified. then that nation would be given over to their enemies. and their holy city, with its costly temple, be utterly destroyed. Moreover. His servants must not expect to be above their lot. exempt from the reproaches that fell upon Him.. But that it was through much tribulation that they would be rewarded when He would come again and receive them unto Himself. Our Lord reserved His plain teaching along this line until nearing the close of His ministry. At first some of His disciples were disposed to insist (as many do to-day) that the world must be conquered for Christ. as a result of their preaching. Peter dissented by saying. “Be it far from thee. Lord, this (death on the cross) shall not be unto Thee.” Jesus rebuked him, and the disciples settled down to a realisation that the glories of the Kingdom were not due until they had partaken of the sufferings of Christ. How very beautifully St. Peter expresses his view of the matter in his 1 Epistle. Chapter -1. Verse 3 reads; Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy. hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance 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. Wherein ye greatly rejoiced, though now for a season, if need be, ye are in heaviness through manifold temptations. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire. might be found unto praise, honour and glory at the appearing of Jesus Christ. Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently. who prophesied of the favour that should come unto you. Searching what time, or what manner of time (whether literal or symbolic) the spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow. Not much glory has come yet ; on the contrary, the condition of the world's most inglorious, but this promise has not failed, for it was not, according to the Father's intention, that the power and the glory should follow directly Jesus, the great Head of the church, had suffered. It was after the disciples had tarried in Jerusalem until they were endued with power from on high, that they no longer expected our Lord's words in reference to the coming Kingdom to come to pass there and then. But we have every reason to believe that the words of our text are fully applicable. Indeed, we know that the Kingdom of God is near, even at our doors. The entire outline of our Father's plan, and also His times and seasons, are now clearly discernible, and this is positive proof that we are living in the time of the end of the present dominion of evil, through the binding of Satan, and the reign of Christ. If prophecy were never designed to be understood, there could have been no object in giving it. God is not executing the various parts of His plan at random, but has a definite time for every feature of it.

St. Peter calls attention to this subject when he declared, “We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty. (2 Pet. 1 : 16.) He had been permitted to give us a vision, on the mount of transfiguration, the glory of the Kingdom that was to come. Moses was there (in vision only) to represent the ancient worthies, who were promised that they should have the earth as an everlasting possession, being princes in all the earth, Elijah was seen in vision to represent those who are to be joint-heirs with Jesus in the Kingdom of Heaven. The scene foreshadowed the “glory to follow” after the completion of Christ's sufferings. According to 1 Cor. 12: 12, the Christ is to consist of many members, and it is clear from the Apostle's teachings as a whole that the Gospel Age has been set apart for the development of the ‘Christ,

and that during the incoming age he shows that Jesus, the Head, and the church, glorified with Him, will deliver the world from the bondage of sin and death. St. Paul, in connection with our subject, as well as elsewhere, distinguishes between the church and the world. To the brethren he says, "Of the times and seasons, brethren, ye have no need that I write unto you for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When 'they' shall say peace and safety, then sudden destruction cometh upon them, but 'ye,' brethren, are not in darkness that that day should overtake you as a thief." It follows, then, that if a child of God, living in the day of the Lord, remains in darkness or ignorance of the fact, he must be either surfeited with the things of this life, or overcharged with the cares of the world, having neglected to watch with his lamp trimmed and brightly burning.

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21:36.

A loving act does more than a fiery exhortation. What mankind needs is not more good talkers, but more good Samaritans.—Anon.

Contenting himself with these two things, to do all things justly, and whatsoever God shall send to like it well.—M.A.

Question Box.

Question. — Am I right in understanding that the Apostle refers to the First Resurrection when he says, "Flesh and blood cannot inherit the Kingdom of God" (1 Cor. 15: 50), and will the General Resurrection be to human nature on the earth ?

Answer.—Yes, you have the correct thought on the matter. All the promises contained in the Scriptures of a spiritual nature apply to the Church of Christ, and to the Church alone, Flesh and blood cannot enter into the spiritual conditions, therefore, the members of the Church of Christ must all be "changed." Those of the world of mankind who will enter into the earthly phase of the Kingdom will be resurrected as human beings, and not as spirit beings. These shall lie restored to full human perfection, in the "times of restoration of all things which God hath spoken by the mouth of all the holy Prophets since the world began." (Acts 3: 19-21.) They will come forth from the tomb in the flesh—not with the old bodies which they possessed in this present life, but "God giveth it a body as it hath pleased" (1 Cor. 15: 35-38.) The Apostle differentiates between these two kinds of resurrections, saying, "As is the earthly, such are they also that are earthly ; and as is the heavenly, such are they also that are heavenly" (spiritual) (verses 45-48).

Question—Do the words "everlasting" "eternal" and "for ever and ever" not mean the same in the case the wicked as in the case of the righteous?

Answer.—Let no one be deceived regarding the duration of the punishment of the wicked, as it is repeatedly put forth in the Scriptures that it is for eternity and not merely for a season. However, it is not a question as to the duration of the punishment, but it is a question as to the nature of the punishment. It is on this point that many Christians have been confused. When the Apostle says, concerning the ultimate fate of the wicked, "they shall suffer everlasting destruction from the presence of the Lord," they at once get the thought of the eternal feature of the punishment, but do not get the proper idea as to its nature ; reasoning generally that "destruction" means preservation (in fire and brimstone). Death is the punishment for sin. It is the penalty for disobedience. "The wages of sin is death" (Rom. 6: 23) , and when death is eternal it is eternal punishment. There should be no question on this point. The Scriptural proposition is very plain. "The gift of God is eternal life, through Jesus Christ our Lord." The wicked who, after full light and knowledge, refuse to accept the grace of God as manifested through Christ, will never receive the "gift" of eternal life. "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.)

Question.—Will you kindly explain Joshua's words: "Sun stand thou still upon Gibeon and thou moon in the Valley of Ajalon." Joshua 10: 11-14?

Answer.-- There have been those who claim that the day was dark and that the sun did not shine at all, and this would seem to coincide with the remarkable hailstorm mentioned in the narrative. Joshua's enemies were sun worshippers and such a day of darkness would be taken as foreboding ill for them, and this would in itself take away their courage and weaken their morale. The obscurity of the sun and moon was a great phenomenon, and Joshua took advantage of it and desired that the sun and moon should stay hidden. Another explanation is that the sun may have been visible during the day, and that heavy clouds refracted the sun's rays unusually late in the evening, until the moon rose, so that there was no time without light. Either of these explanations seems feasible so that there is no reason that any should stumble over the matter. This question was more fully dealt with in our issue of September, 1925.

Question.—Please explain Luke 17: 22. "The days will come when ye shall desire to see one of the days of the son of man, and ye shall not see it."

Answer.—The subject was the coming Kingdom, and Jesus had just said that it would not lie with outward observation (outward show). He then said to the disciples that they, too, would one day desire to see one of the days of the Son of Man. No doubt He had in mind that He would be taken from them, and they would personally recall the happy days of His visible presence. But it seemed also that He was speaking of His second Coming and how there would be an expectation of Him, coming again in a form visible to the human eye, and he gives the warning so that they should not be deceived by those who would say, "Lo here or lo there," etc.

Correspondence

The following message was received from our Bro. Burpee:-

Greetings in the Lord to the Adelaide Ecclesia, —Though unable to attend the praise and testimony meeting at this time, through bodily affliction, I rejoice at the thought that we may meet around one common mercy-seat, and commune with each other, having the promise that if we walk in the light as He is in the light we have fellowship one with the other, and the blood of Jesus Christ cleanseth us from all sin.

In reviewing my life, I can truly say, with God's servant of old, "Thou hast been the guide of my youth." "The lines have fallen to me in pleasant places; I have had a goodly heritage." This applies both temporarily and spiritually; the latter more especially, since feasting on the rich supplies since our Lord fulfilled His promise, "I will gird myself and come forth to serve." We realise indeed that the light is now shining in a very dark place until the day dawn. We speak feelingly of the dawn because of the presence of Christ which brought the dawn. The truth came as a light from heaven, bringing us into such fellowship as we have previously not known. Fellowship means companionship and that Jesus is with us. Health and strength are no longer mine, "but Jesus is mine." I find myself clinging not to life, as it pertains to this body, but cleaving to Christ. "Blessed assurance, Jesus is mine, Oh what a foretaste of glory Divine. Heirs of salvation, purchase of God, begotten of His spirit when washed in His blood." It is so good to feel that God's interest in His children is so real as set forth by our Lord when He said, "even the very hairs of your head are numbered." All the trials that come are understandable from the viewpoint that "all things are working together for good to those who love God."

What a flood of light we have upon the following words. "called according to His purpose" so far as the world's future is concerned. May the Lord draw us closer together that we may feel persuaded that His service is the only thing worth living for, so that our minds may be stayed on Him with hearts uplifted, knowing that our deliverance draweth nigh.

FAITH THE BASIS OF PEACE.

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the Apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was their faith—their faith in the Love, Power and Wisdom of God. They believe in that what God had promised, He was able also to perform, and that His righteousness and benevolent plan could know no failure. Isa. 46: 9-11; 14: 27.) On the assurance of God they rested. In Him their faith was anchored; and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the Throne of God.

In the midst of the Christian warfare let our hearts be cheered and our minds be stayed, not only with such assurances that all the Divine purposes shall be accomplished, but also with such promises of personal favour as these :-

"Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame; He remembereth that we are dust."

"Can a woman forget; her sucking child? Yea, they may, yet will I not forget thee. Behold I have engraven thee upon the palms of My hands."

"Idle Father Himself loveth you."

"It is the Father's good pleasure to give you the Kingdom."

"Such as are upright in their way are His delight."

"Delight thyself also in the Lord, and He shall give thee the desire of thine heart"—the peace of God, even in the midst of storm and tempest.

HISTORICAL EXCERPT

(Milner.)

THE GERMAN CHURCH—SEVENTH CENTURY.

Barbatus, born in Italy in the beginning of this century, was a great ornament to Christianity. Meditation on the Scriptures was his chief delight. He was looked upon to excel in preaching. He acted as curate of Morcona, near Benevento, and gave great offence by his faithfulness. By the malice of the people, he was obliged to retire to Benevento. This town was possessed by the Lombards, many of whom were idolaters, though some were of the general church, with their duke, Arichis, a friend of Gregory I. Barbatus found they worshipped a golden viper and a tree on which the skin of a wild beast was hung. He preached and prayed a long time; at length, the Emperor Constans besieging Benevento, the wicked inhabitants were intimidated so far as to repent of their idolatry. Barbatus was allowed to cut down the tree and to melt the golden viper, of which he made a sacramental chalice. He was appointed Bishop of Benevento in 663, and destroyed every vestige of idolatry in the whole state. He lived afterwards to bear a testimony by his presence in the Council of Constantinople, and died in 682.

Toward the conclusion of the century, Willibrod, an English missionary, and eleven of his countrymen, crossed over into Holland, to labour among the Frieslanders. But being ill-treated by the king of Friesland, who put one of their company to death, they retired into Denmark. Returning, however, into Friesland, in the year 693, they propagated

divine truth with success. Willibrod was ordained bishop of Wilteburg (now Utrecht), and laboured in his diocese to his death, while his associates spread the Gospel through Westphalia and the neighbouring countries.

It was in this century that Bavaria received the Gospel from the ministry of Rupert, or Robert, bishop of Worms. He was invited by Theodo, duke of Bavaria. His ministry prospered, and he was appointed bishop of Salzburg.

The increasing harvest required more missionaries. He therefore returned to his own country, and brought twelve assistants ; from that time Christianity was established in Bavaria.

Some time after Emmeram, an Aquitanian Frenchman, leaving his own country and his large possessions, travelled to Ratisbon to spread the Gospel. He was well received by another Theodo, duke of Bavaria. He observed that some of the old inhabitants were guilty of idolatrous rites, which they mixed with Christianity. He laboured among them three years, preaching in all the towns and villages, and reserved for himself only the bare necessities of life. His success was great; he declared that he only wished to preach Christ crucified. He was murdered by Lambert, a son of the duke, with savage barbarity.

Marinas and Anian, two Egyptians, continued the work in -Bavaria; hut Marinus was murdered by robbers.

Eloi, bishop of Noyon, was very successful among the Antwerpens, Flemings, and the Frisons. At first he found them fierce and exceedingly obstinate ; but God was with Him both in life and in doctrine.

This meagre account is all that can be related with certainty of the propagation of the Gospel in the seventh century in Germany and the neighbouring countries.

WORKERS AND WINNERS.

Keep striving; the winners are those who have striven
And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained there is work to be done.
Keep climbing; the earnest and faithful have scaled
The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering, failed,
And sank down by the wayside in helpless defeat.
Keep hoping; the clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.
Keep onward; right on, till the prize is attained;
Front the future with courage, and obstacles fall.
By those, and those only, the victory's gained
Who look not to themselves but to God above all.

“No looking back to Sodom’s plains,
No listening still to Babel’s strains;
No tears for Egypt’s song and smile,
No thirsting for its flowing Nile. “
‘Tis but a little and we come
To our reward. our crown, our home!
Another year, or more, or less,
And we have tossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!”
SELECTED.

THE TRIAL OF YOUR FAITH.—(1 Peter 1: 5-8.)

Though we know there must be trials, and there will be tears below,
Yet we know His glorious purpose, and His promises we know!
Only ask—”What faith the Master?” and believe His word alone,
That “from glory unto glory” He shall lead, shall change His own.

Ever more and more bestowing,
Love and joy in riper glowing,

Faith increasing, graces growing
Such His promises to you!
He is faithful, He is true!

Each Amen becomes an anthem, for we know He will fulfil,
All the purpose of His goodness, all the splendour of His will,
Only trust the living Saviour, only trust Him all the way,
And your springtime path shall brighten to the perfect summer day.
—F. R. Havergal.



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PRICE-TWOPENCE HALFPENNY

SOME THOUGHTS ON THE COVENANTS.

A CLEAR understanding of this subject is important to every Christian. The Covenants determine our relationship to God as well as the nature and extent of the blessing which our Heavenly Father intends to bestow upon His children.

There are three great Covenants brought to our attention in the Scriptures—the Abrahamic, the Law and the New, the fulfilment or completion of which will witness the recovery from sin and death of all the willing and obedient of the human family, as well as the exaltation of the faithful few of the present age to joint-heirship with Christ in His kingdom.

In Scriptural language (Isa. 54 : 6), God is represented as being the “Husband” of these Covenants, and He is said to ‘be the “Father,” while each Covenant is said to be the “Mother” of the particular class that is developed under it (Gal. 4: 26-28).

The first, or Abrahamic, Covenant was made with Abraham. It was a promise that his “seed should bless all the families of the earth” (Gen 12 : 3) There were no conditions attached to this Covenant ; it was sealed or ratified by God Himself with an oath (Heb.

6: 13-18). There being no conditions and only one party concerned, there was therefore no necessity for a mediator (Gal. 3 : 20).

The second, or Law, Covenant was made by God with the nation of Israel at Mount Sinai. It was a Covenant of life or death, blessings or cursings, conditional upon their keeping intact all the precepts of the law of God (neut. 28 : 1-15). The mediator of the Law Covenant was Moses, who sealed or ratified it with the blood of ilmls and goats (HO), 9: 19-21).

The third, or New-, Covenant will also be made with the nation of Israel (Jer. 3 I : 31 ; 32: 40). who will first participate in its ‘blessings, and gradually the whole world of mankind will be included in it (Heb. 8: 8-12). Christ is the Mediator of this Covenant, having sealed it with His own blood (Heb. 9: 14. 15).

The Apostle Paul throws much light upon this subject in his letter to the Galatians. Evidently those to whom he was writing had become more or less confused regarding the relative importance of, as well as their own relationship to, these Covenants.

In chapter 4: 22-26, he points out that the first two Covenants, the Abrahamic and Law, were typified by the first two wives of Abraham—Sarah and Hagar—that Abraham himself represented God. Although in this connection he had no occasion to refer to the third Covenant, we may safely assume that the apostle saw in it the third wife of Abraham, viz., Keturah, as a type of the New ‘Covenant.

The apostle in this same chapter points out that Sarah’s son, Isaac, was typical of the Church of the present age, and Hagar’s son, Ishmael, typical of the nation of Israel.

He says, “Abraham had two sons, the one by a bondwoman, the other by a freewoman ; -which things are

allegorical, the women are the two Covenants. Hagar represents Sinai—that is the Law, and her son Ishmael answereth to the Jerusalem which now is, and is in bondage with her children. But (the new) Jerusalem above is (of) the freewoman, for she is our mother, so we brethren, as Isaac as, are the children of promise (Abrahamic Covenant), we are not children of the bondswoman (Law 'Covenant), but of the free. Thus in type the Law Covenant is represented as being the mother of Israel, and the Abrahamic Covenant, or promise, the mother of the Church.

The Abrahamic Covenant or promise is termed by the apostle the “Gospel” (Gal. 3: 8), and he points out that those who were seeking to leave the freedom of the Gospel to seek salvation by the -works of the Law were identifying themselves with Ishmael in preference to Isaac.

In other words, in their blindness they were sacrificing their relationship as heirs of God to become bondservants, for as Sarah (the freewoman) is superior to Hagar (the slave), so also is the Abrahamic Covenant superior to the Law Covenant. In Hebrews 3: 2-6, the apostle speaks of Israel as a “house of servants” under Moses, and the Church as a “house of sons” under Christ.

Although the Abrahamic Covenant was confirmed in Abraham's day, yet it did not become operative or bear seed till the beginning of the Gospel Age (Gal. 3: 16). “That seed (promised in the Covenant) was Christ.” The barrenness, for a time, of this Covenant was also shown in type of Sarah, who, though promised a seed, yet remained childless till after Hagar's son was born.

The apostle tells us that Christ was the seed of promise; He was the one that God had in view when He said, “In thy seed shall all the families of the earth be blessed” (Gal. 3: 8).

The whole world lay under condemnation to death, and before any permanent blessing could come to the race, the death sentence must first be removed, and God's justice satisfied by a ransom. Adam, the one who sinned, forfeited a perfect life, and therefore the one who would redeem and bless the race must also have a perfect life, to give in exchange in order to satisfy the claims of justice against the first man.

None such was found, but the Lord Himself (Rev. 5: 5). “In Him was life,” but forfeited by sin, He gave Himself a ransom for all, and thereby proved Himself to be the true seed of promise and heir of the Abrahamic Covenant.

But we are assured (Gal. 3: 29) that this seed is composed of many members. In other words, Christ, the seed, embraces not only our Lord Jesus but the various members of His body.

Our Lord only became the seed at His consecration, when He offered Himself in sacrifice to God on behalf of the race. We must follow in His steps, but, unlike our Lord, we, as part of the condemned race, have no life to offer; and before we can have any standing in God's sight or offering that will be acceptable to Him, we must first be justified. Being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5: 1).

But justification alone does not bring us into Christ, or make us members of the seed; it merely gives us a standing before God, free from condemnation. It brings us to the same standing as our Lord before His consecration, only that ours is a reckoned perfection, whereas our Lord's was actual. Then by following in His steps, and presenting ourselves a living sacrifice, as He did, we are begotten of the Holy Spirit, and reckoned no longer as human, but as spiritual. We are now new creatures in Christ Jesus, members of the promised seed (Gal. 3: 29). As the blessing to the race cannot come till the last member of this seed is added, we see that God's purpose in this age is not the conversion or uplifting of the world, but to prepare a class—the great “seed”—through which the blessings will come in the next age (Eph. 1: 10; Rev. 22: 17).

THE LAW SEED SHOULD COME.

Throughout the Jewish Age, God's promise to Abraham was more or less lost sight of, and it seemed as though Israel after the flesh was the true seed and heir of Abraham. But when Christ, the true seed, came, Israel was set aside, and the Law Covenant ended. The law was given till the seed should come, of whom the promise was made (Gal. 3: 19; 2 Cor. 3: 11; Col. 2: 14).

The prophet Isaiah, speaking prophetically of the ending of the law, says; “Where is the bill of your mother's divorcement, whom I have put away?—Or—which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away” (Isa. 50: 1).

Typically, this would represent Abraham addressing Ishmael, and saying, “Why did I send your mother away? Had I any occasion to divorce her? Or, did I require to sell her to, one of my creditors?” These queries imply negative answers. Then comes the explanation, “For your iniquities is your mother put away.” Abraham found no fault with Hagar, but because of her son's iniquity, ill persecuting Isaac (Gal. 4: 29), both mother and son were cast out (Gal. 4: 30).

- In the antitype, God found no fault with the law; it was perfect; nevertheless, because of the iniquities of the nation of Israel, in rejecting and persecuting the anti-typical Isaac, the Lord Jesus Christ, God cast off the nation, and made all end of their covenant.

THE NEW COVENANT IN TYPE AND ANTITYPE.

Following the argument of the apostle in Gal. 4, showing Sarah and Hagar as representatives of the two Covenants, we may take the third wife of Abraham, Keturah, by whom he had many sons, as typically representing the New Covenant, under which all nations are to receive a blessing. It is interesting to note that in the type, Isaac inherited all of Abraham's possessions, conforming to the apostle's statement that the antitypical Isaac class are the heirs of God.

Abraham, however, gave gifts to all the sons of his other wives, representing in type the blessing of Israel and the world of mankind during the Millennium (Gen. 25: 1-6). While Moses was mediator of the Law Covenant, we read that Christ is the Mediator of a better Covenant—the New Covenant (Heb. 8: 6, 7), and with Him will be associated

the Church as members of His body.

A mediator is one who acts as a “go-between.” a middleman (medius — the middle) , whose duty it is to bring both parties together, and to see that the terms of an agreement are faithfully carried out.

The work of the mediator under the New Covenant is represented in a threefold aspect—Prophet, Priest, and King. As prophet, he will enlighten the whole world. opening the blind eyes (Isa. 35: 3-10) ; as priest, he will apply the merits of the sacrifice accomplished at Calvary on their behalf ; and as king, he will rule in righteousness, compelling all to submit to the laws and regulations of His Kingdom, or suffer the penalty--death (Acts 3:23).

The Church of the present time requires no mediator to bring them into harmony with God ; having accepted Jesus Christ as their Redeemer, they are justified by faith, but we still require the advocacy of the merits of the blood in order to cleanse us of our daily short-comings. “If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous” (1 John 2: 1).

The Church does not participate in the benefit of the New Covenant, because the New Covenant will not be fully sealed nor come into operation till the last member of the Church is glorified. The apostle says: “We, brethren, as Isaac was, are the children of the promise.” Had we been under the New Covenant, he could not have said this.

Are we justified by any Covenant? . No; We are justified by our faith in Christ. If Abraham and others of his day were justified by their faith apart from the New Covenant, so can we be ; on the other hand, if we cannot be justified apart from the New Covenant, it follows that no one else could, which conclusion would be contrary to the records of Scripture. Abraham believed God, and it was imputed to him for righteousness ; now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed ; (if we come under the New Covenant? No !) if we believe on Him that raised up Jesus our Lord from the dead (Rom. 4 : 3, 23, 24).

Was not Christ acting as our mediator when he died on our behalf ? No. A mediator must be a mediator of some Covenant. Now, we are children of the promise which the apostle assures us had no mediator, because it was an unconditional agreement (Gal. 3 : 20).

By Christ's death and resurrection He established His right and fitness to be the Mediator. Our Lord could not act as mediator till He had first satisfied the claims of justice against the race. This price was only accepted when our Lord ascended after His resurrection, and its acceptance was shown by the descent of the Holy Spirit. He has now the right to mediate by virtue of His sacrifice, but will not begin that work till after the sealing is completed, and the merits of the blood applied on behalf of the world. This is in harmony with 1 Tim. 2: 6. There is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time; also Hebrews 9: 14, 15.

Ransom and mediation are two different things. The ransom was the price paid to justice to redeem the race from death. Mediation is the work of restitution by which the world will be gradually brought to perfection and harmony with God during the Millennium.

It has been thought that 2 Cor. 3: 6 teaches that we are under the New Covenant; but it does not say we are blessed by the New Covenant. that God has made us able ministers of the New Covenant. The minister of a covenant is not the one who participates in its blessings, but the one who dispenses them. Moses was the minister of the Law Covenant by sealing and dispensing its blessings to the nation of Israel. The Church—Head and Body—are the ministers of the New Covenant, sealing it with their own blood now, and dispensing its blessings of life and protection to the world in the coming age.

The chief point of 2 Cor. 3 : 6-16 is the contrast between the glory revealed through Moses in the type, in the inauguration of the Law Covenant, and the more excellent glory that belongs to the Church as ministers of the New Covenant. In short, it is a contrast between the passing glory attached to the mediator of the Law Covenant, and the permanent and far-exceeding glory associated with the mediator of the New Covenant. As in the type the face of Moses shone (his glory was revealed) when he came down from the mount of God a second time. so it is at the second presence of the Lord, when he comes down from the mount of God the second time, that the members of the Church will shine forth as the sun, in a “glory that excelleth” that of Moses in the type. But as yet this glory is ours only by faith, so the apostle adds, “seeing then that we have such hope, we use great boldness of speech . . . and faint not” (verse 12).

TAKING AWAY THE FIRST, ESTABLISHING THE SECOND.

In Heft 10:9 does the apostle teach that when the Law Covenant ended, the New Covenant took its place? The apostle is not discussing the Covenants in this connection. He is dealing with the typical and antitypical sacrifices. This is very evident from the rest of the chapter. His main point is to prove to the Jewish people that their institution of sacrifices was not a permanent arrangement, but that, according to their own prophets, it would pass away and give place to the better sacrifices. Having first shown that the blood of bulls and goats could not take away sin (verse 4), he quotes the 40th Psalm (a prophecy, pointing to our Lord's sacrifice of Himself), and says this is why, “When He cometh into the world, He saith, sacrifice and offering thou wouldst not, but a body has thou prepared me.” “Then said He, lo, I come to do Thy will, O God (by sacrificing Himself). He taketh away the first (or typical sacrifices) that He might establish the second (and permanent sacrifice) . . . for by one offering hath He perfected for ever them that are sanctified” (v. 14).

Heft 10 : 16, which is a quotation from Jeremiah 31: 3, 34, refers to the days of Israel's disfavour, during which time Israel as a nation was trodden down, and the dominion of the world given over to the Gentile kingdom. After those days of disfavour, God will make a New Covenant with the House of Israel and the House of Judah, and eventually with the whole world, under which His Spirit will be poured out upon all flesh, and all shall know I-I ha,

from the least of them unto the greatest of them.

The apostle's argument is to show how convincing Jeremiah's prophecy is. It says, "their sins and their iniquities will I remember no more." The deduction is this, if their sins are at any time to be remembered no more, it could not be under the typical sacrifices, for there was a remembrance of sins made every year, therefore the prophecy argues the introduction, at some time, of a new and permanent basis of satisfaction for sins, which the apostle shows was the sacrifice of Christ.

Some have thought from Luke 22:20 that the New Covenant was sealed and became operative when our Lord died. Had not the Church been arranged for in God's plan, the New Covenant would have, undoubtedly, been ratified when Christ died, and immediately have been put into operation on behalf of the dying world; but, according to God's purpose, as revealed in the Scriptures, He has arranged that the Church, the members of Christ's body, should also participate in His death, as well as share in His resurrection. Our Lord indicated this when He said "Are we able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" (Matt. 20 : 22). The apostle says the Church are joint heirs with Jesus Christ ; if so 'be that they suffer with Him that they be also glorified together ; and he goes on to state further in the same epistle (Romans) that each individual member of the body must be a living sacrifice. When the sacrifice is presented, the High Priest lays his hands on it, and thus it is written of the Church, "We are killed all the clay long, we are accounted as sheep for the slaughter."

The Levitical sacrifice; mentioned in Heb. 9 were ordained by God for the purification of earthly things, but the spiritual things (all things pertaining to the kingdom) are to be purified with better sacrifices than these (v. 23). We have already seen that the seed of Abraham is 'Christ and the Church (Gal. 3 : 16, 29) ; therefore, it will not be till the seed is complete (the sacrificing over) that the blessings will come to all the families of the earth under the New Covenant.

The Influence of this Hope.

1 John 3 : 3.

The world cannot be influenced by these things which God hath in reservation because the world knows not of them. The world understood not and believed not the apostles testimony, nor does it believe ours. The Scriptures explain this, assuring us that at the present time the world is blind and deaf to the features of God's plan, and that the Lord's consecrated people only can know them because we only have the eyes of understanding open, that we may more and more appreciate the lengths and breadths and heights and depths of the Divine character and plan. As for the world, their blind eyes will be, opened 'by and by ; but now, as the Scriptures declare, "None of the wicked shall understand." Thus it was also at the Lord's first advent hearing they hear and do not understand, seeing, they see and do not perceive, do not believe what they see. This is the case with the great majority, even those professing to be the Lord's followers.

But what is the effect of these things upon our eyes, that do see somewhat of the grace of God? The influence is beneficial, uplifting, cheering, comforting, hallowing, sanctifying. let the grace and truth of the Divine plan more and more fill our hearts. and it will crowd out more and more of the spirit of the world and of selfishness; and sin, of the world. and make us more and more sanctified and for the Master's use made meet.

Jehovah is Himself thy keeper true,
Thy changeless shade;
Jehovah thy defence on thy right hand
Himself hath made.
And thee no sun by day shall ever smite,
No moon shall harm thee in the silent night.

From every evil shall He keep thy soul
From every sin;
Jehovah shall preserve thy going out,
Thy coming in.
Above thee watching, He whom we adore,
Shall keep thee henceforth, yea, for evermore.

—Metrical version, Ps. 121: 5-8.

PEOPLES PAPER.

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THE OLDEST BOOK.

AUTOBIOGRAPHY OF THE BIBLE.

(W. G. Thompson.)

I am the oldest book in existence, having outlived the storms of thirty centuries. Men have endeavoured to banish me from the face of the earth ; they have hidden, torn and burnt me, and have done to death tens of thousands of my faithful witnesses. No other book has been more bitterly hated ; no other book has been more dearly cherished; no other book has been so misrepresented and misunderstood; but to-day, while so many of my foes slumber in death, I still live on.

It is not for me to speak of the conflicting creeds laid to my charge, but on behalf of the one true purpose of my revered Author I appeal to reason. Look at the stately trees of the forest ; the living green of the meadows bespangled by a thousand lovely flowers; the singing birds that delight themselves amid the beauties of nature; the blue dome of heaven, illuminated by the sun, moon, and stars that space out a universe too immense for man to fathom ; and know that the Creator of these things has a wise and loving purpose equally great and beautiful on behalf of man.—Isa. 55: 6, 13.

There is revealed within my covers a plan so broad and a design so deep as to be beyond the power of human origin. My story centres around the Redeemer, who by the grace of God tasted death for every man. Based upon this atoning sacrifice all the dead will be raised, and the whole earth made glorious with life and happiness everywhere, without a trace of sorrow, pain or death.—Isa. 1 1 : 9; .60: 30; Rev. 21: 1,7.

My message has blessed every follower of Jesus. It has inspired them with hope, encouraged them to zeal, comforted them in sorrow, and strengthened them in faith, till they have laid down their all in death. awaiting their grand reward. Like the crystal springs from the mountainside which flow on and on to refresh the luxuriant verdure on the plains below, so in the glad day now dawning. The waters of truth Neill impart their life-giving blessings to the willing and obedient of mankind, who will forever, With one sweet accord, praise, love and adore my beloved Author.—Rev. 5: 8. 13.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

Rewards for Obedience.

Proverbs 8 : 1 - 17

"In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3 : 6.

IN this chapter wisdom personified stands as an instructor, and offers good counsel to such as have an ear to hear and a desire to obey her.

Verse 1: "Wisdom is justified of her children." They show their parentage, and reflect their mother's likeness. But to this end wisdom's laws and commandments must be carefully heeded. Wisdom's laws are Divine laws, expressed not only in the Scriptures, but also in the laws of nature. "The children of the light" should walk in the light in reference to physical as well as spiritual matters—health, food, cleanliness, clothing, etc.

Verse 2 : No one of ordinary perception can fail to note that a wise and moderate course in life in obedience to the Divine laws is beneficial with respect to the life which now is, and also that which is to come. True, many in the prime of life and health do not give heed to wisdom's voice ; true, many who do give heed are such as are already greatly impaired, having either inherited weaknesses and frailties from the un-wisdom of their parents (beginning with Adam and Eve) , or having neglected the voice of wisdom until retribution overtook them. But even for the impaired the counsel of wisdom is profitable, as many have proved, and brings with it more of peace than can be found in any other way.

Verse 3. How greed the counsel of this verse! How wise, and how necessary to a large development of heart are the graces here mentioned—mercy and truth' No one is truly great who is mean, spiteful, vindictive. Mercy towards others, implying consideration for their failings and sufferings, is an ennobling grace, a part of the image of God, too largely lost by many. 'Truth here stands for sincerity, pureness, and uprightness of dealing in all our affairs. Who could be a true nobleman without this quality? Much more is it necessary to every true Christian.

"Bind them about thy neck" signifies that these are to be esteemed as jewels and ornaments of character carefully guarded from loss and always in sight—delightful things. And not only should they be manifest to all as outward graces, but they should be written or engraven on our hearts. Nobility of character, God-likeness, was a part of man's original endowment, and was written in his very heart, nature, constitution : but Adamic sin and its resultant separation from God, and six thousand years of degradation, have well nigh obliterated this original Divine law from the heart of humanity. So to fallen man in general the evil and selfish and resentful suggestions present themselves. instead of mercy and sincerity. But the child of God, the child of wisdom, is to retrace and engrave again upon the tablets of the heart (that is, in his very character) these graces so generally obliterated. This work is at the present time being followed only by those -who are in the school of Christ—the "little flock."

But by and bye the school of Christ will be enlarged, and those who are now pupils will be associated with the great

Master as teachers and instructors of the Word. And then the whole world will be called upon to rewrite ill their hearts the original law of righteousness. And all who appreciate the opportunity will be assisted in so doing by the Lord and His servants, as it is written (Jer. 31:33, 34).

Verse 4. Such characters are sure to be pleasing in the sight of God, and are acknowledged even by such persons as are children of darkness and hate the light, and would say all manner of evil falsely against the children of the light.

Verse 5. Every matured child of God must learn well and appreciate the sentiment of this verse. Experience has taught him the imperfection of his own judgment in many things, and the fallibility of all human counsel; and he has learned and is still learning to trust the Lord implicitly. In order thus to trust the Lord a knowledge of His Word and the plan of salvation which it reveals are very important; they inspire trust and confidence, not only in the ability and wisdom of God, but also in His justice and love.

Verse 6. It is not only proper that God's children should trust Him in their hearts, but also that they should confess and acknowledge Him as their Lord and Master in all of their affairs. Such as are careful thus to acknowledge the Lord have the assurance that He will direct their paths. Their paths will not be directed in ways most congenial to the fallen natures, nor do they wish for this; for, as already seen, they are desiring and seeking mercy and truth, as outward charms, and also as deeply graven inward principles.

Verse 7. Nothing is more dangerous to the child of God than self-conceit; it blocks the way to true progress and reformation of heart, and hinders true usefulness to others. and especially usefulness in God's service; for His Word declares. "God resisteth the proud, but sheweth His favour unto the humble."

Instead of self-confidence, wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon Him, which more than anything else will strengthen and enable us to depart from the evil of our fallen estate.

Verse 8. "Health (or vigour) to thy muscles and marrow to thy bones," as a figurative expression, would seem to signify general vitality, vigor of mind and body, which certainly are among the blessed results of that proper reverence for the Lord which leads us to depart from sin in thought, word and deed,

Verse 9. Whatever we possess should be made to contribute its part in God's service. Whether our substance consists of a rich endowment of talent, or education, or influence, its first fruits, its results should go to the service of our gracious Heavenly Father, as our Lord said, "Seek ye first (chiefly to serve) the kingdom of heaven."

Verse W. Whatever our substance, if faithful in its use and in consecrating its best to the cause of God, a blessing will result to us. During the Jewish age, God's Covenant with that people was to the effect that faithfulness to Him and His laws would bring them temporal prosperity; and the same rule will be in force during the Millennial age; as it is written, "In His days (the Millennial age) shall the righteous flourish," but "evil doers shall be cut off" (Ps. 72:7; 37:9). This rule does not apply during this Gospel age, however; the meek do not now inherit the earth. Now the proud are prosperous, "Yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (Mal. 3: 15). Not only our Lord Jesus and the apostles, who honoured God with the first fruits of their being, but also many of the household of faith since, have not had overflowing barns and wine presses, Chiefly they have been "the poor of this world, rich in faith." Nevertheless, they have had the finest of the wheat, the purest of the oil, and the best of the wine, as represented in their spiritual nourishment and enrichment.

Verses 11, 12. The trials and difficulties of this present life are not to be esteemed as marks of Divine disfavour, if we have 'become children of God, children of wisdom. We are to remember the promise of our Father, that "all things work together for good to them that love God, to the called ones according to His purpose" (Rom. 8: 28). Reproofs, trials, disciplines should be reminders to us that we are not perfect, that we still have need of the mercy of God in Christ, even with our best efforts, and should lead us to greater diligence in "perfecting holiness in the fear (reverence) of the Lord" (2 Cor. 7: 1.).

Verses 13-17: Wisdom and understanding are not exactly synonymous terms. Wisdom describes more particularly the perception of right and wrong principles, and their results; and the propriety of following these. Knowledge or understanding relates more particularly to the information and building up of judgment and character—obedience to the voice of wisdom.

It is a great blessing and privilege indeed to find wisdom, for few there be that find her in this present time. Wisdom is the light which cometh from above. She is the truth. Her grand exemplification among men was "the man Christ Jesus" our Lord. "the true Light." Light from above, "wisdom," is still in the world, as represented in the Divine Word; but to the majority it is unseen, unknown; as it is written, "The God of this world hath blinded the minds of them that believe not." Thank God for the assurance that in due time all the blind eyes shall be opened, and that then the true light, the true wisdom from above, shall lighten every man. Then all will see the truth, and all will hear the voice of wisdom, the voice of God, the voice of Christ, the voice of the Church, and be privileged to drink at the fountain of wisdom and knowledge, and, if they will be obedient, to obtain the full measure of Divine favour and blessing as represented in the offer of everlasting life (see Rev. 22: 17).

But, alas although but few find wisdom now, still fewer heed her voice, and purchase the knowledge and its precious blessings as she directs. nothing else that can be bought is so valuable. Under wisdom's direction now not only the silver of truth may be obtained, but the Divine nature, as symbolised by gold, and graces of character, as symbolised in precious stones. All these may now be secured by obedience to her voice—and more. for "eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God has in reservation for them that love Him," including everlasting life. heavenly riches, honour, joy, and peace.

Question Box,

Question—Some friends believe and have urged us to believe that Matt. 18: 15-17 was only given to the Jews. Do you think this is correct?

Answer.—Quoting from the late Pastor Russell—“The instruction in Matt. 18 : 15-17 is given, of course, only to the brethren, the Church, and is not, therefore, to be applied outside.” But we can easily prove this from the Gospel. In Luke 16: 16, Jesus said, “The law and the prophets were until John; since that time the Kingdom of God is preached.” (John 1 : 11, 12), “He came unto His own (people) , and His own received Him not. But as many as received Him, to them gave He privilege to become the sons of God, even to them that believed on His name.” In Matt. 13 : 10-17, “the disciples asked why Jesus spake in parables. He answered, “Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.” So we see that to the disciples and to those who believed on His name were given by Jesus the foundation teachings of the church. In His prayer for His apostles, Jesus says, “Holy Father, keep through Thine Owl; name those whom Thou has given Me. . . . I have given them “Thy word, and the world hath hated them, because they are not of the world. even as I am not of the world.” Here is Jesus’ recognition (although the Holy Spirit had not been given) of the nucleus of- the church — the apostles, to whom He had been giving instructions during His three and a-half years’ ministry. On these foundation teachings of Jesus Christ we find the apostles in their writings have enlarged.

Question —Can you harmonise the following Scriptures: Matt. 7:1 speaks of the way of salvation, as a very narrow, straight and difficult way, while Isa. 35 : 8 says that the way is a “highway.” and so plain that wayfaring men, though fools (simple), shall not err therein?

Answer.--The Bible clearly teaches that there are two salvations. of these is the salvation of the Church of Christ, called in the Scriptures “the elect, the Bride, the Lamb’s wife.” “a chosen generation, a royal Priesthood, a holy nation, a peculiar people.” This special class is being gathered out from the nations of the earth throughout this Christian era, from the time of our Saviour’s first advent down to the time of His second coming. ‘That is the Divine purpose for the present age. Not many are chosen. “Many are called, but few are chosen.” The Christian’s pathway is a way of sacrifice and service, and constant fighting with evil within and without. This is the “Narrow Way.” When the Church is completed and glorified with the Lord, then will begin the second salvation, the world’s salvation. The “highway of holiness” will be opened up, and all the world shall be invited to go up over it and receive everlasting life. They shall return with songs and everlasting joy, and sorrow and sighing will flee away.”

Question. — Kindly explain Psalm 90:3: “Thou turnest man to destruction, and savest return ye children of man.”

Answer.—In the margin of the Revised Version the Hebrew word rendered “destruction” is shown as meaning “crushing,” and “dust” is suggested as an alternative translation.

Just as surely as it is true that men return to the dust at death (dust thou art) it is also ordained that all who are in their graves (returned to dust) shall hear the voice of the Son of Man (in the morning of His Messianic reign) and come forth (John 5: 28). In harmony with this thought verse 14 reads: “O satisfy us in the morning (see Revised Version) with Thy mercy.”

“As in Adam all die (by heredity, through original sin) , even so in Christ shall all be made alive again”— by virtue of the Ransom sacrifice of Calvary (I. Cor. 15 : 22) .

Oh’s/loth—Must one keep the ten commandments to be a Christian? If not, then why were they given?

Answer .— All will admit that no man can keep the Law as given by Moses. for the Law requires a perfect man’s ability. As none of the race since the fall of Adam, with the exception of our Lord Jesus, is perfect, none can keep the ten commandments. The Apostle James states that he who offends in one point is guilty of all ; again, the same apostle states that by the deeds of the Law shall no man be justified. Our Heavenly Father foresaw that the Jewish people could not keep the Law. Paul states in Galatians 2:24 the object of the Law, that it was not intended to justify any, but was to be a schoolmaster to bring them to Christ, so that they might be justified by the faith which was then to be revealed. Our Lord kept the Law perfectly and fulfilled it, as is stated in Romans 8: 4. We should also note that the Law was not given to the Gentiles, but to the Jews ; consequently, the Gentiles would not be expected to fulfil a covenant which they never came under. It is quite true that, M. our churches, in the responses, we say, “Lord incline our hearts to keep this Law,” but this is owing to the fact that our spiritual advisers have failed to distinguish the teachings of God’s Word, that those who are following the Lord in this Gospel Age are not under the Covenant of Sinai, nor bound by laws which relate to the flesh, but live unto God in the spirit.

Report from Cape Town, South Africa

I am wondering just how to put briefly anything that may be of interest to the friends in Australia ; coming away from Durban seemed to be the end of another small chapter It is to be hoped that my visit has been of some benefit to the cause of present truth in that beautiful city, so given over, like the other cities of the earth, to pleasure and self Yet Durban would not seem so far advanced as Sydney and Melbourne, in the demonstration that we are living in similar conditions “as in the days which were before the flood” Yet the coloured races are so mixed, so deceptive, and immoral that it overbalances any possible better conditions among the white people

The friends there seemed in a somewhat disheartened condition and of the mind that there remained little to be done in the work of the promulgation of present truth That there is still work to be done is evident, and I hope that two or three will have been stirred by the message of the “Foregleams of the Golden Age” and more may be added to the little class, so that those who have been holding bravely to the Truth for many years will be encouraged to “hold fast

that no man take their crowns”

I had some happy experiences in Durban, and will not forget the many kindnesses received, nor the “Primus Hospital” of Bro Du Camp, on whom I called at every opportunity, never failing of a cheery welcome, and so often to enjoy his French dishes. He lives all alone and we were sort of chums.

While the class in Durban had left the Lord’s Memorial for the Jewish date, they realised that it could be more beneficially observed in the quietness of the Sunday evening rather than in the middle of the week; as the Lord left no command for one day or another, but simply the yearly observance they decided on this. There were fifteen present and I believe the Lord’s blessing was added. This was the last meeting, except one at Sister R’s home, on the Thursday before I came away.

Sailing from Durban on Saturday, 4 pm, we had a beautiful day on Sunday, but Monday was a little rough though so far I have had no inconvenience from the sea. On Sunday I was asked to take the morning service, but my conscience could not undertake such formalities (as well as some errors) in the Prayer Book service. However, I gave the address in the evening to about forty or fifty, who listened well, but I did not see any indication of interest in the deeper things.

We reached Capetown Tuesday, noon, and I have been visiting the few cases of interest here, and have been received most kindly.

This morning I called upon a lady who joined the “Sophocles” at Capetown for England, when I came this way seven years ago. She attended all the Sunday evening addresses on board, and gave me her Capetown address at that time. She is an earnest Christian, and seems to have gripped something of the wideness of God’s great plan.

I have promised to call once more before leaving, and have several more appointments, so hope some good will be done before I go.

I have visited two homes of those who have taken their stand for the truth. The one case has been standing alone all these years since the severe trials were permitted, and this sister is happy now that she may have some fellowship in the present truth.

The other had been associated with the I BSA, trying to think what they did and said must be right but she has now come to see the error and confusion into which that organisation has fallen.

I am hoping to meet others who are also awakened to the errors; some have been discouraged, and are apt to make shipwreck of faith.

I hope that they may be revived, and will take fresh courage and “press with vigour on”

How easy it is amidst the present conditions to let slip the things we have heard and glide into indifference, and almost into infidelity, yet the truth is still the same, and the living stream may still be partaken of, if we will but climb a little higher up and get above the point at which the false shepherds have trampled in the water, and stirred up the mud, and mire, and so spoiled the pure stream “the waters whereof make glad the city of God”

What is needed is simple earnest faith in God, and in His word, gladly willing to accept assistance from any quarter so long as it comes in the spirit of the truth, and accords with what is written for our guidance and admonition.

-The husbandman that laboreth must first be partaker of the fruits

We would not consider placing anyone in position in the Church as one of the servants or labourers unless he had partaken of the truth, otherwise how could he tell of the beauty, the sweetness, the flavour of the fruit if he had not partaken

O Lord Give Thy blessing, we pray Thee, to this our daily work, that we may do it in faith, and heartily, as to the Lord and not unto men, Strengthen the faculties of our minds, and dispose us to exert them, but let us always remember to exert them for Thy glory, and for the furtherance of Thy kingdom,—Dr Arnold,

HISTORICAL EXCERPT

(Milner)

THE GERMAN CHURCH—SEVENTH CENTURY

THE northern part of Europe had still remained in the darkness of idolatry. In this century they were visited -by evangelists from the British Isles, a further evidence of the spirit of godliness which prevailed there. The French had also a share in the cause, although very imperfect accounts of these important transactions have been preserved.

Though the first instance more properly relates to France than to Germany, it may with no great impropriety be mentioned here. Omer, bishop of Tarvanne, the old metropolis of the Morini, in Artois, laboured with success in the cultivation of a wilderness. Vice and idolatry were very predominant in his diocese; but by the assistance of Bertin, his kinsman, he was enabled to eradicate inveterate evils and to civilise a race of barbarians.

The erection of many convents in Germany for the Scotch and Irish, some of which are still extant, is to be accounted for from the ecclesiastical connections of their ancestors. Many persons travelled from Great Britain and Ireland with the laudable purpose of preaching Christ in Batavia, Belgium and Germany. And however superstition might tarnish their labours, there must have been a nobler principle to have induced men to undergo so much danger with hardly any possible prospect of lucre or fame.

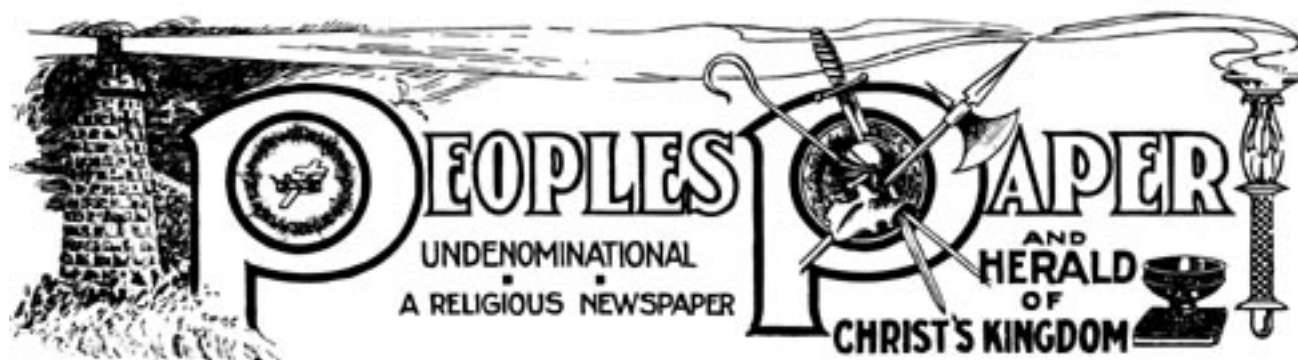
The love of God in Christ alone can support the spirit of men in such enterprises.

Little is recorded of Columban, an Irish monk, who laboured amongst various German nations till his death in 615 ; or of Gal, one of his companions, who laboured about the lakes of Zurich and Constance The account of Kilian, another Irish missionary, is somewhat more satisfactory He received a commission from the bishop of Rome, toward the end of the century, to preach to the infidels, and with some of his disciples he came to Wirtzburg, upon the Mayne, where a pagan duke called Gosbert was governor

The duke received the gospel, was baptised, and many followed his example But he had married his brother's wife ; the missionary deferred his admonitions on this head till the duke was settled in the faith Kilian at length ventured to act the part of John the Baptist, and the event was in a measure similar

Gosbert promised to obey when he returned from an expedition In his absence, Geilana, for that was the name of the German Herodias, procured the murder of Kilian and his companions They were engaged in devotional exercises, and died with the patience of martyrs in the year 688 Gosbert was prevailed on by Geilana to suffer the murderers to escape with impunity But all the actors in this unhappy tragedy, Gosbert among the rest, came to an unhappy end Numbers of the eastern Franks had embraced Christianity, and sealed the ministry of Kilian

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PRICE-TWOPENCE HALFPENNY

WORKING OUT OUR SALVATION.

"Work out your own salvation with fear and trembling. For it is God that worketh in you both to will, and to do of His good pleasure." Phil. 2: 12, 13.

CONVENTION ADDRESS.

THE words of St. Paul to the Philippian church. "Work out your own salvation with fear and trembling," are applicable to the church class of to-day.

The word "work" has the thought of something that is difficult, that will require time and great patience to carry it out, for elsewhere the Apostle says, "Fight the good fight of faith, lay hold on eternal life," hence the need of effort to strive for the prize. Our salvation cannot be worked out regardless of our own endeavours.

The question arises. does this exhortation of the Apostle to work out our own salvation conflict with his other statement, "That our Salvation is by grace, is not of works, lest any man should boast" (Eph. 2 : 9). No! our salvation from death is entirely by faith. As human beings we have no opportunity of doing any work that would justify us before God. "Not by works of righteousness which we have done but by His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit (Titus 3: 5).

The Scriptures show we cannot work out our justification, but being justified by the blood of Christ, and being called with the Heavenly calling. we can do our share in this great work of preparation for our future station and glory. We do this by giving heed to the instruction of the Lord, by following the example He has set us.

We can never attain perfection in the flesh, but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallised, fixed in the way of righteousness. We must continue the work of bringing our body in subjection, and enlisting in the service of the Lord.

It is encouraging to know that this warfare is not one which we must 'wage alone. All the powers of Heaven are enlisted on Our behalf. Our 'Lord has led us thus far in the willing and doing of His good pleasure, and He will continue thus to lead and help us, and work in us by His Word of Truth, if we continue to give: heed to His counsel. The Gospel is the power of God unto salvation unto every one who accepts it, and no greater stimulus can be found than the exceeding great and precious promises given unto us, that by these we might become partakers of the divine nature. Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation from human nature to divine.

His death was- for the cancellation of our sins, but it could not effect our justification while He was still in the bonds of death, not until He had risen, and more, not until He had ascended up on high, and presented His merit on our behalf—on behalf of the Church.

Still more than this our justification is not accomplished until in each individual the necessary steps of faith and full consecration have been taken. The merit of Christ has not yet been presented for the world, because their time has not yet come. It is for those only who wish to turn away from sin, to be justified from sin and to serve God, to whom the life is offered. Only these can now become sons of God. Repentance, justification, and consecration, must all take place before we can be accepted of Christ and presented by him to the Father. When our Redeemer imputes to us His merit, thus covering our blemishes, this brings us to the place of vital justification. We have done nothing to accomplish this. We have merely presented ourselves that we might become servants of righteousness. We have merely placed ourselves in the position of readiness to receive the blessing. When our Saviour's merit was thus imputed all our past was forgiven, our blemishes covered. The Father accepted the offering and our high Priest sacrificed us, as justified human beings. At that moment we were begotten of the Father, by His holy spirit, "to an inheritance incorruptible and undefiled, that fadeth not away reserved in Heaven for us" (1 Pet. 1 : 4). We became new creatures who were then to grow and develop day by day, until in the time we would be born as spirit beings on the divine plane, if "faithful unto death."

THE MARVELLOUS GRACE OF GOD.

This is a wonderful work, a marvellous transformation ; selected from a race of bond slaves in sin, beings of a fleshly nature, depraved, death stricken, sin cursed, we are lifted Out Of the miry clay, we are washed, cleansed from our pollution, and our soiled rags of unrighteousness—a new nature has been begun in us. Then our earthward tendencies are gradually turned heavenward. We are transformed day by day, rising up, until our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable, passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's throne, beside the infinite Son of God, we are made partakers of His glorious nature—the nature of Jehovah himself,—the Divine nature.

Can mortal man conceive so marvellous a glory? The very thoughts of such a calling should cause us to bow our hearts in the dust before our God, realising our great unworthiness of such stupendous grace. What can we render unto the Lord, that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely the most faithful service we can give is but a very feeble return to him who so loved us, so blessed, so honored us. We are joint-heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death, and keep our garments white. To us old things have passed away, and all things have become new. As old creatures we had no standing with God, we were feeding on the beggarly elements of this world. We were dead in trespasses and in sins. It is only as new creatures that we have any standing, that we can please God, that we can work for Him. It is this new creature that the Apostle is addressing in our text.

OUR GREAT RESPONSIBILITY.

As we have made a consecration of ourselves to God our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted our offerings and our vows to Him and granted us His holy spirit, He did not give us the full consummation of our hopes, but merely an earnest of our inheritance. Our agreement was to be dead to the world, dead to earthly things and alive toward God. It is therefore for each of us to demonstrate in- our words, in our actions, in our thoughts, that everything in this contract is bona-fide on our part—that we meant every word of it. When we become children of God our one ambition should be to prove our loyalty to Him. Even our Lord had to prove His loyalty during the 3½ years, when every act of life was the fulfilling of His covenant of sacrifice. For this cause He came into the world, and He faithfully fulfilled His covenant. His glorious reward was the divine nature, and the authority to execute all the Father's great program. And so it is to be with His followers, only we need the covering of the Lord's robe of righteousness, for though we can will perfectly because the Will of God has become our will, our mind, yet we cannot, of ourselves, do any work pleasing to the Father. How is it that we can will perfectly and not- do perfectly. Is not the powers that work in us to do, the same powers that work in us to will. The Apostle elsewhere answers : With the mind I myself serve the Law of God, but with the flesh the law of sin. (Rom. 7: 25). The flesh has inherited various weaknesses and fallen tendencies, therefore we are unable to do perfect -works, and the flesh continually needs the Robe of -Christ's Righteousness. Thus we stand before the Father complete in the Beloved. And His word to us is "My grace is sufficient for thee ; for My strength is made perfect in weakness." (2 Cor. 12: 9). All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully crucified with -Christ, 'but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death. "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." is the exhortation of Jehovah (Psa. 50: 5). To what extent are we seeking to assist in the work of gathering the saints of God unto Him? Are we faithful to the extent of our ability and opportunities? Are we sure that we are careful to note the opportunities, great and small, that are within our reach? If we are careless and miss our opportunities, the Lord will use another to do the work which might have been ours, and we shall lose the blessing and reward of service.

But this is not a matter in which we are to judge one another. To his own Master, each one stands or falls. To whom much is given, much shall be required, all that is asked of us, is, to note our opportunities, and -to render the service we are able to give. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. It

were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed (Eccl. 5:4-6). This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. It is God who worketh in you, declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and immortality of the Lord Jesus. It would have been the height of presumption for us, so to do without an express invitation. It is God who planned the whole matter. All is the work of God, and in the Scriptures is called the "Drawing and Calling." "No man cometh unto Me except the Father which sent Me draw Him," said the Master. Elsewhere the Apostle says of this class. "Ye are God's workmanship." Our Lord Jesus says of these, "I am the vine, ye are the branches." It is for God to prune the branches of the vine, to give them all the experiences necessary so that they might bear good fruit. We all need pruning to develop the best of which we are capable as new creatures, and to prove us and test us. So God's work in us goes on. In proportion as we love God, we get the good out of our experiences. For we know that all things work together for good to them 'that love God, to the called according to His purpose. If we know this we shall -receive in the spirit of submission, and trust all that comes to us. The Lord continues to feed us upon His word. Our progress is a matter of gradual progress and development—a growing in grace, a growing in knowledge, a growing into God's character likeness.

Thus He, works in His children to will and do His good pleasure. -Whoever becomes a child of God, realises later on more clearly, than when he made his consecration, what is the will of God. He comes to see things from an altogether different angle than 'whet he first entered upon the narrow way.

As the Lord works. in us through His various providences we 'are to accept these as nourishments for the new creature, appropriating them to ourselves, that we may grow thereby, grow in strength and character, and thus be prepared for the kingdom, for the glory, honor and immortality awaiting us if faithful.

These blessings and honor will not be given us unless we become such characters as the Lord will approve. The Apostle exhorts us to remember that which is to be reckoned on is, how much as a new creature have we battled against the weaknesses of the flesh, in overcoming unfavorable surroundings or joyfully endured afflictions for the sake of the Lord and His truth, if we have gladly suffered shame, ignominy, persecution and trial, we shall thus have had experiences most like our beloved, Head and Exemplar, and we may be sure that in proportion to our patience, faithfulness and joy, in these experiences will be our future reward.

Let us remember that our severe troubles and sufferings, or our chiselings and polishings, are but for a moment, as compared with the disciplines of those who will be dealt with in the incoming Age, and especially in comparison with the ages of glory, blessing and unmingled joy of our eternal future, if we are faithful. When it is remembered also that in proportion to our trials and difficulties we are granted more grace, then we can see that those of the Church, the Father's precious Jewels, are highly favored above all men. Thus we may well take joyfully the spoiling of our goods. worldly reputation, knowing the glorious outcome, when our God shall have fully made up His jewels, His loved, and His own.

As followers in the footsteps of our Lord Jesus, we are not to murmur by the way, finding fault with its difficulties and its narrowness, nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence marks out for us, realising and trusting that the Lord knows exactly what experiences are necessary to our development in the character likeness of Christ. We should realise also that if obedience were possible, while our mouths were full of complaints and dissatisfaction with the Lord, and with Our lot, which He has permitted, it would indicate that we are out of sympathy with the spirit of His arrangement. Such obedience, if it were possible—and it is not —would not meet the divine approval, nor gain us the prize. Hence as the Apostle says, "we should do all things without murmurings and disputings, that we maybe sons of God, without rebuke in the midst Of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the Word of life."

Then again the Apostle tells us to work out our own salvation with fear and trembling. We are not to understand that the Lord wished His children literally to tremble with fear. In Proverbs 9: 10, we have "the fear (reverence) of the Lord is the beginning of wisdom." Our _first thoughts of the Almighty were no doubt an apprehension of His greatness, and our own insignificance. but as we come to know of His plan and arrangement, this fear gives place to reverence and love, for He is very gracious toward all who are inclined to be in harmony with His arrangements. We find He has made glorious plans which are working out day by day, and that we have a share in them. Hence this kind of fear casts out dread. The Bible intimates there is a class of Christian who have not made progress along the Christian Way, but are bound up ill false doctrines. Of these the Scriptures say ("Their fear toward me is taught by the precepts of men." Isa. 29 : 13). Greater knowledge of God and of His character will dispel this kind of fear. The fear of our text seems to be of non-attainment of the glorious promises, of failure to become partakers of the divine nature. The Apostle therefore counsels the Church class, "Let us therefore fear lest a promise being left-us of entering into His rest any of us should seem to come short of it" (Heb. 4 : 1). just so when we read this Scripture, we are not to think we should tremble before God, but believe the Apostle's thought to be that in the great -work that we have undertaken of walking in the footsteps of Jesus, so much depends upon our faithfulness. our diligence. For we have not undertaken a light thing. It is a very, heavy responsibility. Our eternal interests are in the balance—the issue of real life or death. Those who win the prize will be heirs of God to the highest honors beyond human powers to imagine. The same sort of fear is indicated in our Lord's case where we read that "He offered up strong crying and tears," and as the Apostle says, "He was heard in (respect to the thing) that He .feared " (Heb. 5 : 7), He feared lest in some particulars He had failed to carry out the will of God, lest lie might have failed to do the Father's will so perfectly as to attain to glory, honor, and immortality, lest His death might be the second death. But He was heard in respect to that which lie

feared, and an angel was sent to Him with an assurance of acceptability. As He never feared the Father in the sense of experiencing dread or terror, so should it be with all those who love Him.

As we realise these facts it is no wonder that we tremble and fear, and feel our need of walking, as the apostle says, circumspectly, and of weighing out thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition which might be called "fear and trembling." It is a condition of great earnestness. There is no room for foolishness, of lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration -vow, to prove whether we were sincere, and meant it all. If we were not in earnest about the matter, then we shall show it. God has done His part in making all the conditions and accepting us. Now all is depending on ourselves. Surely we should fear and tremble as we remember this. We know it is God that is working in us. God himself has begun a work in us. We who were of the Adamic family are being transformed, and developed along the lines which the Father has marked out for us, that He may make of us a new creation. We believe that if we do not make our calling and election and win in this fight, within a very brief time now the opportunity will be gone forever. No amount of wailing and gnashing of teeth will then avail. When the door is shut it will never open again. Like Esau, those who fail will find "no place for repentance," though they "seek it carefully with tears."

The glorious birthright will have slipped from their grasp forever. It is well that we have our "pure minds stirred up by way of remembrance." That we may keep our eyes upon the heavenly city and the prize set before us.

"THAT YE MIGHT BE FILLED WITH ALL THE FULNESS OF GOD."—Ephesians iii.: 19.

My Father, can it be.
That Thou hast willed
Such an inheritance for me?
That I with all Thy fulness should be filled
That Thine Own Life with all its glorious light,
And love, and purity, and wondrous might,
And depth of grace,
In me should find a dwelling-place?
Is this the hidden thing
The mystery which long hath slept,
In Thine eternal counsels kept
That from the source, the everlasting spring,
Thyself, should flow, Through Thine Own Son,
To me, the Life which makes the Head and Body One?
Yea, Thou hast said it, and I know
It is Thy will
Thy temple thus to fill—To give no less
Than all! I may possess The fulness! I may be
Complete in Him by Whom I live
Who comes again to give
Himself—the Life that fills my soul with Thee!
E.H.D.

Either this universe is a mere confused mass, and an intricate context of things, which shall in time be scattered and dispersed again ; or it is a union consisting of order, and administered by Providence. . . But if the latter be so, thou art not religious in vain ; then will I be quiet and patient, and put my trust in Him who is the Governor of all.—M.A,

PEOPLES PAPER.

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

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

THE NEW JERUSALEM. SYDNEY RABBI'S IMPRESSIONS.

A vivid picture of the Jewish colonisation of Palestine was painted by Rev. A. D. Wolinski, a former rabbi of the Jewish Synagogue, Sydney, who returned from Jerusalem recently. Mr. Wolinski, who is 82 years of age, has spent

43 years in Australia and 27 years as a minister of the Jewish Church. The primary object of his visit was to take up permanent residence with his son there, but after three months' sojourn in Palestine the loneliness of his position forced him to return to Australia.

Discussing the progressive steps that have been taken by the Jewish race to restore Palestine to its former splendour, he said that at Tel-a-viv, the modern city founded by his race near Jaffa, the civic and domestic architecture compared favourably with any modern city in the world. The city had been laid out by Jewish architects, and all the work had been done by Jewish workmen. Owing to the shortage of wood there was little of it used in the construction of buildings, which were built of cement manufactured in the outskirts of the city. The up-to-date brilliantly-illuminated shops had their signs and advertisements written in English, Arabic and Hebraic. English was now universally taught throughout the country instead of French, and was a compulsory subject in the curriculum of the schools, and the splendid Jewish University at Jerusalem. Although many of the largest cities, including Tel-a-viv, had modern electric lighting plants, a project to harness the waters of the Jordan and light the whole of Palestine by means of an ambitious hydro-electric scheme would soon be completed. The water would be utilised for irrigating the desert lands and agricultural country. In marked contrast to modern Palestine, said Mr. Wolinski, were the older cities, such as Jerusalem. Care had been taken to leave old Biblical landmarks and places of historical interest intact in order to attract tourists. While he was there 1200 American Jews had made a special trip to Palestine in order to participate in the Passover celebrations.—"Age."

Once more the Tract Fund Account for the Berean Biblical Institute for the year which closes with April is herewith presented.

We are pleased to note that the number of free tracts that have been distributed compares favourably with the previous year's work; yet there is surely scope for increased work in this direction. Some subscribers to the "People's Paper" have a regular supply each month for distribution. The Lord knoweth the hearts of those who are hungering for the Truth, so we find that just one here and one there receive the message, and rejoice in His wonderful provision.

Surely all who have an understanding of the Truth should more and more appreciate the privilege of service for their Lord.

We realise that the contributions toward the work represent self-denial, and our desire is to be faithful stewards in every phase of the expenditure, and we request the prayers of our readers for Divine guidance in our service.

TRACT FUND ACCOUNT.

To balance carried forward ..	£66	6	9
„ Donations received	288	17	7
	£355	4	4
By Pilgrim Work, etc. ..	£75	12	0
Postage.. ..	8	19	4
„ Free Tracts and deficiency			
“People’s Paper”	71	16	11
„ General Expense	38	1	6
41 Personal and House ..	114	5	0
Balance.. ..	46	9	7
	£355	4	4

From South Africa.

WHILE as far as city buildings and streets of shops, wharves and docks, etc., are concerned. Durban is much like other cities, yet in other respects conditions are very, very different from those in Australia. The strange sights one sees in native dress, varied in the extreme, from the horns and feathered head-gear of the ricksha boys to the neat linen uniform of the house boys, and the “any old thing” of the ordinary Zulu, it may be trousers, for instance, with more patch than original garments, give the city quite a different aspect to the “White” Australian cities.

A sad feature is the racial feeling that exists, for which the white people are to blame, principally the Dutch or Boers. On the part of the British people there is a general desire to do justly and kindly by the natives. There is a distinct line between black and white, and so-called Christian Churches are for “whites” only; never mind how true a Christian a black may be he must go to the “black” church. How inconsistent is this, “Inasmuch as ye did it unto one of the least of these, My brethren.” The supposed Church of Him who was the friend of publicans and sinners, closing its doors to members of His body. I heard a story of one who felt very keenly being refused admittance to a church, and for some days he seemed to complain very much. but all at once he became quite reconciled. When asked the reason, he said he had had a dream about it, and the Master had told him that he was not in that church, so he no longer wished to go. It was pleasing to note in the “British Weekly” for January 10th, that the Rev. C. F. Andrews had taken the matter up. He says :-

“ ‘White Racialism’ has infected even the ‘Christian Church. That is the crowning calamity. When I was in South Africa in 1913-1914 Mahatma Gandhi was refused admission to a Christian church, even at the Christmas season of peace and good will, when he went in love and brotherhood in order to hear me preach. An Indian Christian would have received exactly the same treatment, and so would a Chinese Christian, or an African Christian. We have thus got a professing religion to-day which calls itself Christian, but does not acknowledge the ultimate Christian principle of racial equality. It cannot truly say, ‘We are all “one humanity” in Christ Jesus.’ It cannot repeat this because it does not

believe it, and also does not practise it over large areas.

“When I came back from South Africa on a very short visit to England, early in 1914, my heart was full of pain at this racialism within the Christian ‘Church which I had just witnessed in Natal. But the whole atmosphere of England was buzzing with the merely secondary issue of the Kikuyu Controversy, while this racial wrong, which was actually destroying Christ’s religion at its very root, had been left in the lurch. It was not possible to get the slightest hearing for this matter, which was so radical in its destructive power.

“The world war followed, and since then the same racial tragedy has every day grown worse and worse. For since the war, and in keeping with the brutality of the war spirit, we have suffered terribly in India at Amritsar. In Kenya we have seen a racial franchise and a racial conscription imposed; we have had forced labour urged upon us even by administrators. We have had also a Colour Bar Act in South Africa, which is an outrage to mankind. Is it to be wondered at, then, that the Simon Commission, on which only white men have been allowed to sit, is nicknamed in India a ‘White Race Commission.’

“Meanwhile, racial churches, growing up like noxious weeds, have spread this virulent epidemic far and wide. There are actually to-day “Christian” Churches where devoted apostles of Christ’s love, like the late Dr. Aggrey, would not even be admitted. He did not happen to belong to the dominant white race. He was not a ‘white man,’ therefore he could not attend the white man’s church.

“Is Christ divided?

“I have not paused to argue out the full case for racial equality, but have taken it as one of the final facts of the Christian religion just as it is also a final fact in other world religions of mankind. The infinite shame is this, that while, for instance, the faith of Islam and the Buddhist faith—to their honour, be it said—practise as well as preach race equality, yet over large areas of the world those who profess the ‘Christian faith do not practise but merely preach. What shame, to a sincere Christian, can be greater than that?’”

The argument by those who so look down upon the negro is that if they show kindness the negro will presume and take advantage. Surely kindness and justice towards the oppressed is still possible along with true dignity and reserve. The coloured man, if educated and trained, is surely in God’s sight equal to the white. Indeed, the Zulu race, in their own state, have many noble qualities, and their moral code seems to be equal to the civilised nations, while we can find numbers of white men so debased and so ignorant and disgusting that they would lie unfit to be in the company of the better class of negroes. In view of the fact that the demand on the Tract Fund has this year been greater than the amount contributed, it may seem strange to suggest that there may be those among our readers who would like to contribute towards a work among the Zulus. However, the circumstances will interest all, and it will rest with any to do what their hearts prompt and ability will allow.

One very intelligent and noble Zulu brother has for eight years (if not more) been doing his best to teach his fellows the present truth. He has been persecuted on this account by professing Christians who are ignorant, evidently, both of God’s great plan and of the liberty in Christ, to proclaim the good tidings aside from, any ordination by human systems. He has held on nobly, addressing his fellows each Sunday. He brought one of his fellows here last evening, and it was delightful to see their big eyes roll, and the happy facial expressions as they turned to the Bible references. That was the way we could speak to them, for they turned to their Zulu Bible, and it was quite evident that they understood the steps of justification by faith and consecration and the heavenly hope. The friend had not seen the matter so clearly before, and he, exclaimed (in Zulu), “The white man has the Bible, and such helps to see these things. Oh, why do they not all press into the kingdom?” He seemed to see how great privileges the white man had over their race, and how little these privileges were appreciated.

The construction of the book, “Foregleams of the Golden Age,” is providentially such as to be useful to them. ‘I he questions after each study summarise the thoughts of the chapter by referring to Bible texts. These references can be turned up in the Zulu Bible, and so the substance of the book can be reached.

It now seems possible to get some translations of such pamphlets as “Where are the Dead?” “The Lord’s Return,” etc., and if funds are available these can be printed, and our Zulu brethren will have something to work with.

We simply present the facts in which we are sure all will be interested, and leave the matter. While we may long to assist those in other lands, we must not neglect work at our own doors, and if unable to do what we would long to do, we can anyway join in prayer for the Lord’s guidance in His work, and that His truth may go forth and accomplish His will. Soon we trust the Kingdom will come, and His will be done, on earth as in heaven, and what a work there is to bring the truth to every creature, and lift up those of our race who through so many generations have been without advantages, and, on the contrary, so much oppressed, not only by sin and ignorance, but also by cruel fellow men,

The Rev. J. P. Lund, of Greville, spoke on the theme “Young South Africa and Christ.” He said we were growing a generation that does not know what the churches are talking about. The majority of young people were wandering in the desert of unbelief. The need for to-day was a great quest to rediscover God. Religion to be of value must be of service, a breath of new life blowing through the churches.--”Natal Mercury.”

How universal is the condition, how poverty-stricken are the various churches of Christendom. Rich indeed in property, in the riches of this world, “wanting nothing,” but “wretched and miserable and poor and blind and naked” (Rev. 3: 17) respecting the true riches of Christ, faith, hope, love, knowledge of God, and of the Divine purpose, blind respecting the present truth regarding Christ’s presence and the coming day of restitution and blessing, and naked, for the Robe of Salvation has been generally cast aside, the Cross of Christ is generally discarded in favour of higher critical ideas and the evolution theory.

The present deplorable ungodliness among young people is but the natural consequence of the departing from the faith and the undermining of faith in the Bible as being divinely inspired. Christendom has practically lost Christ, and has forsaken God, and turned to fables instead of the Word of Truth. Would to God that all could, like Mr. Lund, realise the need of once more “feeling after God if haply they might find Him.” It is good to know that some day God will be rediscovered, for the day is coming when “all shall know the Lord, from the least to the greatest,” and when He is rediscovered, it will be realised how greatly He has been misrepresented by the theories and dogmas and traditions of men. It has indeed been because the doctrines have so much misrepresented God’s character and purpose that so many have turned away from religion altogether. One cannot blame the generation for “not knowing what the churches are talking about.” for it seems the churches do not know themselves. Let the Christian leaders study their Bibles more and rediscover Christ. and understand God’s purpose. and then there will be some power in their message, to attract thinking men and women. In getting among the homes of the people here one finds similar conditions to those in Australia as regards Christianity. There are still some mourning for the sad lack of spirituality, and hungering for some light from God’s book, some spiritual food to support them in their Christian life. The majority are careless, give no thought to things that concern God and the Bible, and some are hardened and will have nothing to do with anything connected with religion at all. Roman Catholics are in this country held more tightly under the heavy hand of superstition and oppression of the priests. There is the usual confused mass of Christian Science, Theosophy, Tongue speaking, Mormonism, Seventh Day Adventism, etc., etc., and beside the Mohamedans and various religions of heathendom. Durban needs Christ as much as anywhere else. South Africa is no doubt a beautiful country, rich in all that man needs from a creature viewpoint, but there is every indication that -conditions exist which will eventuate in due time in bringing its share of the distress in -the great time of trouble toward which the world is approaching. Evidences seem to indicate that South Africa would have been much more ready for Christ had never a white trodden its soil. The Zulus in their natural state were a nobler, better people than now, that they have been corrupted morally and physically by the white intruder, who has not only taken their land from them and driven them into the poorest of the country, swampy land, but also forces from every native man a. Yearly -tax. May Christ’s Kingdom soon .come and break in pieces the oppressor, and put judgment to the line and righteousness to the plummet-

“He comes’ to break oppression,

To set the captive free,

To take away transgression.

And rule in equity.”

Question Box.

Question.—As the majority of mankind now goes down into death, as strangers, aliens from God, whose children will they be when raised from the dead, the children of Adam or the children of Christ?

Answer.—The first Adam by sin forfeited his life and the lives of all his posterity; he brought death upon all. That would have ended all had it not been that our Lord Jesus Christ paid the price of sin, to satisfy justice and release Adam and his family from the death sentence, so that we read “As all die in Adam, so all in Christ shall be made alive again.” So the apostle refers to Christ as the second Adam. He is then the life-giver to all mankind, and so he is termed in Isaiah 9 : 6, “The everlasting Father.” The Lord purchased the world for mankind for the purpose of giving them life again. There would have been no awakening from the tomb excepting for His sacrifice as the ransom for all, so that He is- the Life-giver of all who are awakened—the everlasting Father—He gives everlasting life to all the willing and obedient, while Adam only gave a dying existence of a few years. Psalm 45 speaks of Messiah and His Church. the King and Queen, in gold of Ophir, and says, “Instead of thy fathers (such as Abraham, Isaac, Jacob, Moses, etc.) shall be thy children, whom thou shalt make princes in all the earth.” And Isaiah exclaims, “who shall declare his generation.” So then the whole of mankind will come forth as children of Christ, and receive the full opportunity- of life and the blessings of the New Covenant. John 5: 21-29. Not until the end of Christ’s reign will the whole world appear before the Great White Throne, when the trial of all, corresponding to the trial of our first parents in Eden, will take place. Then those who are righteous, obedient in heart and mind as well as in outward observances, will receive the judgment of Eternal Life, and those who are disobedient will go into second death.

Question.—Kindly explain what is signified by the word Lord, which occurs twice in Isaiah iii.: 1, once in capital letters and once in small.

Answer.—It is not generally known to Bible readers for what reason the translators make a distinction in printing the word Lord in the Old Testament. We therefore explain that when it appears in small letters—thus, Lord—it is a translation of the word adon, or adonai, meaning respectively ruler, master, Lord, or even sir, as in our language. It is a title of honour and respect, and is applied to God, our Lord Jesus, to angels, kings, husbands, etc. When the word is printed in capital letters thus, LORD—it is always a translation of the Hebrew word Yehweh—the self-existing one—or of Vali a contraction for Jehovah, and always refers directly to our Great God’. _Himself. To use the word Lord with LORD would be adding, as it were, to His majestic title, and calling Him the Lord Jehovah, as is evidently the case in the ‘Scripture you quote. There are other places where this occurs, and it will be found instructive to look them up and compare.

Question.—Are we to believe from Mark xvi.: 16-18 that all who are not baptised will be damned? Also is it true all those who have been baptised can do those things mentioned ?

Answer.—In the Revised Version of the Bible there is a footnote to Mark xvi. as follows :—”The two oldest Greek-manuscripts and some other authorities omit from verse 9 to the end.” This seems to us to be the only reasonable

explanation of the statements made in these verses. As to the word “damned,” it is found in the authorised Version fifteen times; but never in the Revised Version. The Greek word means condemned, and is so translated in the Revised Version. The whole race was condemned in father Adam. The whole race will be delivered from that condemnation in the “due time” referred to in I. Tim. ii.: 6, by Jesus Christ, who gave Himself a ransom for all. The full deliverance from sin and death to the perfection of human life will then be attained by all who will prove willing and obedient under the righteous administration of our Lord in His Messianic kingdom.

Question.—Why did God give us a Bible so difficult to understand? Why wasn’t it written in such a way that it could be as easily understood as the daily paper? •

Answer.—The Bible is generally conceded to be one of the most difficult books in all the earth to understand. The brightest minds of the world for centuries have differed as to its teachings. Whole libraries of books have been written by authors whose views have conflicted woefully with one another. The entire ‘Christian world to-day is divided up into more than 600 factions, whose ideas as to the teachings of the Bible are at variance with each other. Yes; the Bible is hard to understand, and few there are who do understand it. It is plainly evident that its great Author did not wish it to be understood by all, and the Bible itself testifies in harmony with this thought. The disciples came to the Master on one occasion and asked Him practically the same question that we are now considering. They said, “Why speakest Thou unto them (the people) in parables (dark sayings) ?” In other words, Why, Lord, do you not teach the people in plain and simple language, so that all can understand? “He answered and said unto them, Because it is given unto you (My followers) to know the mysteries of the Kingdom of Heaven, but to them it is not given” (Matt. xiii.: 10, I 1). The “mysteries of the Kingdom,” the knowledge of the Divine plan of the Ages revealed in the Scriptures, is only for those who come into harmony with the Divine will of the Almighty God, the Sovereign Lord of all creation. The Bible is a sealed book to all others, no matter how intellectual they may be (see I. Cor. 7-14).

Correspondence

The following letter has been received from a brother in .Queensland, and the thoughts suggested will no doubt be interesting to many and worthy of consideration:—

Dear Bro.,

Greetings in the precious name of our dear Saviour. It was some thoughts on the 17th chapter of Revelations that we were discussing, and I will try and state them as clearly as possible.

The beast with seven heads and ten horns seems always to refer to the Roman Empire. In the 12th chapter, a red dragon pictures the Roman Empire as a pagan system. In the 13th chapter the first beast is shown in a changed form as under Constantine. apostate Christianity became its religion; hence its mottled colour. In the 17th chapter, the woman is seen upon a Scarlet Beast. still having seven heads and ten horns; another change has taken place. Under the Emperor Charlemagne, the Roman Empire was restored, from the helpless condition to which it had been reduced by the Goths. It would have gone into total destruction had it not been for the support given it by the ‘Papacy. The woman representing the apostate church of Rome is seen seated upon the beast. Charlemagne was the first king to be crowned by the Pope. He was then said to be Emperor of the Holy Roman Empire, restored in all its glory. This was in A.D. 800. You will notice in the 11th chapter, verse 7, that the beast would ascend from the abyss and make war upon the witnesses, and overcome them and kill them; and this is what took place after the Roman Empire was restored. It was this restored Empire, called in the 13th chapter “the Image of the Beast,” that did all the dreadful persecuting of God’s people at the bidding of the Papacy during the period called by historians “the Dark Ages,” but by Papacy considered its Millennium, or thousand years’ reign, i.e., from A.D. 800 to A.D. 1800, when the time limit divinely decreed and declared by Daniel was reached. for there the 1260 years ended (Daniel 12: 7).

You will notice that this explains the angel’s meaning in verse 8 (Rev. 17). The Beast that was (Roman Empire) and is not, went into the abyss condition, about A.D. 476, at the hands of the Goths, and yet is revived again by Papacy—the second beast of Rev. 13—and not as some have thought, Great Britain.

The five kings in verse 10 were five forms of government of the Roman Empire. These had already passed when John was given the Revelation. “And one is,” Which was the Imperial form under which John was suffering. This was the sixth. The seventh lasted only about 200 years. The eighth form is the Papacy, stated in verse 11 as coming out of the seven (compare Daniel 7:7-8).

All historians know that the Roman Empire was divided into ten kingdoms—the ten horns of verse 12. These were to receive power with the beast for one hour, being 1000 years, from A.D. 800 to A.D. 1800, the Papal Millennium. All European nations, though speaking different languages, became Roman Catholic countries. These made war with the Lamb when they persecuted the saints, like Saul of Tarsus, Acts 9: 5. Now all this is past, but is not the Pope again to exercise authority over God’s saints? Never to my understanding. All are rallying their last dying strength. “Let the weak say, I am strong.” The armistice was only a lull in chaos. The next upheaval will bring complete destruction. Praying the Lord’s blessing upon your work of faith, labour of love and patience in hope.—Yours in His service,

J.H.B,

BRINGING HOME THE FLOCK.

Through pastures fair,
And sea-girt paths all wild with rock and foam,
O'er velvet sward, and desert stern and bare,
The flock comes home.

A weary way
Now smooth, then rugged with a thousand snares;
Now dim with rain, then sweet with blossoms gay,
And summer airs.

Yet safe at last,
Within the fold they gather, and are still
Sheltered from driving shower and stormy blast,
They fear no ill.

Through life's dark ways,
Through flowery paths where evil angels roam,
Through restless nights, and long, heart-wresting days,
Christ's flock comes home.

Safe to the fold,
The blessed fold where fears are never known,
Love-guarded, fenced about with walls of gold,
He leads His own.

O Shepherd King,
With loving hands, whose lightest touch is blest!
Thine is the Kingdom, thine the power to bring
Thy flock to rest!

Thankfulness is the mark of a generous spirit; it betokens a sensitive nature, one that lies open to the whisper of love ; a soul melodious, in whom the touch of love finds a glad response of life. Guy Pearse.

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PRICE-TWOPENCE HALFPENNY

The Contrast of Human Perfection and Human Depravity.

"And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the

prophet, 'They parted my garments among them, and upon my vesture did they cast lots.' And sitting down they watched him there 'Matt. 27 : 35-36.

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

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

Second, there were those cringing, hireling menials, too basely selfish to spurn a bribe, or to appreciate a principle, and who are ever willing to sacrifice principle for a trifle of present advantage or gratification. Of this class was Judas, who sold the Lord for thirty pieces of silver, and also all, of that infuriated mob which, incited by the priests, cried “Away with Him ! Crucify Him ! We have no king but Caesar ! His blood be upon us and upon our children !” Judas loved the money, and these loved the approval of the priests and rulers, and wanted to be on the popular side. How mean the bribe, how base the crime !

Third, there were those cold-blooded, cruel servants of the Roman state who, presuming to have no responsibility in the matter, cared nothing for the honor of Justice, or the vindication of right, It was their business to execute the mandates of their superiors, and they must do so at their own peril. Looking to their own interests, therefore, it was their business to drive the nails through the quivering flesh and to plant the thorny crown upon the victim’s head. It was an awful business, but they were schooled to it, so that the groans of anguish failed to reach their hearts. So, regarding the horrid transaction in the light of business, they thought only of their booty, and, with frigid indifference, sat down and watched the agony of the Lord, while they cast lots upon His vesture. And some even endeavored to add to the sufferings by cruel taunts and fiendish exultation.

How strange it seems that humanity, originally in the likeness of God, can sink so low ; and yet it is all too true. The depth of depravity to which an intelligent being can sink can be measured only by the height of the original perfection and glory. Satan fell from a great height to a corresponding depth, and so likewise man falls to the very depths of iniquity, unless he repent and be converted from the error of his way, and voluntarily submit to the healing influences of divine grace. Sin, with accelerating speed, ever tends downward to more and more vile conditions, until it ends in the shipwreck of everything that is noble and pure; and “sin when it is finished bringeth forth death.”

As we look at the various manifestations of wickedness on the part of those who crucified the Lord, it is a sad comment upon human depravity to notice that the very same elements have been in the world ever since ; and alas! are present still. And the special victims of their hate have been, and still are, the meek of the earth, who have taken up their cross to follow in the footprints of the crucified one—the body of Christ which fills up the measure of His sufferings. (Col. 1: 24). All through the age there have been those anxious to deliver them to death, who, for envy, hypocritically assumed to be the representatives of God to condemn them, and to seek them out, and hunt them down, and kill their influence, and deliver them over to be crucified. This is the Pharisaical class—the class represented by the chief priests, the scribes and Pharisees. There has also always been the hireling class, ready to sell their services to such leaders for the paltry bribes they have to offer for the favor of their leaders, for the convenience of being on the popular side, or for a trifle of financial or social advantage. This is the Judas Class—a class which, like Judas and like the priests and scribes and Pharisees, know and secretly recognize the truth and righteousness exemplified in the body of Christ, yet who nevertheless dislike them, hate them, and are ever willing to make merchandise of them—to deliver them over to scorn and contempt, if not, as in former times, to prison and to death, for the mean advantage of popular favor.

Then there are still the cruel cold-blooded menials who, with complacency and indifference, and yet with curiosity, sit down and watch the sufferings of the body, and wonder what will happen next. They are surprised and puzzled by the fortitude which daily takes up the cross and follows after Christ, they cannot understand the motives that inspire it ; they have no faith in the rewards to which the consecrated look, and they curiously watch them to see if, perchance, their God will interpose and deliver them. And when they see no miraculous interposition in their behalf, but that instead they bear the cross to the bitter end of sacrifice, they regard them, like their Head, as “smitten of God and afflicted,” and to the sufferings are added their reproaches. And so every member of the anointed body can say with

the Head, "The reproaches of them that reproached Thee are fallen upon me."

The important concern to all who are thus suffering with Christ in any measure is that they bear it with the same humility, benevolence and fortitude that characterized Him under the most crucial tests of endurance. He was not surprised by the exhibitions of human depravity : He knew that He was in an unfriendly world bound by sin and largely under the dominion of the prince of darkness, and therefore He expected reproaches, taunts and persecutions, all of which He endured patiently while His great loving heart, almost unmindful of its own sufferings, was full of pity and of loving concern for others. Have we indeed so much of the Master's spirit that we can thus suffer with Christ, meekly bearing reproach and trusting to heaven's vindication of us in due time? "If when we do well and suffer for it, ye take it patiently, this is acceptable with God ; for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps; who did no sin, neither was guile found in His mouth : who, when He was reviled, reviled not again ; when He suffered He threatened not, hut committed Himself to Him that judgeth righteously." Therefore let us "consider Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds." (1 Pet. 2: 20-23; Heb. 12 : 3). And let us also see to it that we bear the reproaches of Christ as He bore them, —with pity and prayer for the erring and depraved, if perchance God may grant unto them repentance; and with humble fortitude esteeming it a privilege to prove our devotion to the Lord by enduring hardness in His service as good soldiers.

But what shall we say of those who hate the Lord's body without a cause, who for envy deliver them to persecution and death, or of those who for bribes betray the innocent, or of those who, with frigid indifference, but curious interest, calmly watch the sufferings of the body, as the Roman soldiers did of the Head, saying, "Let be, let us see whether Elias will come to save Him." "O my soul. come not thou into their secret unto their assembly, mine honor, be not thou united." Their way is the way of death. When the noble spectacle of loyalty to God. to truth and righteousness, and of Christian fortitude in enduring hardness and persecution meekly and patiently, fails to move and win the hearts of men, what more remains to be done for them? The goodness of God exemplified in His children as well as in other ways should lead to repentance, but if it only hardens the heart and steels it against the further influences of divine grace, sad indeed is the condition of such a soul. It is not ours, however, to judge such ; hut it is our part to shun the company and counsels of all such. "Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful : but his delight is in the law of the Lord and in His law cloth he meditate day and night.

For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

PALESTINE.

FROM ancient history we learn that, after the return of the children of Israel from the Babylonish captivity, many and sore were their afflictions. As we read Daniel's prophecy of the combats between the King of the north and the King of the south and consider that the little land of Palestine was as a passage way for these contending forces we may be able to realize a little of the continued distress upon that land.

It was not till Rome became mistress of the world that there was a cessation of these martial invasions ; but many internal factions disturbed the peace of the land. Josephus tells us that, when the Romans sent to take an account of their substance for the purpose of taxation, the Jews at first rebelled but were persuaded by their high priest to submit; yet there was one named Judas who said this taxation was no better than an introduction to slavery and exhorted the nation to assert their liberty. The result was wars, murders and seditions until the very temple of God was destroyed.

Although later, Herod arose and the temple was rebuilt the Jewish people were subjects of Rome and longed for deliverance.

How eagerly they must have read the prophecies of Daniel and Isaiah. for we read that the people were in expectation and all men mused in their hearts of John, whether he were Christ or not. They were looking for the Messiah who would restore again the Kingdom to Israel.

But the hearts of the people were not ready ; and God's great plan was not only for the restoration of Israel, but for the uplift of all His human family in due time; so He, who came to His own people, was not received by them, hut at their instigation put to death ; and they said. "His blood be on us and on our children."

Only a few years after the crucifixion of Jesus Christ, Jerusalem was destroyed and the children of Israel scattered among the nations.

While the Lord said, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve," He has also said. "I will bring again the captivity of my people Israel and they shall build the waste cities and inhabit them, and they shall plant vineyards and, drink the wine thereof ; they shall also make gardens and eat the fruit of them. And I will plant them, upon their land, and they shall no more be pulled up out of their land which I have given them," . We surely see the beginnings of these conditions in Palestine now, and an account of the whole-hearted manner in which the Jews are rebuilding and planting in Jerusalem was told a short time ago by Sir A. Davies to a large audience (mostly Jews) in Melbourne. He said the most modern and scientific methods of cultivation were employed, with magnificent results. as shown by the contrast between the orange groves of the Jews, and those of the Arabs. The Colleges of Agriculture, endowed by wealthy Jews, were thus doing a great work; yet he seemed to be even more impressed with the work done at the baby welfare centres. Here both Jewish and Arabs mothers received instruction and hundreds of lives were thus being saved. Education and hygiene went hand in hand, and he said, you would not find such ideal conditions in any other schools, as were to be found in Palestine. Sir A. Davies urged the Jews to co-operate more and more with their brethren to establish them in Palestine. He said. "We (Christendom) have come to

the cross roads and are looking to the third Commonwealth of Israel for a solution of the problems that face us.”

Isaiah 59: 20-21 tells us that the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, and God’s word shall not depart from them henceforth and for ever; then will Isaiah 2 : 2-4 be fulfilled. Messiah’s Kingdom will be established, and from Jerusalem shall go forth the word of the Lord; so it is only through Christ that these problems can be solved.

During Sir A. Davies’ address, he said lie disembarked at Port Suez and visited the British and Foreign Bible Society to enquire how their work was progressing, and was told that, during the year, 700 Bibles had been sold to Mahommedan Colleges. He called it an astounding thing; yet surely we see the hand of God in it all.

There is only one name under heaven given among men whereby we must be saved, and as the house of Israel in bondage to Rome was in expectation of some great event, or release at Christ’s first advent, so the whole world to-day, in bondage to sin, desires a release which can only be accomplished by our Lord and Saviour Jesus Christ.

THERE is a sentiment fairly general that it matters little what we believe, that there is no need for any statement of the lines of faith in connection with Christian fellowship. This is surely a great mistake and is part of the Laodicean disposition of lukewarmness. flexibility, and, like Bunyan’s Mr. Pliable, ready to change around and fall in line with any and all to save trouble, peace at any price. The Christian has a definite purpose, a definite message, and is represented as a Roman soldier in full armament ready to contend for the faith, and to suffer and die in loyalty to God and His faith. Nothing can be accomplished by shilly-shally compromising methods. We may and should gladly compromise our personal preferences, and we must respect the thoughts of those who may differ from us, but we must be careful not to endorse or lend our influence in support of error or wrong method. The Christian Religion is an uncompromising one. Man did not formulate it, and no power on earth has right to alter its doctrines. Any other religion can change its fundamentals and like Bhuddism be ready to accommodate all and sundry, but Christianity and its principles are firm and immovable. It must be accepted as it is or rejected, a compromising middle course means rejection. Revelation 3: 16-18.

A few lines from the “The British Weekly” are to the point, “Like every society the church has its constitution. Like every society it must have rules. It must indicate in some way the extremes, within which it permits liberty. It must draw up certain statements which if it is to be effective, it assumes as held by all who are within the community. The very reason for a church’s existence is that it stands for something; that it stands for certain convictions or doctrines regarding God and man, regarding faith and duty. No society can so much as begin to exist, far less sustain itself and develop amid all sorts of fluctuations, until it lays down some basis in the region of thought or experiences which is to be regarded as common and essential.”

RE EVOLUTION.

Professor Edward Grant Conklin, of Yale University, has said that in bodily evolution man has made no marked progress for at least 20,000 years. That being so, and there is absolutely no evidence to the contrary, it remains for those who accept the theory of human evolution to explain how it could be that the lower forms of life could so commendably progress from stage to stage, and then, after reaching the higher level of man as we know him, with his ability to appreciate the beautiful and what is noble, what is kind and just, he should have ceased to progress, and on the contrary he has undoubtedly been degenerating for the past 6000 years, which the scripture shows to be the whole of human history.

The Professor continued, “Undoubtedly there have been minor changes in the human body ; probably an increasing resistance to certain diseases, due to the elimination of those persons who were more susceptible, as well as certain degenerative changes in sense organs, hair, teeth, and toes, but such changes are insignificant when compared with those which marked the transition of our human ancestors to man, or all those changes which brought about the differentiation of the primary races of mankind. The physical evolution of man has slowed down almost to a standstill.”

The suppositionary transition of our human ancestors is of course contrary to the scriptures, which distinctly state that man was created perfect. but after sin entered death passed upon all, and quite the reverse of evolution has been taking place—degeneration has been in operation with increasing pace, and man “waxes worse and worse” in fulfilment of prophecy. 2 Tim. 3: 1-7.

ADELAIDE CONVENTION.

The Easter Convention at Adelaide has proved to be once again a time of helpful ‘Christian fellowship. Those in attendance would seem to be agreed that the Lord’s blessing was upon the gatherings of His people. A rich blessing was realized in the keeping of the memorial of our Saviour’s death on the Good Friday evening, when we were reminded once again that all our hopes of life and blessing centre in the precious Lamb, of God, who died on Calvary’s tree. We were also reminded once more of our privilege of sharing in our Saviour’s sufferings, symbolized by the cup which all His true followers are invited to partake of. “If we suffer we shall also reign with Him.” ‘On Easter Saturday and Sunday, some good thoughts were expressed in connection with the Bible study on I Peter I, which claimed our attention on both afternoons, and while it would be agreed to by all that much more could have been got from the chapter under consideration if time permitted, nevertheless the main theme of the Apostle would seem to have been brought before our minds, and we trust will encourage us to further zeal and diligence in God’s

service, and cause us as “obedient children” to hearken carefully to our Heavenly Father’s Word.

A discussion on “the Wisdom from Above” and Praise and Testimony meetings also helped to occupy our time profitably; and helpful exhortations on “Working out our Salvation,” “Christian Faith,” “Christian Unity,” “Christian Liberty” were given by various brethren. the Convention coming to a happy close with a meeting at Lawler on the Monday, when we listened to the address, “Counterfeit of Truth,” in which the speaker showed the need we have for watchfulness and prayer in view of the many subtle snares, of this evil day, and stressed the necessity for the exercise of a good strong faith in the promises of God which will enable us to overcome the adverse conditions which surround us in the world.

‘The meetings concluded with the singing of “Praise God from Whom all blessings flow” and “God be with you till we meet again.”’

TELL JESUS.

Tell Jesus when life’s burden seems too great for you to bear;
Go, lay it at the feet of Christ, and know that He will care;
And tell Him all the little things that come to cloud your way,
The puzzles and perplexities that trouble you to-day.
Tell Jesus all there is to tell—about your daily needs—
About the dim uncertainties through which your pathway leads
About the cherished hopes that lie, crushed lifeless at your feet
The golden dreams left unfulfilled—the labour incomplete.
If you could know how tenderly He makes our cares His own,
You would not stand apart again and bear your pain alone:
You would, not miss the joy and peace of walking at His side
Of finding tempest changed for calm and sorrow sanctified.
I tell Him all the story now;’ no other friend could be,
In morning light or evening shade, what Jesus is to me;
His loving heart is still ,the same, to-day as yesterday,
And in His love I find my rest and in His strength my stay.
Selected.

True wisdom consists in knowing one’s duty exactly : true piety in acting what one knows.
—Bishop Thomas Wilson.

THE FUTURE HOPE.

“Where shall the ungodly and the sinner appear.” 1 Peter 4: 18.

IN setting forth the future hope of the world, we are not teaching that the unregenerate shall be taken to heaven, where they would be utterly out of harmony with their surroundings and be required to be converted after getting there. We stand by the word of God that there is no present salvation for those who do not walk in the narrow way to life, which the Redeemer Himself says, few find. We stand by the scriptures which say that salvation at the present time is only for the little flock, who through much tribulation shall enter the Kingdom. We stand by the scriptures which teach that this Kingdom class now being developed is the seed of Abraham under the Lord their Head. We stand by the scriptures which show that through Christ and His body members when completed in the first resurrection, a blessing shall extend to every member of Adam’s race—not that they will be blessed with an opportunity to sit with Christ in His throne and experience a change of nature from human to Divine—but an opportunity to obtain that which was lost in Adam—human perfection, and the enjoyment of everlasting life under paradisaical conditions.

Therefore, while holding that those not justified through faith in Christ are hopeless so far as the “high calling” is concerned, we dispute the view held by Brother Jonathan Edwards that the righteous will look over the battlements of heaven and see in eternal torment their friends who died out of Christ, “The Apostle’s question is where they shall appear? Let it be noted that he does not say that they shall appear in a place of eternal torment, as though our Heavenly Father were devoid of every sentiment of love towards the world of mankind. It is surely unthinkable that He should have made such a merciless provision for the fallen race “born in sin and shapen in iniquity.” Our Redeemer assures us that these children of Adam, who are without God and without hope in the world, blinded by Satan, have not been dropped down into. a place of torture, but have merely fallen asleep in death waiting for the time when God shall establish His Kingdom under the whole heavens, when Satan shall be bound and be no longer permitted to deceive the nations; and that then, not only the living will receive His favor, but all that are in their graves shall come forth, not from purgatory, but from their graves.

The world’s salvation is to be one of restoration, and is pending upon the thousand year reign of Christ, Our Lord came to seek and. to save that which was lost—an earthly home and an earthly life, He has already made the purchase, but has not yet taken delivery of the purchased possession.

The same Apostle, who uttered the words of our text, pointed out in the 3rd of Acts that the restitution of all things was spoken by the mouth of all the Holy Prophets, and shows that those alone who refuse to submit to the righteous rule of Christ are to be destroyed from among the people. The scriptures distinguish between the first and, second death, the former being called a. "sleep" and the latter a "lake of fire."

The world's resurrection day and the world's judgment day are one and the same. They are to be raised not only in body but in character and made alive, for, as the Apostle Paul declared, "As all in Adam die so all in Christ shall he made alive." The fullness of life that was lost in Adam is to be repossessed by him, and all others who obey. Christ, in due time.

How strange that we were so long deluded that we heard the voice of man instead of the voice of the Son of Alan! How glad we are that He assures us that not only "the first fruits of them that slept" shall come forth in the first resurrection, but also the great mass of mankind shall come forth also, And the Lord tells us for what purpose, but His words are mystifying, because of a wrong translation in our common version. The revised version makes the matter clear, saying that they shall come forth unto a resurrection (a, raising up out of sin and death conditions) by judgments, chastisements and corrections, with rewards for every good endeavor.

Thus, during the Millennial Age, the ungodly of the present time shall have an opportunity to know the Lord and to understand the advantages of righteousness, and by obedience to that clearer knowledge attain to life on the human plane with the earth as their Paradise. Isa. 11:1-11; Isa. 35: 1-10.

SOME BETTER THINGS FOR US

Someone may say "We admit that when Christ's Millennial reign begins, and the knowledge of the Lord is filling the earth, that these conditions will make it more favorable to the ungodly than is the case with those who are striving to live Godly in Christ Jesus at the present time.

But would not this imply an injustice on God's part in that He has made the way so narrow during the Gospel Age? Would it not imply that it is partial in giving to those more zealous for righteousness severer trials?

We answer that this view is the result of an imperfect understanding of the Divine programme. It ignores the Lord's declaration that those being selected during the time the narrow way to life is open, are to have a much higher reward than that which is provided for the world. Alan was of the earth, and in sinning he did not lose a heavenly home but an earthly one.

His redemption, therefore, would restore him to the perfection in which he was created, in harmony with God. His proposition is the return of the race to human perfection and to have His will done on earth as in heaven. To this end we read that the earth abideth forever. Eccl. 1: 4.

The reward for the Church as the Bride of Christ is that they shall partake of the Divine nature and be His joint-heir on the throne in the heavenly phase of the Kingdom. When, therefore, the difference of reward is considered, and the difference of salvation borne in mind, it will be seen that those who are now drawn and called to sacrifice the human nature have the very cream of Divine riches. Nevertheless, the blessings coming to the world will leave nothing to be desired, for their greatest hopes will be realized in a World-wide Eden with every earthly blessing.

Romans 7 : 7-25.

Please explain briefly the Apostle's meaning in Romans 7: 7-25. The Apostle's thought is this: At the time of Abraham. God said : "Abraham, I intend to bless the world, and I will tell you, about it in advance. Through your posterity I will do it, for I have found you faithful as a servant." St. Paul was one of those included in that promise (see Heb. 7 : 9-10). Abraham was not under sentence of the Law; but he had the promise that a blessing would come to him and to all others.

Several hundred years after this God entered into a special covenant with the nation of Israel. They bound themselves by the Law Covenant that they would do certain things; and God promised that the reward would be eternal life. But they could not fulfil the conditions, and consequently they came under the sentence of death. Therefore, they were worse off in that respect than if they had never come under the Law Covenant, for they had already received, prospectively, the forgiveness of sins; but now, being unable to keep the Law Covenant, they came again under condemnation to death.

The remainder of the world of mankind was condemned once. God had said that He would bless all those who kept the Law ; and the Jews had their opportunity, but failed because of inherent weakness. So the Law, St. Paul states, brought them death instead of blessing. How did this awaken in them what He says here? "I had not known sin but by the Law." Suppose that before the Law was given, a man did not know it was wrong to steal or kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. Before that Law Covenant came, says the Apostle, not having the Law specified to me, I was not under it. But now I know ; and sin came upon me because I could not keep what I saw and what I agreed to do.

Sin lives. What sin? Original sin, Adamic sin, which passed from Adam through heredity upon all his children. God said to Abraham, I intend to bless all the families of the earth. I intend to remove the curse. Those who failed to keep the Law had come under the curse of the Law, as well as under Adam's curse, so that in addition to the curse that came upon all of Adam's children, the Jew came under the curse of the Law. That which the Jew thought to be unto life, he; found to be unto death. The Law Covenant promised that if the Jew would do these things he would live. But he could not do them, and the Covenant brought condemnation and death upon him. The Apostle does not say that the

Law Covenant was just and good, but, that the Law was just.-the Law was good. not the Covenant. God's Law is

always the same, but He will make a better Covenant ; for finding fault with the Law Covenant, He said. "I will make a new- Covenant." If God was not finding fault with the Old Covenant, why make a new one? Heb. 8: 8-13, The unsatisfactory feature of the Covenant was that it could not give life to Israel. God knew this beforehand, but they did not. God wished them to learn this great lesson that because of their own deficiency they needed the merit of the sacrifice of the Redeemer. This lesson must also be learnt by the whole world. when in due time all the blind eyes will be opened and the deaf ears unstopped, and all understand the condition of God's arrangements and the provision He has made.

Question Box,

Question.—Will You, please explain Ezek. 37 : 1-14, in which is described the resurrection of the dry bones.

Answer.—The dry bones represent the Israelitish nation. As a people they had lost heart. lost hope, and said : "Our strength is dried, and our hope is lost, we are cut off from our parts"—from all tribal and national union. They were then in captivity to Babylon, strangers in a strange land, with the future dark before them and little or no prospect of their ever being restored to Divine favour again. The hand (power) of the Lord was upon Ezekiel, causing him to see the vision—he was not transported to any literal valley of dry bones. The message which the Lord would have conveyed to the people through this vision was that God had the power and would exercise it. by which these who were dead and dried as respected their national hopes. would be gradually revived, would gradually become one homogeneous people, a nation in their own land. First the dried and hopeless ones would come together, then they would begin to unite one to another. and gradually assume a national existence, and finally would be infused with the Spirit of the Lord as the breath or energy of national life, begotten of faith in the promises, would return, and they would stand again as a nation.

Question.—Does the soul of man sleep when the body is dead?

Answer.—In the experiences of those rendered tin-conscious by accident, by drowning almost to the point of death, or by various other means, the universal testimony is that they have been in a condition void of knowledge or realisation. Their minds became a blank exactly similar to the conditions relating to sleep. Throughout the Scriptures, the condition of death is likened to that of sleep (Psa. 13 : 3; Dan, 12: 2; Acts 7: 60; I. Cor. 15: 18). The old Pagan idea of a condition of consciousness after death is absolutely contrary to the teachings of the Bible. which declare in unequivocal terms that "the dead know not anything" (Eccles. 9: 5-10). The condition of death would be absolute if it were not for the fact that Christ died to redeem the race (I. Cor. 15: 18). As the result of Christ's redemptive work, all are to be awakened from their graves and come forth (not from heaven. hell, or purgatory). It is the soul, the conscious, intelligent being, and not the body, that is coming forth from the tomb, the sleep of death, for it was the soul that died, fell asleep (Ezek. 18: 4-20; Acts 3:23 ; Psa. 146:4).

Question.—What is the best answer that one can give to those who claim that the early chapters of Genesis are not to be taken literally but allegorically (i.e., that there was no Adam and Eve) ?

Answer.—The Scriptures are so plain on this matter that it seems impossible for any one to accept them as the word of God and doubt the actual existence of our first parents. The 5th chapter of Romans is sufficient reply in itself, to any who recognize Paul as an inspired Apostle of the Lord. Verse 12 reads, "As by one man sin entered into the world and death by sin, and so death passed upon all men." Verse 14. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, and every verse clown to the 19th contrasts the sin of Adam and its universal effect upon the race, with the righteousness and death of Christ, by which means justice is to be satisfied, and all accepting such means of grace are to be justified. A similar statement occurs in 1 Cor. 15: 21-22. "For since by man came death, by man comes also the resurrection of the dead. for as in Adam all die, so all in Christ shall be made alive again." It is an absurdity to suppose that the whole race of mankind could be condemned to death in a suppositionary man. It is absurd to think that a suppositionary man could sin and that justice could condemn all men to death because it was supposed that a -suppositionary man had sinned. No one can doubt the fact that all are born in sin and under condemnation to death—"by sin came death and death passed upon all men."

There is no doubt regarding the existence of Jesus Christ, and that He died for all. It is unreasonable to suppose that Paul was placing a real Jesus in opposition to only a fancied Adam. As certainly as there 'was the one man on whom was laid the iniquity of us all, there was also the other man, Adam. by whom all were born sinners. Only because all were included in the sin of Adam (an all be included in the redemption affected by Christ.

Paul corroborates the reality of our first parents, 1 Tim, 2: 13-14. "For Adam was first formed, then Eve. Adam was not deceived, but the woman being deceived was in the transgression" ; also 1 Cor. 15 : 45, "The first man, Adam, was made a living soul." That is surely again quite sufficient for any Christian.

In Jude 14 we read Enoch was the 7th from Adam. In Luke 3 : 38, tracing the genealogy of Jesus back to Adam, we read, "the son of Seth, which was the son of Adam, which was the son of God."

In the fifth of Genesis we have the statement that Adam lived and had a son named Seth, when 130 years of age, and also that he lived for 800 years after that, and died. being 930 years old.

Surely no Christian believer can for a moment doubt such plain inspired testimony. Those who cast doubts on such definite truths may be "Higher Critics or Evolutionists," but they can have no claim to the name of Christian in the new Testament sense, for if they were not included in the one man's sin they cannot be saved by the perfect man's sacrifice, they cannot then have exercised faith unto salvation.

Regarding other matters in the early chapters of Genesis, In what possible way could the statement of creation

he an allegory? The very order of creation is recognized now by scientists, being corroborated by Geology, etc. Then also the deluge is a known fact, also attested to by Geology and ancient history.

Please explain Luke 17: 22.

“The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.”

The subject was the coming Kingdom, and Jesus had just said that it would not be with outward observation (outward show). He then said to the disciples that they, too, would one day desire to see one of the days of the Son of man. No doubt He had in mind that He would be taken from them, and they would personally recall the happy days of His visible presence. But it seemed, also, that He was speaking of His second coming, and how there would be an expectation of Him coming again, in a form visible to the human eye, and He gives the warning, so that they should not be deceived by those who would say “lo here, or lo there,” etc.

NOTE.

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

HISTORICAL EXCERPT

(Milner.)

THE ENGLISH CHURCH—CENTURY SEVEN.

OSWALD, the new King of Northumberland, had, in his younger days, lived an exile in Ireland. and had there been baptised. Desirous of evangelizing his people, he sent for a pastor out of Ireland, who, after he had made some fruitless attempts, returned into his own country, complaining of the intractable disposition of the Northumbrians. “It seems to me,” said Aidan, a monk, who was present at his complaints, “that your austere manners and conduct toward them was unsuitable to their state of ignorance. They should be treated like infants with milk, till they become capable of stronger meat.” The consequence was, what probably Aidan little expected ; he was himself deputed by an Irish Council to enter on the mission.

The character of the missionary would have done honour to the purest times. To him Bede applies the expression, that, “he had a zeal for God, though, not fully according to knowledge.” Oswald gave him an episcopal See in the isle of Lindisfarne. But there was a great difficulty which attended his ministry; Aidan spoke English very imperfectly. Oswald, therefore, who thoroughly understood Irish, acted as his interpreter. The zeal of this monarch was indeed extraordinary, to induce him to take such pains. Encouraged by his protection, more Irish ministers came into the north of England, and churches were erected ; the gospel was preached and Northumberland recovered, by the zeal and piety of the new missionaries, the ground which it had lost by the expulsion of Paulinus. Even to the year 716 the principles of evangelical piety flourished in the Irish school among this people ; at which time they were reduced to the Roman communion,

Aidan was a shining example of godliness. He laboured to convert infidels and to strengthen the faithful ; he employed himself with his associates in the Scriptures continually. He strictly avoided everything luxurious and every appearance of secular avarice or ambition ; he redeemed captives with the money which was given him by the rich ; he instructed them afterwards and fitted them for the ministry.

The King was not inferior to the prelate in his endeavours to promote godliness, he cheerfully encouraged every attempt to spread the knowledge and practice of godliness among men.

In the meantime Byrtnus was sent from Rome into Britain, who arriving among the West Saxons and finding them all pagans laboured to instruct them. Cynigilsus, their King, the father-in-law of Oswald, received baptism from him, The two princes gave to Byrtnus the city of Dorchester (now Dorchester), where he resided as bishop and the gospel was propagated with success through this branch of the heptarchy.

In Kent Eadbald died in the year 640, and was succeeded by his son Eadbert, who reigned 24 years, was zealous in the support of godliness, and was the first Saxon King who totally destroyed all the idols in his dominion.

Oswald, when 38 years old, was slain in battle by Penda, King of Mercia, who was a pagan. Later his son, also named Penda, wished to marry the daughter of Oswy, brother and successor to Oswald. His reception of Christianity was made the condition, and the young prince, we are told, on hearing the doctrines of the gospel preached, was induced to declare that he would become a Christian, even if Oswy's daughter were denied him. Two years before his father's death he married the Northumbrian princess and encouraged Christianity in that part of his father's domain which was committed to his government. But Penda the elder renewed hostilities against Oswy and at length was slain in battle. Oswy, now master of Mercia and Northumberland, applied himself to propagate Christianity among his new subjects. Through his influence also the gospel was restored to the kingdom of the East Saxons, and London, which had rejected the ministry of Mellitus, again embraced the religion of Christ.

In this century Kentigern founded a monastery in North Wales and appointed Asaph as bishop of Llan Elwy. That the pastors laboured with simplicity and success has been evidenced, for numbers were turned from idols to serve the living God. But the zeal and purity of the Christian spirit seldom last much longer than thirty or forty years in any place. The native depravity of man gradually quenches the Spirit of God, and the power of godliness is soon buried, or at least very faintly subsists in the rubbish of factious contentions and worldly lusts. This I find to have been the case in the latter part of the century in England. Let it suffice us to say that our ancestors saw in this century a blessed time,

the fruits of which will abide for ever.

A SOLITARY WAY.

“There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is ‘stranger’ to our joy,
And cannot realise our bitterness.
‘There is not one who really understands,
Not one to enter into all I feel;’
Such is the cry of each of us in turn.
We wander in a ‘solitary way.’
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must -live its inner life of solitude.”

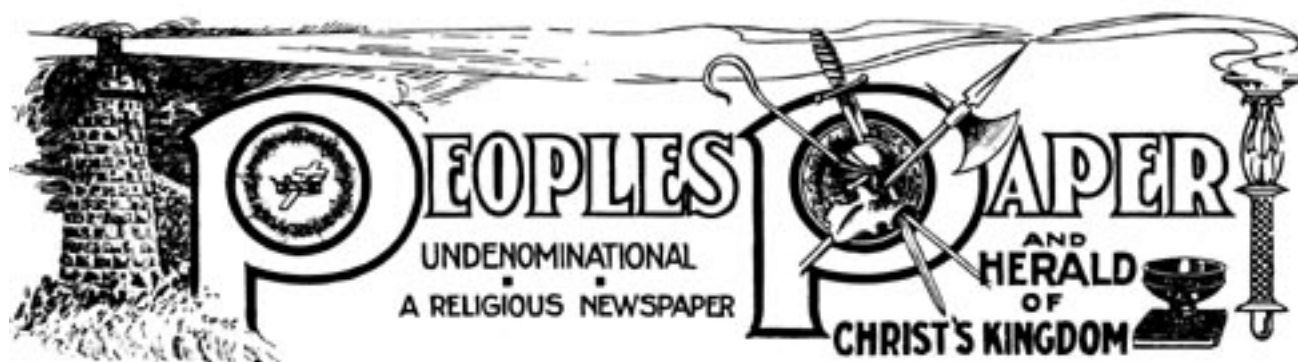
“And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be first.
He therefore keeps the secret-key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, ‘Come to Me;’
And every time we are ‘not understood,’
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have a ‘solitary way.’

“And when beneath some heavy cross you faint,
And say, ‘I cannot bear this load alone,’
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which ‘no one understands,’
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well.
In all points tempted. He can feel with you.
You cannot come too often, or too near.
The Son of God is infinite in grace;
His presence satisfies the longing soul ;
And those who walk with Him from day to day
Can never have a ‘solitary way.’”
—selected.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

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PRICE-TWOPENCE HALFPENNY

Knowing the True God.

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Jno. 17 : 3.

(Continued from March Number)

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

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

"I'm not my own, dear Lord—to Thee

My every power by right belongs;

My privilege to serve I see,

Thy praise to raise in tuneful songs."

"And so, beside Thy sacrifice,

I would lay down my little all,

'Tis lean and poor, I must confess

I would that it were not so small."

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

As we think of these things, how do they affect our minds? Do we find ourselves lifting up holy hands in prayer to God that such devotion, love and sacrifice may ever characterise our lives? Do they quicken us to renewed appreciation of the greatness of the privileges enjoyed, and send us forth to glorify our God, and be a blessing to those about us, imparting to them something of the knowledge and the joy that have transported us above the trivial things

of earth? Or do we think of this picture of consecrated zeal, as being merely a beautiful ideal, and go on our way much as we might do if we were not making claims of special consecration of self-denials, of giving up human rights and privileges? Do we feel no burning zeal to herald forth the Message of God's grace that we so often sing of as being a theme so rich and so engrossing, that even in the Ages to come it will continue to be our employment and joy to tell "the old, old story of Jesus and His love." ?

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

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

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

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

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

It seems only necessary to turn our minds back to those earlier days of our introduction into the wonderful secrets of our Father's plan to appreciate these words of the Apostle. How strong was the beginning of our confidence ! How- firmly fixed our determination ! And oh, how great our joy when we realised ourselves in the days of our Lord's presence, and standing in the very midst of the great dispensational changes that had been the theme of the holy Prophets and Apostles; that we had reached the time of that great event which had been so earnestly and prayerfully hoped for on the part of the faithful Church of Christ—the Second Advent of our Lord—the hope that had inspired the true Church all through the Age, as she went forth to fulfil her Divinely ordained mission.

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

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

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

patience, the sure testimony of true love for Him. Every opportunity then for serving” Him in all -the ways provided will he eagerly grasped—privileges great or small, for serving the brethren, for proclaiming the blessed tidings of the Divine Plan, for comforting and encouraging those about us.

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

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

YEAR UNTO YEAR.

As year unto year is added, God’s promises seem more fair:
The glory of life eternal,
The rest that remaineth there:
The peace like a broad, deep river
That never will cease to flow;
The perfect, divine completeness
That we shall one day know.

As year unto year is added,
God’s purposes seem more plain:
We follow a thread in fancy,
Then catch and lose it again;
But we see far on in the future
A rounded, perfected bliss:
And what are the wayside shadows,
If the way but lead to this?

As year unto year is added,
And the twilight of life shall fall,
May we grow to be more like Jesus,
More tender and true to all:
More patient in trial, more loving,
More eager His truth to know:
In the daily paths of His choosing
More willing in faith to go.—Anon.

NEW WATER INSTALLATION FOR KFAR MALAL.

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

BOOKLETS.

The Lord’s Return, 4d. each.
Death, Hell and Spiritism Explained, 4d. each. I Will Come Again, 3d. each.
Do the Dead Know Anything ? 3d. each
BEREAN BIBLICAL INSTITUTE,
220 Glenferrie Road, Glenferrie, Melbourne, E.2.

In Remembrance.

ONCE again it is our privilege to commemorate our Lord’s death as the “Lamb of God that taketh away the sin of the World,” or, as Paul stated it, “Christ our Passover is slain for us.” For very nearly 1900 years has this most vital matter been observed by Christians, Who to the extent that they have been able to get away from formalism and to grasp the deep significance of the simple emblems partaken in memory of the Saviour’s love, have realised, how great

a means of grace this little service is. How., it brings us face to face with the absolute justice, which is the foundation of God's throne, in that the only way to save rebellious man was the sacrifice • of His own, in order that the death penalty resting on mankind might be lifted. "Without the shedding of blood there is no remission of sin."

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

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

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

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

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

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

The Lord's intention was undoubtedly that as year by year Israel had commemorated the Passover in Egypt, which was but a type of His own death as "Our Passover." there was no need to further observe the Mosaic deliverance of the First Borns in Egypt, and of all Israel from bondage, for the reality had come, and His blood would be applied to deliver the Church of .the First Born, and later, to deliver the whole world of mankind from the bondage to sin and death.

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

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

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

WATCH AND PRAY.

Communion with the Lord in prayer brings,:

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

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

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

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

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

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

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

PEOPLES PAPER.

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

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

CHURCH UNITY.

Anglican Bishop's Optimism.

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

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

"The Age," 18th December, 1928

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

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

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

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

The end of this age draws near, and there will be a similar reckoning to be made, and punishment to be inflicted. as that, at the end of the Jewish Age. Our Lord, speaking to the Religious Rulers of Israel, said (Matt. 23:35), "Upon you may come all the righteous blood, shed upon the earth from the blood of righteous Abel, to the blood of Zecharias, whom ye slew between the Temple and the Altar. Verily I say unto you all these things shall come upon this generation."

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

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

Correspondence

Ireland.

Berean Biblical Institute,
Melbourne.

Dear Brethren,—I am sending you M.O. for 3/-, for the new edition of "Foregleams of the Golden Age." The old book I am very much pleased with. I think so much of it, that I had intended sending for three, but please send me this

new one. I received the December number of the People's Paper. I had not received the previous numbers for October and November. I like this paper very much, and am so glad that I ever received it. I never read any book I was so much delighted with, as the "Foregleams of the Golden Age." Please send the book ordered at once. With love in the Lord,

Dear Bro.—Greetings in our dear Saviour's name. Enclosed you will find (notes), which we are sending to spread the glad tidings. The Lord has been very gracious and kind to us, showering blessings on our heads day by day. I have just been thinking of the little hymn, No. 324. How suitable for every day are these little verses. We enjoy the Herald and People's Papers. "Right Thinking" and our "Sanctification," are very good indeed. I trust and pray, we will strive to follow closely in our Master's footsteps, growing in grace, knowledge, and love. No doubt you had a happy time at Christmas Convention; soon the memorial season will be round again. We are very isolated here; we have a little service on Sunday mornings, often just ourselves and children. Sometimes Bro. and Sis. C—. are able to come along, but it just seems to hold us together, and help us to feel that the truth is precious. If you happen to be passing this way at any time, just let us know please. Will close now. Bro. joins in sending love. Your sister in Christ.

M. W.

THE GLAD SURRENDER.

Take Thine own way with me dear Lord,
Thou canst not otherwise than bless;
I launch me forth upon a sea
Of boundless love and tenderness.

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

I will not fear Thee O my God;
The days to come can only bring
Their perfect sequences of love,
Thy larger, deeper comforting.

Within the shadow of this love,
Loss doth transmute itself to gain;
Faith veils earth's sorrows in its light,
And straightway lives above her pain.

Beneath the splendour of Thy choice,
Thy perfect choice for me,
I rest Outside it now I dare not live,
Within it I must needs be blest.

Then may Thy perfect glorious will
Be evermore fulfilled in me,
And make my life an answering chord
Of glad, responsive harmony.

Oh! it is life indeed to live
Within this kingdom strangely sweet;
And yet we fear to enter in,
And linger with unwilling feet.

We fear this wondrous love of Thine,
Because we have not reached Thy heart;
Not venturing our all on Thee,
We may not know how good Thou art.
Jean Sophia Pigott.

"A POEM BY MONTGOMERY."

Says Justice, "Man, I fain would have thee weighed.

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

NOTE.

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

Blood Atonement Was Necessary.

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

By the late Pastor Russell.

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

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

THE ANTITYPICAL BLOOD ATONEMENT.

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

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

Thus the Apostle again declares “As by a man came death (not eternal torment), by a man also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive.” In this last text notice carefully that the contrasts are not Heaven and hell, but life and death. Adam was sentenced to death and all our race suffered accordingly by heredity. Hence it was possible that the Death of the Man Christ Jesus should constitute a

full offset to the demands of Justice against Adam and would incidentally include all of Adam's race. God arranged Israel's Atonement Day as a type of the real Atonement Day, which began at Jesus' baptism and has continued ever since. The killing of the bullock on behalf of the Priestly family found its antitype in the death of Jesus. As a man, He offered up sacrificially His human nature, giving His flesh for the life of the world. After rising from the dead, he remained 40 days, and although He appeared to His Disciples in human form, He was in reality a Spirit Being, having been put to death in the flesh and made alive Spirit.

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

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

ADDING MEMBERS TO HIS BODY.

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

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

Question Box,

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

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

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

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

HISTORICAL EXCERPT

(Milner.)

THE ENGLISH CHURCH, 7th CENTURY.

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

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

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

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

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

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

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

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

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

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PRICE-TWOPENCE HALFPENNY

Knowing the True God.

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

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

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

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

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

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

What privileges of association, and participation in the most sacred and lofty relationships and purposes into which

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

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

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

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

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

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

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

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

A question then of deep importance to each one of us would be, “Am I maintaining my ‘first love’ for the Lord? Is His Truth more precious to me to-day than hitherto?” An examination of our hearts to see if we are maintaining our first love for the Lord would seem to be both timely and profitable to all in these days, when issues connected with the eternal interests of all who are the Lord's are under discussion. Such as belong to this class will recognise that the judgment now upon the Church is for the very purpose of making manifest the approved ones, those who will be found acceptable to the Lord in the final gathering together of His jewels. Who that so understands the matter could

fail to be interested in the examination of his own heart, sincerely desiring to find the Lord ruling supreme in his life; and to find there the careful observance of those vows of allegiance made in the warmth and ardor of our earliest love, when our minds were illuminated with the vision of the Master and there came into our lives the all-absorbing desire to pour upon Him all our love and devotion.

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

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

(To be continued in next issue.)

JEWISH RURAL POPULATION 20%.

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

DO THIS IN REMEMBRANCE OF ME."

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

ADELAIDE EASTER CONVENTION.

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

NOTE.

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

KEPT BY HIS POWER.

"Kept by the power of God, through faith, unto salvation."

—1 Pet. 1: 5.

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

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

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

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

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

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

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

PEOPLES PAPER.

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

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

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

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

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

Correspondence

S.A. Dear Brother,

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

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

C. A. B.

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

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

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

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

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

Bible Study at Recent Convention.

ROMANS-12TH CHAPTER.

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

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

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

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

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

Tender affection toward the brethren should encourage each in their desire to be of service, even as Jesus washed His disciples' feet. Their failure to serve the Lord called forth from our Saviour that wonderful lesson of kindly affection as shown in lowly service. In honor preferring one another would not mean that we should endeavour to put

brethren into positions they were not suited for, but that we should be unselfish, and take pleasure in seeing honor bestowed on another, and rejoice in it.

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

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

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

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

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

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

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

THIS HE DID ONCE.

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

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

TYPE AND ANTITYPE.

The Epistle to the Hebrews, generally speaking, is a book of contrasts; and it sets out, among other things, the clear relations which exist between the sacrificial offerings of the Israelites and the better sacrifices of this present Age. (Heb. 9: 23.) In this connection, the contrast is drawn between the offerings which were made by Israel’s High Priest, on their annual Day of Atonement, with those of the world’s High Priest (Christ) on the antitypical Day of Atonement—this Gospel Age. The point of the Apostle’s argument is that the sacrifices which were offered by the Priest in the type, continually (annually) were required, in like manner, to be made by the greater Priest in the antitype, but only once, instead of often. If it is possible, therefore, to ascertain from the records of the Law particulars relating to the manner in which the Priest atoned for the House of Israel in the type, we shall have before us a true and inspired picture of the way in which the antitypical Priest (Christ) makes atonement for the world of mankind. The Apostle, however, does not leave us to conjecture regarding the procedure of the typical Day of Atonement, but informs us that the sacrifice (singular) of that day consisted of two offerings—first for his own sins and then for those of the people. The antitypical Priest, he affirms, did the same thing once, not by offering up two animals, as in the type, but by offering up Himself.

THE MYSTERY OF CHRIST.

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

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

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

THIS

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

HE

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

DID

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

ONCE

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

WHEN

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

HE

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

OFFERED UP

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

HIMSELF.

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

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

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

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

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

Glorified Together.

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

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

HISTORICAL EXCERPT

(Milner.)

THE ENGLISH CHURCH IN THE SEVENTH CENTURY.

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

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

Laurentius, in conjunction with Mellitus, Bishop of London, and Justus, Bishop of Rochester, endeavored to reduce the "Scots who inhabited Ireland" to a conformity with the English Church. The three prelates wrote to them with this view, and declared themselves to be sent by the Roman See to propagate the gospel among the pagan nations.. The archbishop could not prevail either with the Britons or with the Irish to enter into his views ; the greatest part of the British Churches remained still distinguished from the English. The bishops of Rome continued to superintend the latter, and while Ethelbert lived the gospel flourished. This prince died after a reign of 56 years, twenty-one years after he had embraced Christianity, and was buried by the side of his deceased queen, Bertha. His son and successor, Eadbald, despised Christianity, so all who had embraced the Gospel through motives purely secular, were induced to lapse into idolatry.

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

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

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

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

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

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

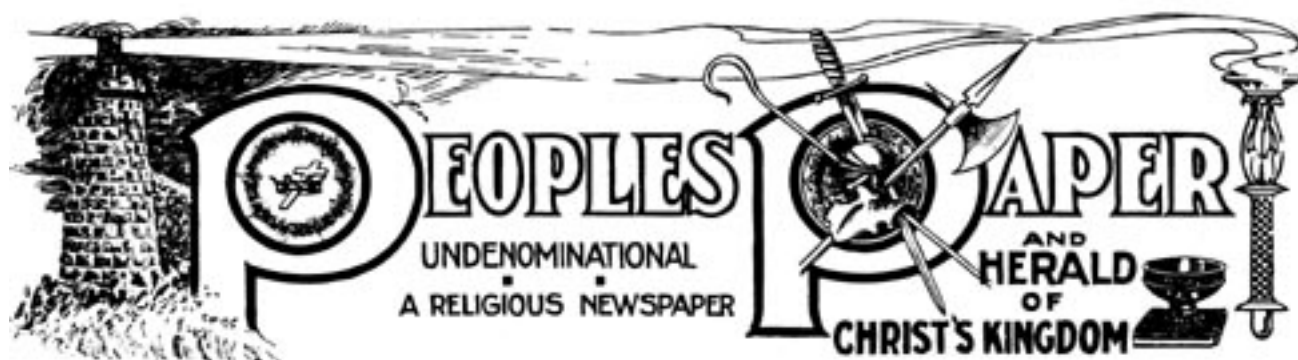
TO-DAY OR TO-MORROW.

1 Thess. 4: 16-17.

The dark stream of evil is flowing apace,
And man is still walking a stranger to grace,
While daring rebellion is on the increase,
'Which mar not my joy, which disturb not my peace,
For my heart is engaged with its own happy song;
The Lord who has loved me I'll see before long;
It may be to-morrow, or even to-night,
That I shall behold Him in unclouded light!

The house, and the land, and the wealth in the chest,
Bring plenty of trouble, but never bring rest;
The Lord is my portion! and when I have grief,
His rich consolation gives instant relief,
I list not to doubts that my reason may bring,
I trust to his mercy, and cheerfully sing—
It may be to-morrow, or even to-day.
That Christ will arrange to call us away.
—Selected.

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PRICE-TWOPENCE HALFPENNY

RIGHT THINKING.

(Convention Address).

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

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

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

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

better we understand how to guide our lives. Thus we are to keep our hearts with all diligence, and purify them by the knowledge of the truth.

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

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

In the foregoing we see a class of non-thinkers ; but we have still two classes of people who do think wrong thinkers and right thinkers. Both of these may be very energetic in thought. The former bend their energies on evil things or those things tending to evil. We read an account of a class in Genesis 6: 5—”The Lord saw that the wickedness of man was very great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” The thoughts of the heart, that was the real condition; that’s how they were. Our Lord also speaks of some in Matt. 9: 4, where He says : “Wherefore think ye evil in your hearts,” because that was their heart condition; out of their hearts proceeded the evil thoughts. The Apostle Paul, in his epistle to the Romans (12 : 3), gives advice which is worthy of note. He says : “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.” The apostle was apparently speaking of a class in Acts 20 : 30, who evidently would be thinking too highly of themselves, as he says : “Of your own selves shall men arise, speaking perverse things to draw away disciples after them.” How many from that time until now have thought more highly of themselves than they ought. Apart from these who think too highly of themselves is another class, who do not think highly enough of themselves; of course, we may realize there are not very many of this type. Whoever will carefully study the matter will no doubt agree that a moderate amount of self-esteem is a great aid to success in life. It gives a self-confidence in respect to life’s affairs great and small. It impels its possessor to do and to dare to the full extent of his ability; if caution be lacking, of course it may turn out disastrously. But the lack of self-confidence, self-esteem, has held back many who otherwise might have been brilliant leaders in the path of progress.

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

; if not, that should be the end of it to the Lord's people, who stand for truth. Love for the "Truth" is a foundation principle of saintship. The apostle informs us in 2 Thess. 2 : 10, of such who will be rejected and stumbled, because they receive not the truth in the love of it. When we have discerned a thing to be untrue, it is dangerous to tamper with it, and very apt to be a trap for our spiritual feet. A. good policy is to avoid all unrealities, and fiction : touch not, taste not, and handle not. Thus, on the other hand, it will increase our reverence for whatsoever things are true; whatsoever things are honorable. Many times it may be that a matter may be true, and yet not honorable. It is also possible that much valuable time may be wasted, pondering over dishonorable things which, instead of bringing a blessing, entails a disadvantage, leaving perhaps a dishonorable stain in our minds. The dismissal of all unworthy thoughts will leave us the opportunity and energy, if we will, to expend that much more time upon whatsoever things are honorable and worthy of our attention.

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

Palestine News.

NAHALAL'S PROGRESS.

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

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

PEOPLES PAPER.

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THE PASSOVER MEMORIAL.

- Many of those who have come to realise that the Lord's intention, in instituting the memorial of His death, was that it should be an annual observance, just as the "Passover" of Israel had yearly commemorated the sparing of Israel's first-borns in Egypt, prefer to follow the Jewish date, the 14th of Nisan, rather than the Christian arrangement in arriving at the date of Good Friday. We therefore usually note the time which corresponds to the 14th of Nisan. This year it comes quite late, being Tuesday, 23rd April, after sunset. Some, however, find it more convenient to have the observance on- the Thursday evening before Good Friday. There is no Divine command in the matter, and therefore each little company has perfect liberty to arrange as it may see best. There is the advantage of having it on the Thursday before Good Friday, the following day being a holiday, which allows for the better meditation upon our Lord's sufferings, and the Thursday night having been the night on which our Lord kept the Passover for its last time, and instituted the Lord's Supper in its place; it is appropriate in that it was Friday on which our Lord died. He laid in the tomb part of Friday, all of Saturday, and arose on Sunday, the first day of the week.

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

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

THE ROMAN BLASPHEMY. THE MASS OR EUCHARIST.

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

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

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

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

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

Correspondence

Queensland, Dec., 1928.

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

Dec. 24th.—A Sister in N.S.W, writes: "I enclose a birthday present for our dear Lord Jesus, King of Kings—many happy returns of the day." This is surely a happy thought. How much waste there is at Christmas time in money spent in foolish, flimsy, useless goods, and in extravagant and far too numerous toys for children, which only do harm rather than good, while so many in this sad world have not even necessities, let alone ability to give their little ones any little gifts. How many are there who really remember that it is the Lord's birthday that is being celebrated, and that all gifts should be such as He may accept as unto himself, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." It will be a glad Christmas when all gifts are given as unto the Lord.

The sister's thought reminds one of St. Paul's words (2 Cor. 8: 2-7): How in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality, Because that according to their ability, I testify and even beyond their ability, voluntarily with much entreaty asking us to accept the gift, even the joint participation of that service which is for the saints. And not as we expected, but they gave themselves first to the Lord,

and to us through the will of God.

This should indeed be the principle operating in God's people when making their Christmas gifts particularly. It is the time (though not the correct date) for celebrating our Saviour's birth. Then as Christians we have already given ourselves to Him, we have placed ourselves and all we have, and all we hope for, on the altar as a sacrifice to God. We then may, by perhaps sacrificing little pleasures of our own, be able to use the Lord's money to make purchases which may be approved by the Lord and give these gifts to such as the Lord would like them to go. We may depend upon it that the Lord would not send the gifts to those with abundance while there are others in necessity. Whatever we possess belongs to the Lord; as good stewards we should seek to use it for Him, as He would please.

OUR SANCTIFICATION.

Thess. 4: 3.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We also realise that though the Lord Jesus took His place as the Great Head Stone in the building about nineteen hundred years ago, when He was highly exalted and given a name above every other name ; and though some of the body-members were selected and prepared for the Kingdom at that time, the Scriptures inform us that they were not raised to Kingdom glory immediately, but fell asleep. But when the Apostle says, “we shall not all sleep,” he surely means that there would come a time when the Lord’s people, having finished their earthly course, would be raised at once to their positions in the Kingdom. It is when we see that we have reached the time of the presence of the Lord, and the harvest work of gathering in the last members is almost completed, that we can realise what a precious message is given us by St. John, when he says in reference to this harvest time. “Blessed are the (dead who die in the Lord from henceforth.” In reference to this statement, we have a helpful thought from one, written some time ago; he says, “Blessed are the dead (dead to the world—crucified with Christ—ye are dead and your life is hid with Christ in God) who die in the Lord from henceforth.” Continuing, he says, but we inquire, in what respect will death be a blessing to us now that it has not always been to other members of the Body? The difference is that we shall not sleep, but we will be instantly invested with our heavenly spiritual bodies, being changed in a moment, dropping all that is human and earthly, and being clothed upon with our heavenly condition. We notice also that the blessing referred to here is only for the “dead” who die in the Lord. They are reckoned of God as being already dead, and are exhorted so also to reckon themselves, “Reckon ye yourselves dead indeed unto sin.”

To be truly sanctified, then, must be our life work, for we will never have gained a condition in which we can say this work is complete, for let he that thinketh he stands take heed lest he fall, and let us fear lest, having been left a

promise of entering into His rest, that we would seem to fall short of it. But while these warnings are so necessary for us, “the Lord is merciful to all seeking to do His will, and when we sin, or come short in our efforts, which we all do so often, we have an Advocate with the Father, a throne of grace that we may approach, confess our sins, and be forgiven and obtain grace to help in every time of need.

In Memoriam.

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

“A little while with patience, Lord,
I fain would ask ‘How Long?’
For how can I with such a hope
Of glory and of home,
With such a joy awaiting me,
Not wish the hour were come?
How can I keep the longing back,
And how suppress the groan ?”

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

HISTORICAL EXCERPT

(Milner.)

GREGORY THE FIRST BISHOP OF ROME.

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

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

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

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

The western church was far from being wholly corrupt in the close of the sixth century. The doctrines of grace revived by Augustine were still predominant ; Divine life was much clogged indeed with the asthma of superstition, but its pulse was yet vigorous.

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PRICE—TWO PENCE HALFPENNY

The Present Truth.

"Hold fast that which thou hast." (Rev. 3: 11.)

THE beginning of a New Year is always a good time for considering progress and prospects, and to review conditions. We are not concerned so much with things social, political or national, excepting as we can recognise in these connections the fulfilment of Prophecy. It requires no great power of discernment to those acquainted with the Scriptures to note how perfectly, the present-day conditions fulfil what has been foretold by the Lord, His Apostles and the Prophets nearly and over 2000 years ago. We may say in the words of the Historian Rollins, who viewed the fulfilment of Daniel's prophecy in the events he was recording :—"Can any reasonable man who makes use of his understanding ascribe such a prediction either to mere chance or to the conjectures of human prudence and sagacity? Can any light but that which proceeds from God Himself penetrate, in this manner, into the darkness of futurity and point out the events of it in so exact and circumstantial a manner?" In this connection we need only mention one or two passages as instances: Daniel 12 : 4; 2 Pet. 3: 2-4; 2 Tim. 3: 1-7; Luke 17:26-30, etc. The state of the world to-day becomes more and more "as it was in the days of Lot" in Sodom, and as it was in the days of Noah before the flood, and there can be no doubt that a greater calamity on the human race is impending.

Our particular thought, however, is in connection with the present truth and the privileges, prospects and dangers which exist at this time.

There is quite prevalent a notion that it matters little what one believes, and that there should be no divisions on account of differences in faith. There are even those who have understood present truth, who underestimate the value of "the things we have received and know of whom we have received them," and seem ready to compromise for the sake of preserving unity.

In the past our fathers so valued their convictions of truth that they preferred death rather than betray their faith. The question arises who is right, who is the more pleasing in the sight of God—those who love unity by compromising truth, or those who in Christian spirit must stand firm for truth at the expense of unity?

We readily concede that quite often differences are magnified and extremes are taken and bitter separations have taken place which were quite unnecessary, and indeed even when divisions are unavoidable, bitterness can never be excused. However, we may differ even on the most fundamental principles of Christian faith, Christian love should so prevail that there could be no unkindness, but simply a committing the whole matter to the Lord with the prayer that I Fe may open the blind eyes and, if He will, lead us again into the unity of the faith and happy bonds of fellowship.

We need, however, to remember that the Christian religion is not a flexible, compromising one. Systems established and governed by men may make changes to meet circumstances, both in their principles and methods, but the principles of Christ established at Pentecost are fixed, and no authority on earth can change them. Many authorities have, however, sought to accommodate Christianity to times and circumstances, and have brought in many anti-Christian teachings so that the creeds and dogmas of the churches to-day very greatly misrepresent God and His great plan of salvation. The downfall of the church was not through faithful men and women maintaining an attitude of loyalty to truth and righteousness, though history records many such noble characters. The downfall of the church came about because there were not sufficient unflinching defenders of the faith once delivered to the saints, and because the majority sought conformity with the world and undervalued the truth.

Particularly in this day is the spirit of compromise abounding. It is the Laodicean spirit that is neither hot nor cold, and says, do not trouble about doctrine, only let us join together in one great confederacy.

There is a spirit which is quite prevalent, to let down the standards of truth and ethics. It has indeed wrought havoc in the churches, so that they have become altogether worldly and indifferent to the true spirit of the truth and consecration, as taught by the Lord and His Apostles. The adversary would seek in the same way to "quench the spirit" among those who have become awake to the "present truth" (those things which have been revealed by the

opening up of the Scriptures as “meat in due season” or truths specially applicable to our day. It is no doubt these matters pertaining to our Lord’s Second Presence, the harvest work, the closing down of the present age, etc., that we are exhorted to “Hold fast that no man take thy crown.”

The questions arise as to what does a true Christian really need to believe? What are the essentials of our faith? What is it that we must “Hold fast?” Does it mean only that we preserve a clear knowledge of truth, or does it not imply “walking in the light?”

What then constitutes a Christian? The Bible shows how in due time “God will have all men to be saved and come to the knowledge of the truth.” and how under the New Covenant and its great Mediator all the willing and obedient will be assisted to work out their justification to life by works of obedience and righteousness. The New Testament just as clearly shows that the Divine purpose for this Gospel Age, or “The Kingdom of Heaven” Age as the Lord designated it, is to select a spiritual class to be joint heirs with Christ, to reign with him in the coming Kingdom Age, when the wider opportunity will come to all mankind. That will be when the Church or Bride of Christ will be complete, and “the Spirit and the Bride will say come and whosoever will let him come and take of the water of life freely.”

This class of “Priests and Kings”—the Church—is dealt with quite differently, in its selection, from the way the rest of mankind will be in the next age. That will be an age of works, justification by works. This is an age of faith, justification by faith, and that faith is the gift of God. (Ephes. 2: 8.) Our Lord declared, “No man cometh unto Me except it be given him of My Father” ; “No man cometh unto the Son except the Father draw him.”

The first essential then is that we be invited. How are we invited or drawn? It is through the Word, as the Lord intimated in His prayer, “Neither pray I for these alone, but for them also which shall believe through their word.” (John 17: 20.) So it is God who invites those who may be joint heirs with His Son, by bringing His Word to their attention, and by His Holy Spirit He grants the faculty of faith. There is the conviction of sin, and the longing to be at peace with God and to be righteous. Then in true penitence, faith in Calvary’s atoning sacrifice lifts the load of sin and we find peace and rest. What a great favour this is, first to be called of God and then instead of being slowly justified by works under the New Covenant of the next age, to be at once “Justified by faith and at peace with God.” This particular arrangement of grace is in order that we may be able, through the merit of our Redeemer, “to present our bodies a living sacrifice, holy and acceptable to God.” This is the second step of Romans 5: 1-2, after being justified by faith through our Lord Jesus Christ, “By whom also we have access into this grace wherein we stand, and now rejoice in the hope of the glory of God.”

Following this step of consecration, we receive the begetting of the Holy Spirit—the spirit of adoption—and God calls us His sons. This Holy Spirit becomes in us a new mind, a new heart, a new creation, so that though the human being is laid upon the altar of sacrifice to be done to death, for as many as have been baptised into Christ have been baptised into His death (Rom. 6: 3) ; yet a new life is begun, a spiritual life, and as new creatures we have become Christians in the full sense.

As Christians then we have so far these essentials:— The favour of having been called of God. The gift of faith. Justification through the exercise of that faith. The Holy Spirit of adoption through the further step of faith—consecration. The wonderful hope of the high calling of God in Christ Jesus.

Having reached to these things are there no other essentials for the Christian? We would answer that the new creature, like the old creature, needs nourishing. If we fail to feed upon the Lord’s word, if we fail to drink of that water of life which is provided for us, we shall fail to develop and probably soon lose our faith and our hope. We must go on from these first principles and learn to appreciate the deep things of the Word. We remember how St. Paul felt that it was useless to try and explain the deeper things to the Hebrews because they had not exercised their minds along the lines of truth. They had stunted their growth, they were still babes feeding on milk, when they ought to have been able to teach others.

How essential is the present truth as it is revealed from God’s Word. The Word of God is the instrument not only for calling the saints, but also for supplying grace and strength and enabling them to meet the difficulties of the way. It unfolds its precious truths as “meat in due season” to meet the needs of the Christian in his own day. It is then very essential that we understand present truth—the Word of God—as it opens up, in order that our “Shield” is bright and strong, our Helmet of hope is firmly fixed, the Breastplate of righteousness properly adjusted, that our feet be shod with the preparation of the Gospel of peace, our loins be girt about with truth and that we may be able to wield the Sword of the Spirit, and be overcomers in the “good fight of faith.”

How important is the truth. It is the means by which we are sanctified and strengthened to run our course. Just as truth helps so error hinders.

How far may we differ from one another in respect to truth without interfering with our fellowship? The fact of differing on what we may call non-essentials provides opportunities for the exercise of brotherlikeness in respecting the opinions of others though not endorsing them.

It is quite a different matter when we come to deal with the clear lines of faith and hope, or truths which are Divinely revealed for the purpose of accomplishing some particular feature of work in connection with God’s great plan. It would indeed be presumptuous to say that such truths were of so little importance that it did not matter whether or not we believed them. We would also find it impossible to enjoy the same helpful fellowship with those who denied or belittled these things as we could with those who appreciated them, and who were seeking to faithfully sound forth the message and conform their lives to it.

It is quite understandable that those who do not know present truth, who do not recognise that we are living in “the days of the Son of Man,” and the harvest time of the age, etc., should think such things are non-essentials. They

cannot see the present truth to be essentials if they do not recognise that the harvest work is in progress, and that the separating of the "wheat" from the "tares" is taking place. They cannot value the truths now revealed as we do, who realise the presence of the Lord as "Reaper," and that He is now reckoning with His people respecting the use of their talents and their structure building of character and teachings. and that the present truth is indeed the feast which He promised to the faithful watchers in Luke 12 : 37 and Rev. 3: 20. What may seem non-essential to some may be very essential to others, for it is the "present truth" which is doing the harvest work. On the one hand it sanctifies and prepares the Bride class for the great consummation of her hopes, and on the other hand it separates those who from some cause or other seem unable to understand it.

The "present truth," or "meat in due season," or the unfoldings of truths respecting the Divine Plan, the second presence of Christ, the Harvest, the gathering of the saints and the consummation of the age, etc.. appear to be essential to those to whom they have been revealed, if they will make their calling and election sure. Those who lightly esteem such things will surely fail in the use of their talents.

Similar conditions existed at the first advent of our Lord. New truths were sent forth. Many were inclined to say such matters were all right and might be true, but they should not be carried too far, they were not essential, they could still hold on to the Law ceremonies and synagogue gatherings. The then "present truth" was, however, essential to such as the Lord was calling, and it did its work of separating the "wheat" from the "chaff."

Let us not undervalue the things which God has revealed to us, which have opened our eyes to see the wideness of His purposes and shown us that we are at the end of the age and living in "the clays of the Son of Man," and that "as in the days of Noah" preceding the deluge, so now a great calamity is pending, which will end this dispensation, after which the new age will commence when Christ shall be King over all the earth.

These things we are exhorted to "hold fast" in the message to the Philadelphian Church. (Rev. 3: 10-11.) "Because thou has kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold I come quickly, hold fast that which thou hast that no man take thy crown."

We are living in a clay of such a variety of confused teachings. We are forewarned of the many deceptions that were to come, so that even if it were possible the very elect would be deceived. Peter says that there should be false teachers and that many would follow their pernicious ways, by reason of which the way of truth should be evil spoken of. Paul admonishes. "Be not carried about by strange doctrines, for it is good that the heart be established with grace." The church is called "the pillar and ground of the truth." It is her responsibility to preserve the truth in its purity, to guard it and to let it shine. Our Lord declared "To this end came into the world that I should bear witness to the truth," and it is for those who will follow him to do his work. and to be among those who are "beheaded for the witness of Jesus and for the Word of God."

Many are the injunctions of the Apostles respecting this matter of "Holding fast the form of sound words" and the truths which God has revealed in His Word. The following are some texts showing our responsibility regarding knowledge 2 Tim. 1: 1-3 ; 2 Tim. 2: 14-18.; 2 Tim. 2 : 23-26 ; 2 Tim. 3 : 13-14 ; 2 Tim. 4 : 3-4; 1 John 2 : 20-24 ; 1 John 4 : 1-3 2 John 7-11 ; 1 Tim. 1:3-6; 1 Tim. 4 : 16 ; 1 Tim. 4 : 20-21 (Diaglott).

That, however is not all we must "hold fast." There is the possibility of holding fast the form of sound words, and having a correct understanding of the main features of the truth, even of being "Virgins" (justified by faith) and of understanding "present truth" to the extent of expecting the Lord soon to come and take His people home. and yet to fail to be prepared. and so fail to enter the marriage chamber.

A clear head is a good thing to have. but if the knowledge does not go down to the understanding heart, it fails in its intended purpose of sanctification. and we should prove to be but sounding brass and tinkling cymbals. The trials of our clay will not only try the doctrines, but will test our faith, our hope, our love and our loyalty to God and to one another as members in Christ.

Other foundation can no man lay than that which is laid in Christ Jesus. There is no standing before God apart from His Son. our Saviour, but having this foundation we must build thereon. What must we build?

We must build our doctrine and see that all our teachings are in line with the foundation ; we must also build character. We must hold fast our foundation ; we must hold fast our faith in the great Ransom for all. We must hold fast our consecration, our love to God in operation ; we must bind the sacrifice with cords to the altar. We must "hold fast the confidence of our hope firm to the end." We must keep on the whole armour of God and continue the good fight of faith. We must preserve our zeal for the Lord's cause.

There is everything in this day to discourage us. Some have trials and temptations in one way, some in another. Maybe the failure of brethren whom we had highly esteemed in the Lord apt to discourage us. Sometimes in contact with the world we meet plausible arguments against the truth by agnostics or scientists, and if we trusted to our own wisdom and strength to save us, we might go down, but let us hold fast the Word of God. if we cannot understand everything, we do understand enough of God's wisdom, justice, love and power, which we have exemplified in His dealings with Israel and explained in His Word and experienced in our own lives, so that we can reasonably trust where we cannot quite understand. Even our Lord Jesus was tested in this way. He could not understand why the light of the Father's countenance should be withdrawn just at the moment when, more than any other, He needed the assurance of His favour and presence. We must nerve ourselves and seek to grow in grace that we too may reach that condition of heart that can say "Yea, though He slay me yet will I trust Him."

Conditions in our home circles are sometimes such as would crush our religious life and quench the spirit. It puts us on our metal to so conduct ourselves as to bring honour to the cause we love and preserve our faith, hope and spiritual

life. We have no doubt been in many very trying circumstances, and have failed under the trial, at least to some extent, yet we may depend upon it that there are no circumstances into which we may come, but that we may by God's grace conduct ourselves to His glory, and come out the better for the experience. "No trial shall overtake you but such as ye are able to bear," and God, who permits the trial, is faithful to provide a way of escape from anything too hard.

Probably all can look back upon trials and temptations and trace the kind hand that has overruled for our protection, guidance and provision, and thus tracing the way God has led us shall we not hold fast the confidence of our faith firm to the end?

Then sometimes there are conditions in our circles of Christian fellowship which try us. We may be much misunderstood, or perhaps we misunderstand others, and so difficulties arise, and sometimes anything but the spirit of love and of a sound mind seems to prevail. Then things are said and done which cause so much pain and heartaches, and the bond of Christian love is greatly strained. Nearly all these things come through misunderstandings, lack of patience, lack of waiting upon the Lord for grace to act and speak aright, and to enquire of His word for instruction. What a lot of sorrow has thus been caused, maybe a root of bitterness has been engendered, and many have been defiled. Have we injured one of the Lord's children, have we spoken against our own mother's son, have we hindered the whole church and the Lord's cause of truth? Has it not been because we failed to hold fast our faith in God, in His Word, and our love to Him and His. For the time self-made claims and the Lord's interest seemed almost forgotten, and so there came suffering and division.

Let us hold fast our love to the Lord. if we love God we will also love those begotten of Him, and it will be painful indeed to us to even think evil of a fellow member. We would shun listening to reproaches against brethren, we would be loyal to God and defend His children and each member in the body of Christ would be loyal to one another.

That loyalty, however, will be secondary to our loyalty to God and His Word and the doctrine we have proved to be true. It may be necessary for us to withdraw even from those we love in Christ, if they teach things which we believe to be contrary to the truths that we have been by God's grace entrusted with, to preserve and to proclaim.

While we may thus sometimes find separations unavoidable, there is never any occasion to lie unkind. We may have to speak plainly against wrong teachings or practises, but we are not to condemn nor cease to love those who think differently. As long as they believe in the Lord Jesus Christ as the Saviour of mankind, by His own blood, and profess consecration to God, we may still think of them as brethren, though they may be erring brethren.

Let us hold fast our faith, our hope, our love, our doctrine, which includes "present truth." "Continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them." How important it is that we hold fast that which we have proved to be an unfolding of God's Word "Meat in due season." If we begin to let slip this or that truth, other truths will likely soon be lost, and "if the light that is in thee become darkness how great is that darkness. "Hold fast that which thou hast that no man take thy crown." (Rev. 3 : 11.)

JUST WHEN THOU WILT.

Just when Thou wilt, O Master, call!
Or at the noon, or evening fall,
Or in the dark, or in the light,
Just when Thou wilt, it must be right.

Just when Thou wilt, O Saviour, come,
Take me to dwell in Thy bright home!
Or when the snows have crowned my head,
Or ere it bath one silver thread.

Just when Thou wilt, O Bridegroom, say,
"Rise up my love, and come away!"
Open to me Thy golden gate,
Just when Thou wilt, or soon, or late.

Just when Thou wilt--Thy time is best—
Thou shalt appoint my hour of rest,
Marked by the sun of perfect love,
Shining unchangeably above.

Just when Thou wilt!—no choice for me!
Life is a gift to use for Thee;
Death is a hushed and glorious tryst,
With Thee my King, my Saviour, Christ!
--F. R. Havergal.

RE ANGLO ISRAELISM.

Regarding the return of Israel from the captivity in Babylon and Assyria. the following, culled from Dr. Angus' Bible Hind Book, corroborates the fact that our Lord and the Apostles correctly recognised the inhabitants of Judea in their day as "the twelve tribes of Israel," "The lost sheep of the House of Israel." It will be noticed that at the return under Ezra and Nehemiah one-fourth of all who returned belonged to some tribe other than Judah and Beniamine.

Dr. Angus says (pp. 218) :—"Comparing Ezra 2 and 7. we find that 42,360 persons returned from Babylon. of whom the numbers of the tribes of Beniamine and Judah and of the Priests are given. The numbers in Nehemiah amount to 31.089 in Ezra to 29.818. Add to Nehemiah's number 494 names mentioned only in Ezra, and to Ezra's 1765 names mentioned only in Nehemiah, the results agree-31,583. The difference, 10.777. represents the number of persons belonging to other tribes. This apparent discrepancy was long held as an objection to the narrative.

In reference to these apparent contradictions, it becomes us rather to suspect our own ignorance than the writer's accuracy. No passage can appear more contradictory than Ezekiel 12: 13, and yet it was literally fulfilled. Zedekiali did not see Babylon though he died there."

Correspondence

N.S.W., Oct. 22, 1928.

Berean Biblical Institute. Melbourne.

Dear Christian Friends,—

I thank you so much for sending me the book "Fore-gleams of the Golden Age." It is a 'beautiful book; it has -been a great help to me, and has enlightened me on subjects in the Bible that I never understood before. I also thank you for sending the People's Papers, they are very interesting to read, especially to a person like myself. I have very bad health. My doctor thinks I will have to go into a hospital, so please, clear friends, do not forget me in your prayers. If the Lord spares me to get better I will send for some of your interesting booklets. With Christian regards,

Yours very sincerely,

J.E.

Question Box.

Question.—I would like you to express your understanding to the Apostle's words in 1 Tiles. 4:14.

Answer.—While there are those who think that this verse refers to the resurrection of mankind generally, for in one sense, as the Lord by His death and resurrection purchased the human family (Rom. 14 : 9) , all may be said to fall asleep in Jesus. yet our thought is that the Apostle was speaking here particularly of the Church. Regarding the world generally. they are to be called forth from the tomb by Christ during 11 is Messianic reign. "All that are in their graves shall hear His voice (of the Son of Man) and shall come forth." (John 5: 27-29). The Apostle, however, is here referring to a class that will precede the remaining members of the body of Christ when Christ should come again. It was God who raised up Christ from the tomb (Ephes. 1: 20 ; Gal. 1 : 1 ; Acts 2: 24, etc.), and that same power is to -be exerted on behalf of the body of Christ, the members of "the Church of the First-born," those who are to have part in the first resurrection." This same power has already been exerted on behalf of the Church in begetting to the Divine nature and making us sit "in heavenly places." "The exceeding greatness of His power to usward who believe according to His mighty power which He wrought in Christ when He raised Him from the dead." (Ephes. 1: 19-20). The connection is where the Apostle is showing that when Christ would return those who hail fallen asleep would be first awakened and be with him in the air, and then the living remaining on the earth would be gradually called away to be together with the Lord and those who had been called from the tomb. These remaining ones would not need to sleep as others all down the age, but should be "changed in a moment, in the twinkling of an eye." Though dying like others they would be at once clothed upon with the spiritual body and be "present with the Lord."

Question.—AB ill you please explain the passage in which our Lord says "Let the dead -bury the dead." (Matthew 8 : 21, 22.) ?

Answer. We do not understand that the disciple concerned meant that his father was lying dead and ail lie wished to do was to go and have him interred. Our Lord had explained to another, a Scribe, who had said he would follow Him, that it was a way of sacrifice and privation. "The foxes have holes and the birds of the air have their nests, but the Son of Man bath not where to lay His head." Then this man who had evidently been following the Lord and observing His gracious words and acts declared that he wished to be one of His followers, only he would like just to wait until his aged father should pass away, then he would be free and would take up the cross and follow Him. Probably the Lord knew that there was really no reason for the delay, that there were others who were well able to look after the aged parent quite well. Maybe the real reason was that the son thought that if lie did not stay by and pay attention to the father he might not participate in any legacy. It may have been this earthly consideration which was in the way. Our Lord's answer seems to favour such a view. "Let the dead bury the dead." The whole world is dead in trespasses and sins. It was only the few who were alive towards God and able, then, to appreciate the work of Christ and become true followers of the Lamb. Then leave those relatives who are not at present attracted by the living Word, but are just good

naturally minded people, and well able to look after the aged father, to do so. Never mind troubling about any legacy, whether anything or nothing may come to you ; seek first the Kingdom of God and His righteousness and all these things shall be added unto You.” “Follow Me, let the dead bury the dead.”

Foundation of Christian Character.

“Fight the good fight of faith : lay hold on eternal life. whereunto thou art called, and hast professed a good profession before many witnesses.—I. Tim. 6: 12.

THE sins of those who during this Gospel Age leave the world to follow our Lord Jesus Christ are covered by the imputation of the merit of His sacrifice in order that they may join Him in sacrifice. and thus be accounted worthy to reign with Him in the coming time of blessing for the world. This covering of sins is to permit the Church of Christ to become New Creatures. of a different order, from humanity—a distinctly new creation. It lasts from the time when they become Christians to the very end of their journey here below. Throughout this period each one thus covered will have to battle against the downward tendencies of his flesh. Each will thus have a severe conflict, and by the close of his life will have demonstrated to the Lord to what extent he has been loyal to the principles of righteousness.

It is not merely the fight against error that constitutes our battle as soldiers of the Cross of Christ. In times past we have all been under a cloud of error, as now we can see. It is important, indeed, that we have recognised this condition, and have come out into the light of God’s Truth. We are not to minimise the value of correct doctrine ; but it is only a means to an end: The most important matter is to get rid of sin.

God wishes His people to be free from doctrinal errors; but especially does He wish them to be free from any sympathy with sin, unrighteousness. iniquity. injustice.

In other words, God wishes His people to be very loyal to the Golden Rule. Often it requires the experience of years to teach this lesson. Very many have never ‘practised Justice in their lives. They are unjust in their dealings with their families. Husbands deal unjustly with their wives, wives with husbands, parents with children, and children with parents. With some people injustice seems to be the rule.

From the time we become followers of our Lord Jesus. and see how justice is written in the Law of God, we begin to perceive that God expects us to observe the Golden Rule. When we should begin to do so in our own families—with our parents, our children, our companion in life. The Golden Rule will affect our conduct and all the affairs of our life; in fact, everything that we do or say or think. It applies everywhere and in everything. “Do unto others as ye would that they should do unto you.”

GREAT DILIGENCE NECESSARY.

If the Lord’s people could work this Golden Rule down into their hearts and lives. it would prove to be one of the greatest possible blessings not only to the individual himself, but to others. There are brethren in Christ who from outward appearances are seemingly not so far advanced as they might be in this respect. We are not to measure ourselves by the world ; for the world does not practise the Golden Rule. Nor are we to measure the world as we measure ourselves. We are not to expect as much from them as we should expect from ourselves.

Neither should we measure ourselves by other Christians ; for some who are called Christians are only morally inclined people, who have never been begotten of the Holy Spirit, and who have never come into the School of Christ. Although we appreciate their characters, yet we do not measure ourselves by them. We should measure ourselves only by the Word of God. which asks, “What manner of persons ought ye to be in all holy conversation and godliness (II. Pet. 3: 1 1.) This pointed question implies too that the Church of Christ is a special class. different from all other people—a peculiar people, Paul declares zealous of good works, zealous for everything that is right, laying down their lives for the Truth, in the service of others. (Titus 2 : 14.)

The Golden Rule is a principle which should govern our dealings with all. First and always, let us treat others as we would wish them to treat us. Afterwards we may do a little more. but let us strive never to come short on this fundamental principle. In practising it become more and more like our Heavenly Father in character. He always does to others only what He would wish them to do to Him.

NATURAL TRAITS REQUIRING ATTENTION.

Amongst the -Lord’s people there is a tendency to violate unintentionally the fundamental principles of Justice and love as existent in the Divine character and manifested in His dealings with His people. Those who naturally have little self-esteem are easily discouraged. When opportunities for service are offered these are inclined to think. “I do not seem able to do anything right. -What is the use of my trying?” They need to be assured that God- knows of their endeavours to do their best. and that He will not exact any more than they are able to do.

On the other hand, there are those who have plenty of self-esteem. They are inclined to say. “God will not expect too much from me. Christ died for my sins. God’s grace is very wonderful.” Although this class live a pure life and do reasonably well, yet they do not live up to the highest standard of their ability and comprehension.

But “the Lord will judge His people,” and will do according to His knowledge of their ability. Mercy will be granted for every unintentional defect, but no mercy will be extended towards what we could avoid. God will hold us responsible if we do not do our best with whatever ability we possess. So there is danger that some will not attain the best which God has to give. Those who are living up to their opportunities and privileges should go on with courage, doing the best they can, exercising full faith, having full confidence in the Lord, for He has promised a sufficiency of grace to cover every imperfection. Thus they will receive a rich blessing ; but there is no excuse for anyone to live carelessly, in neglect of his duties and responsibilities. Such are not fighting the good fight of faith.

Although all are imperfect in the flesh, nevertheless the New Creature will be held responsible for not doing his best. It is the New Creature, also, who will fail to hear the Master's "Well done," unless he exercise great care in these important matters.

During the incoming Age the Church of Christ will judge the World. (I. Cor. 6: 2.) Whoever would be of that exalted company must be fully qualified to be just judge. Therefore, he must pass through the School of Christ, that he may be fitted for his future work. Let us, then, do the best of which we are capable; for this is what God expects of us—nothing more, but that! Let us rejoice in His wonderful provisions of grace Divine, sufficient for our every need, through Jesus Christ our Lord.

True Discipleship Defined.

Matthew 7: 13-29.

"Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in heaven."

THE advance of the world in civilisation, coupled with a general lowering of Christian standards in neglect of the Bible, has drawn the civilised world and the nominal church very close together. Never more necessary than now are the Master's words of this Bible study, "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that enter thereby; for narrow is the gate and straitened the way that leads unto life, and few there be that find it."

The teaching of the dark ages handed down to us was that the many walking on the broad road are being swept by millions into eternal torture. The general revulsion from this interpretation of the Bible has shaken confidence in the Bible itself and turned many completely away from it to a mild form of Universalism—to the hope that nearly everybody at death goes immediately to glory, regardless of whether he walks in the narrow way of discipleship or in the broad, easy way of worldliness. In every sense of the word the effect of this misinterpretation has been injurious.

Now we perceive that the Master said not that the broad, easy road leads to eternal torture, but to destruction—death. Now we see that father Adam, by disobedience, was cut off from fellowship with his Creator under death sentence, and that his children were all born in a sinful and alienated condition, and that their perverted appetites and the influences bearing upon them constitute a broad road of self-gratification down which they are speeding to the tomb.

Our Lord came as the world's Redeemer, but before dealing with the race as a whole he selects the Church class. The love and loyalty of these is tested by their call to walk contrary to the general tendencies of the world—upward along the narrow way, at the end of which they are promised eternal life—glory, honor, and immortality, and association with the Redeemer in His great work of the coming Kingdom. Then He will deal with humanity now going down on the broad road to death, recovering them, and giving them glorious opportunities secured by His sacrifice.

The present call to discipleship is through the narrow-gate of full consecration, even unto death, in the footsteps of the Master, and few there be who find and willingly walk this way. Thank God that the masses of humanity on the broad road were redeemed and win yet be blessed, though they will miss the great "prize" now offered to the "elect," who walk the narrow way. Eventually only the wilfully wicked will be destroyed in the second death.

The Lord's disciples are to beware of false teachers who pretend to be shepherds, but really they are unlike the Great Shepherd. "They are self-seekers, ravenous, wolfish. They do not lay down their lives for the sheep, but feed upon the sheep."

It is forbidden us to judge the heart. "Judge not, that ye be not judged." (Matt. 7: 1.) The Master here illustrates that we shall judge those professing to be His disciples by the general fruits of their lives. Are they sharp, thorny, injurious, poisonous, in their influence upon others, or are they helpful, strengthening, uplifting? As a tree may be known and graded by fruitage, so also may a man be known—and especially such as profess discipleship, such as profess to be followers of Christ and taught of Him.

Nor will it do to make professions and offer prayers, saying, "Lord, Lord." Not all such will enter the Kingdom and become joint-heirs with Christ. Only such will be acceptable as will do the will of the Father. Not, however, that any can live up to the height of the Divine standard in every word and act. But the heart, the will, must be right, sincere, true, pure, loyal to God and to the principles of His Government. And this being the case every shortcoming will be a cause of regret, and the whole life will gradually become changed—transformed.

When at the close of this age the Heavenly King shall return, before establishing His Kingdom to deal with the world He will reckon with His Church that He may first reward the faithful with a share in His Kingdom. Then, he declares, it will be seen that not a few, but many who prophesied or taught in His name and did many wonderful works, and even cast out devils, will be found unworthy of the Kingdom, because of not having developed characters in harmony with the Father's law—the Golden Rule. The King will say to such, I do not recognise you and cannot receive you as my elect bride. Your work on the whole is unacceptable, iniquitous, out of harmony with the principles of my teaching. Such, instead of entering the glories of the Kingdom, will be obliged to pass through tribulations with the world, losing their share of the great prize of this Gospel Age.

Whoever is now blessed with the hearing ear, whoever now hears the call of discipleship, whoever now accepts the call and becomes by consecration a follower of Christ, has the opportunity of erecting a faith structure which will stand all the storms of life, because built upon the Rock. Christ is this Rock of Ages. He is not only the great Redeemer, but to those now called He is the great Exemplar, in whose footsteps all shall follow who desire to become

joint-heirs with Him in His Heavenly Kingdom. Those who essay to become His disciples and who, nevertheless, neglect a careful following of His instructions, are building false hopes, building upon a foundation which will not stand the storms and trials of life. which are specially permitted as tests of character, upon those favoured with the call of this Gospel Age.

The Apostle, describing the testing of the Church and the proving of our discipleship, likens the testing to a fire, saying (not of the world, but of the Church), "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." (1 Cor. 3: 13-15.) The Apostle here describes the testings of those who build upon the Rock. Those who build upon the sand will suffer the loss of everything, and at the beginning of the earthly kingdom will be no better off than the world in general.

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HISTORICAL EXCERPT

(Milner.)

GREGORY THE FIRST, BISHOP OF ROME.

GREGORY was a Roman by birth and of a noble family, but being religiously disposed he assumed the monastic habit, and it was not till after he was drawn back, in a degree, to a secular life by his employments in the church that he became thoroughly sensible what advantage he had enjoyed for his own soul from religious retirement.

If his lot had been cast in the earlier and purer days of Christianity he would neither have been a monk nor a bishop charged with such extensive secular concerns of which he complains.

Being drawn from the monastery and ordained to the ministry he was sent from Rome to Constantinople to transact ecclesiastical affairs. After his return to Rome he was appointed to the episcopal office; this he wished to avoid, and found means to be conveyed out of the city in a wicker basket, but he was discovered in three days and obliged to enter upon his bishopric. This he opened in the year 590.

The whole period of his episcopacy, which was thirteen years and a half, was disastrous beyond measure, because of the ferocious Lombards, and Gregory was firmly persuaded that the end of the world was near. Gregory continually implored God's grace and mercy, relying on the promises of His word. beholding the scourge as really sent from God. Humility and the fear of God were his ruling dispositions, and it is evident that he exerted authority in full consistency with these. Moreover, he found time to expound the Scriptures, perform the office of a sedulous pastor, and to write much for the instruction of mankind.

In his letters to other bishops he exhorted them to consistent living, to be moderate and just in all their dealings. In all his own affairs he was upright, disinterested and merciful.

At that time several of the bishops had consented to a species of persecution of the Jews. Gregory wrote to condemn the practice, that the Jews should not be in the least molested.

Natalis, Bishop of Salona, had written to Gregory in defence of the entertainments given by the clergy. The Bishop of Rome allows his assertions, but under these important restrictions, "That no absent person be slandered at these meetings, that none be made an object of ridicule, that the empty discourse of secular business be avoided, that the word of God be read in them, that no more meat and drink be used than is needful for the refreshment of the body and to fit it for the discharge of duty." But it seems that Gregory's objections to the feasting of the Salonian clergy had given offence, for he adds, "You take it ill to be reprehended by me, who, though I am your superior in church dignity (I do not mean as a man), am willing to be corrected and reproved by all. I thank that man as a friend through whose advice I am enabled to wipe off the blemishes of my soul before the appearance of the awful Judge."

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